

# THE DRAMA OF LIFE AFTER DEATH

A STUDY OF THE SPIRITUALIST RELIGION

BY  
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SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY, IN THE FACULTY  
OF PHILOSOPHY, COLUMBIA UNIVERSITY.

UNIV. OF  
CALIFORNIA  
NEW YORK  
HENRY HOLT AND COMPANY

BX9798

S7L3

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MARGARETTA FOX KANE

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THE FOUNDERS OF THE SPIRITUALIST RELIGION

*To*  
ESTELLE

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## P R E F A C E

SPIRITUALISM, its followers claim, is a science, a philosophy, and a religion. The so-called scientific phase, however, the study of psychical phenomena: rappings, materialization, levitations, etc., is the concern of perhaps the largest portion of the literature. Most of such writings present what are deemed genuine examples of the phenomena and explain them directly or indirectly in terms of discarnate spirits—human beings who passed from this earth at death to reside in the beyond but who retain for a long time a very lively interest in the careers of those left behind them, trying to get in touch with them by divers means. Other books, discounting the possibility of conscious fraud on the part of mediums—a few mediums are regarded as honest and sincere—explain the phenomena in terms of human physiology and psychology, and reject spirits entirely. Still other writings claim that the phenomena, so-called, are produced through deliberate fraud on the part of the medium.

I have made no attempt directly to prove or disprove the occurrence of phenomena or the existence of spirits, nor am I particularly interested in such attempts. To begin with, the phenomena should be studied by specialists, the psychical researchers, whose long detailed experience I cannot hope to duplicate. Furthermore, a very considerable amount of work has already been done by them, both in the number of cases investigated and in the explanations offered. But apart from my inability and my unwillingness to play the part of investigator there remains, as the explanation of my refusal to consider the phenomenal side of Spiritualism, this very important reason: even though levitations, materializations, etc., were shown actually to occur and even though we correctly attributed them to spirits, the Spiritualist hypothesis still would

remain unproved, namely, that after death we become spirits living an eternal life very much like this earthly one, in a spirit world which is a perfected replica of our own. A faith like Theosophy, for instance, accepts a type of spiritism all its own, and rejects Spiritualism. The Theosophists believe in the existence and intervention in human affairs of spirits who are not human beings but elementals: gnomes, sprites, fairies, etc., who furthermore have never lived on earth and who are as subject to death as we are. Again, all the phenomena might be dismissed as false, whether caused by trickery or self-deception, and yet Spiritualism could remain as true a description of things and as significant and valuable as any other philosophical or religious system of belief.

Those persons favorably inclined towards Spiritualism think of it almost entirely in terms of phenomena and their "evidential value." Those hostile or indifferent to Spiritualism think of it also in terms of phenomena. They rob these of all dignity, however, by calling them a crude lot of tricks that appeal to credulous, simple-minded folk and—for some strange reason or other—to a few eminent scientists termed psychical researchers. It is perfectly true, of course, that while the crude, magical aspects appeal to the ignorant and naïve, the extremely complex and technical side of Spiritualism appeals to the cultivated, intelligent, and, to a certain extent, sophisticated class. Yet, whether these classes are aware of it or not, Spiritualism is much more than phenomena to them, much more than simply an appeal to one's sense of the marvelous on the one hand, or a proof of survival on the other. The phenomena or "tricks," the "rappings" and "materializations" are significant to Spiritualists (as well as to non-Spiritualists) only in so far as they can be used to sustain and corroborate certain beliefs relating to the life of man after death and the nature of the spirit world which he will then inhabit. These beliefs, arranged into that pattern or belief system called Spiritualism, are the important thing and without them the phenomena would become meaningless to the Spiritualists. It cannot be gainsaid, that most persons who attend séances and message services, most mediums and psychical researchers, to say nothing of most

casual readers of the literature, are unaware of the full implications of the theoretical or philosophical side, that side which may be labeled religious, using this term in its conventional sense. But the religious side exists in very generous proportions. Spiritualism presents as elaborate, definite and as nearly articulated a system of religious beliefs and practices as can be found anywhere in the history of thought. For this saga of man's life on earth, his death and transition to the spirit world, his transfiguration and adventures there, and finally, his apotheosis after an eternal career of development—all this in its fundamentals has had a long past, longer by a great many centuries than the historians of the modern Spiritualist movement would have one believe. With the formal inauguration in 1848 of the movement by the Fox sisters, Spiritualism took over this ancient saga and used it for its own purposes, building upon it a very intricate and far-flung structure that has found expression in a stream of several thousand or more books and pamphlets. While the majority of these writings have been concerned with the phenomena, a large number have made contributions to the theoretical side, and such contributions show no sign of falling off at the present time. The foremost Spiritualist writers and thinkers, as a matter of fact, advise their followers to busy themselves with the philosophy of Spiritualism rather than with the happenings of the séance room (though I fear they themselves do not practice what they preach). John C. Leonard calls his work *The Higher Spiritualism* because it is devoted to the "higher phase"—eschatology and cosmology, rather than with the "lower"—messages, materializations, etc.

This book, in consequence, is neither a defense nor an exposé of Spiritualism. It is necessary to stress this point emphatically, because disinterestedness, the absence of animus or emotional involvement is one of the most difficult things for Spiritualists and anti-Spiritualists to understand. I have not attempted to determine whether Spiritualism is true or false, whether Spiritualists are pioneers or dupes, whether mediums are seers or cheats. I do not even try to steer a middle course, to be fair and impartial to both sides, presenting testimony for

and against, and placing upon the reader the burden of bringing in the verdict. For I do not worship at the shrine of Universal Truth, a Sphinx-like God very difficult, I am afraid, to tell apart from the Devil—Error. I am content, in all humble piety, to pay homage to those minor but more understandable and approachable deities: facts, beliefs, motives. I have tried to tell in as detailed, complete and honest a way as I can, what kind of people are those who style themselves Spiritualists, just what it is that they believe (their creed), how they live by these beliefs (their services and practices), how in terms of their own life-times as well as in terms of the movement considered historically, they have come to believe what they do (their credographs), and finally what psychic benefit or utility they derive from their beliefs and practices.

What is being examined, then, is a religion and a contemporary American religion at that, though it has spread far beyond the confines of these states since its origin and though, in a sense, its origin antedates history. For Spiritualism is one of the most universal, primary and primitive of religions and, as Jastrow says, the Spiritualist priest "is simply repeating, with new costumes and improved scenic effects the mystic drama of primitive man." Levy-Bruhl in his *Primitive Mentality* (N. Y., 1923) discusses mediums in primitive society and elsewhere (pp. 216-218). He writes: "There is hardly anything about the phenomena familiar to spiritists of all ages and in all parts of the world that primitives do not know." There are, indeed, countless parallels between the various beliefs and practices of the Spiritualists and those of primitive peoples to which I have not called attention in the text since my study is not a comparative one. The kinship of the Spiritualists, for example, to the American Indian is far greater than even they suspect.

Among primitive peoples of the present day, particularly among the tribes of Siberia, and by extension, among some North-Western American aborigines is found a belief in Shamanism, namely, that all the good and evil in life are brought about by spirits or gods who can be influenced by priests possessing supernatural power called shamans (a word Hindu in

origin) and who on specific occasions directly communicate with such spirits. The shaman is a combination of medicine man (wizard or witch doctor), prophet and priest since among primitive folk these three classes of individuals largely unite their functions and are not easily distinguished from one another.

Necromancy, consequently, always has been practiced and always been reviled; into this long story I do not propose to enter. All that concerns us here is the particularly vigorous and integrated revival of necromancy which occurred during the nineteenth century, particularly in America.

A religion is based and thrives on the needs of believers or lay members, but this class in order to fully satisfy its needs requires others—a priesthood, and, to a certain extent, a senate of theologians. I have therefore tried to show what kind of personality types are found among mediums and among philosophical Spiritualists and the greater number of psychical researchers (those pursuing their investigations as an adjunct of Spiritualism and not as an independent discipline). I have also tried to indicate what benefits, psychological and otherwise, these ancillary classes reap from their various functions; and why in consequence they have become members of the Spiritualist movement and not some other. Every belief system, moreover, needs a department to protect and safeguard the whole, a department of propaganda, and here too I have sought to show what the Spiritualists use as propaganda and how successfully it serves their purpose.

Now a particular religion is an organism which is called into life because it meets a certain need and is discarded or transformed when it no longer satisfies this need. I have tried to determine, therefore, what need it was which created Spiritualism. Other questions inevitably come up at this point. Is Spiritualism a vigorous and growing organism or a dying one, is it in its youth, its prime, its old age? In terms of what Spiritualism has set out to do, where has it succeeded, where has it failed? Where is it strong, where weak in the present-day mart of clamoring faiths? In the light of its past, what is its future, how is it meeting and how will it continue to meet the

competition of other faiths trying to supply a similar need?

Let me re-state my basic purpose in more detail. I seek to show a complete system of belief in operation. In Part I the Spiritualist system, its psychology, physiology, metaphysics, eschatology, cosmogony, cosmology, ethics, is presented in its own manner and terminology as coherently and completely as possible. After the essential facts of man's psychical make-up and his life in the beyond have been considered, there follows a description of the carrying out or realization in daily life of these beliefs, the living out of these theories in acts, and Part II therefore concerns itself with church organization and services. There is a minimum of critical comment and "asides" in Parts I and II. These have been suppressed as far as is humanly possible in order to permit the reader to start out with the relatively few simple premises of Spiritualism, to gradually penetrate further and further into all the intricacies of the system, and to adopt, if only temporarily, something of the Spiritualist mood, language and point of view. Not until Spiritualism has concluded a full presentation of itself, do alien voices in the first half of Part III (Chapter Seven) begin to be heard in analysis and criticism. In the second half of Part III (Chapter Eight) and in the succeeding chapters these voices hold full sway and the entire Spiritualist system in all its theoretical and practical aspects is discussed in considerable detail.

There are many themes and sub-themes in the Spiritualist epic. Among the main themes are those of unending development and progress for every human soul in a gloriously empirical hereafter ("the naturalization of the supernatural"), together with a cosmos become friendly, understanding and humanized, in which affectionate converse between earth dwellers and their beloved in the Summerland is part of a practical daily program, for while in other faiths death frustrates personal love, in Spiritualism such love effects the frustration of death. The great distinguishing mark of Spiritualism is that for spiritual aid, guidance and instruction, it looks almost entirely to the spirits of men who once inhabited the earth and who are around us, watching and assisting us constantly. Other main themes are the banning of any Judgment Day and any post-



mortem segregation into the saved and the damned—salvation is for all, moreover the Spiritualist version of perfection is non-moralistic. Absolutistic distinctions are also banned, since the beyond, as this world, is a true spiritual democracy ("all men are sons of God and none is the chosen one"). Furthermore, man is essentially sinless and hence there can be no predestined punishment for predestined sin and there is no need of a Savior to atone for him. Finally, as one of the sub-themes, Spiritualism tells of the utter impossibility of miracles in a universe over which in every part natural law majestically reigns.

Thus the Spiritualist epic sings of freedom, love, spaciousness and joy. Necromantic it may appear to some who therefore look upon it as the arch enemy of religion. But this necromancy, if it be such, is in nowise grim and uncanny. Rather it is full of promise and glad tidings and earthliness. Curiously enough, many Spiritualists, true religionists if ever there were any, go out to do battle with religion, morally obligated to do so on the score that they are students of exact science.

A word now as to methodology. Spiritualism is a living drama, not a closet one. Hence this is an empirical study and is based on field work in a sociological and almost an anthropological sense, I say *almost* because the perfect detachment which is so desirable in dealing with primitive peoples could not be attained here and perhaps should not be. If this work shows anything, it shows that Spiritualists are too much like ourselves to be treated as circus curiosities. Since this is a study of people primarily, and not of books, the latter are significant only as presenting moods and thoughts made articulate, acts described and justified. An analysis of religion in the abstract, or of a particular religion based on only the literature, can be made within the precincts of any well-stocked library and is as unfaithful to the reality as any theoretical concoction is.

I have attended scores of public services of all types, many private séances, and observed the work of perhaps a hundred mediums. I lived for nearly an entire summer at Lily Dale, the Spiritualist camp, where I walked, dined, danced, and gossiped with Spiritualists, and consequently grew to know many

of them—along with mediums and investigators—not only well, but intimately. The services I have presented in this book are based for the most part on personal observations as are the credographs. In a few instances I have relied on accounts of others, but these too had been made first-hand.

Some persons will say, as they have already said, that I have not chosen the proper illustrations of Spiritualist beliefs and practices, that I have not permitted Spiritualism to put its best (or worst) foot forward. But I have not been trying to show Spiritualism off at its best or worst. I repeat: I am not an apologist and certainly not a Truth-Seeker. What I have done is to record what seem to me typical beliefs and modes of behavior of the seeming majority of Spiritualists, not those of a special, limited class; and I have recorded them (largely in verbatim fashion) just as they were found, adding nothing, omitting nothing.

Nearly all the books and writings on Spiritualism are extremely controversial, and it is almost impossible to find a writer who is not a violent partisan for or against. The reason for this should be plain. Behind the complicated and abstract arguments of both the friends and foes of Spiritualism lies a very powerful and profound animus arising out of the nature and importance of the subject to which they are reacting. This dynamitic subject calls forth all the primitive emotional reactions of the supposed aloof and magisterial investigator and warps the judgment of the most cultured and intelligent layman. For the subject matter of Spiritualism, "If a man die, shall he live again?" is not a remote, theoretical one to be discussed in the classroom or from the lecture platform by mellifluous academicians or one to be gracefully ruminated upon from a comfortable library chair. It deals with the universal tragedy of mankind, the one from which we all flee in dread and terror. Death has oppressed the human race since the beginning and will until the end. It is only through self-discipline and drugs and opiates—chemical and psychological—that we steel ourself for the inexorable close of our life on earth. And even though a few men and women learn to face the prospect of their own dissolution without turmoil and with

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a certain dignity, the loss of a dear friend or of one they love, fills them with a pain and a confusion that cannot be avoided or explained away. The reader may find Spiritualism at times profound, absorbing and extremely significant; on other occasions he may find it trivial, tawdry and ridiculous. But at all times let him remember that the Spiritualists are seriously and personally faced by something even closer to them than love, and far older and stronger—death.

G. L.

*New York City, May, 1932.*



## ACKNOWLEDGMENTS

CONSIDERABLE indebtedness is necessarily involved in a work of this character.

My first thanks are due to Professor Herbert W. Schneider of Columbia University who first brought the Spiritualist religion to my attention as an unworked but fertile field for study, and who later by his sane and sympathetic understanding of the problems of religion proved an inexhaustible source of help and enthusiasm. But no formal acknowledgment can do justice to all that our personal association has yielded me.

Thanks are also due my wife who made possible this work in more ways than one, and to whom it is offered as the first installment in the payment of a never-to-be-canceled debt. Her vigilant taste in matters of logic and literary style has been always a challenge and an inspiration.

I am especially indebted to Dr. Walter Franklin Prince, Research Officer of the Boston Society for Psychic Research and recently President of the Society for Psychical Research, England, for a painstaking reading of the entire manuscript and for many acute criticisms and valuable information. Thanks are also due to Mrs. Esther G. Humphrey, President of the Lily Dale Assembly and to Mr. John Heiss, President of the General Assembly of Spiritualists, New York, both of whom read the manuscript.

I am indebted to Mr. W. S. Bailey of Jamestown, New York, for allowing me to consult his Mss. on the Kiantone community; to Dr. Fritz Wittels of Vienna and New York for permitting me to use the case of Selina Breckinridge, and for our very pleasant and interesting discussions of the motives of mediums, psychical researchers and anti-Spiritualists; to the late Dr. C. Floyd Haviland who as Superintendent of Manhattan State Hospital consented to my use of the case of the medium,

Percival Namby (at that time a patient at the hospital) and who manifested such generous interest in the purpose to which this study was to be put; to Dr. Samuel Atkin, formerly Senior-Assistant Physician at Manhattan State Hospital for very valuable assistance with the case of Mr. Namby and for our many rambling but extremely stimulating talks about that border-land territory where religion and psychiatry meet.

I want to extend my thanks to Professor Sigmund Freud for help in clearing up a disputed point concerning his relationship to psychical research; to Dr. Carl Jung for explaining his attitude towards psychical phenomena and for bringing the published case history of the medium S. W. up to date; to Drs. Stekel and Winterstein of Vienna for help in laying bare the psychological dynamisms involved in mediumship, and, in the instance of Dr. Winterstein, for extremely valuable suggestions as to bibliography; to Drs. Beatrice Hinkle and Ernest Jones of New York and London respectively for helpful suggestions. The latter's aid in making clear some difficult points of Freudian exegesis was most welcome.

I also want to indicate here my indebtedness to *The Higher Spiritualism* by John C. Leonard, a work which was of considerable assistance to me in writing Part I; to the National Spiritualist Association for permission to reprint services from its Manual and hymns from its song book; to the editors of the *Journal of Religion*, *Psyche*, *Psychoanalytic Review*, and the *Dictionary of American Biography* for permission to use in part articles previously published by them.

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PART ONE

THE SPIRITUAL ODYSSEY OF MAN

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## CHAPTER ONE

### WHAT IS MAN?

SPIRITUALISM, like most religious faiths, is based on the inveterate reluctance of human beings to admit that death means the complete extinction of their loved one's personality, or of their own. It is to be looked upon, consequently, as a partly primitive, partly subtle and characteristically modern attempt to satisfy a nearly universal hunger. Spiritualism is at once the oldest and the newest system of immortality.

This belief system arises very simply and naturally. The contemporary, civilized Spiritualist, like his savage brother, though denying death, cannot deny that the body he has seen and touched and loved may suddenly disappear forever. He is compelled, therefore, to find some other means of assuring the continuation of life and personality and thus conceives of the spirit as a substance, but—unlike the physical body—as indestructible. That such a special entity exists to serve as a carrier and preserver of personal and human values throughout eternity, is assumed by most primitive peoples, and is made the initial premise of nearly all civilized religions. At this point, however, the Spiritualist takes his departure from his primitive brother, as well as from members of most Christian denominations, and goes on to postulate not only an immaterial spirit and a material body, as part of the constitution of man, but, in addition, a soul (called also: soul-body, and spiritual body, i.e., body of the spirit). The phrase "immortal soul," Spiritualists insist, should be discarded, for man in his essence is not two-fold as in many other systems of thought; he is threefold—"a trinity in himself."

This tri-partite division of man's psyche has had a long history both in Oriental and Christian thought, and goes back to the Hellenistic-Roman philosophers. It is found with especial frequency in the pages of Plotinus in whom Greek

philosophy and Oriental religion were united. It also is insisted upon by the different bodies of Adventists as well as by Theosophists. Spiritualism is to be considered as the most recent form of this doctrine which owes its particular terminology to Andrew Jackson Davis (1823-1910) and his Harmonial Philosophy.

Davis was the first and most powerful coiner of Spiritualist terms. He was to a considerable extent adapting old ideas to a new language, and the similarity between his phraseology and that of Swedenborg is extremely striking, however we may try to account for it.<sup>1</sup> Nevertheless he must be credited with having created some conceptions and descriptions which apparently have no precise or immediate counterpart in the history of ideas. He himself did not consider himself a Spiritualist but a Harmonialist; yet his books are holy ground for the Spiritualists (his *Nature's Divine Revelations*<sup>2</sup> has gone through 44 editions since its publication in 1847) and he is variously termed the Father and the John the Baptist of Modern Spiritualism. Since considerable quotation is made from his writings in the succeeding pages, it should be observed that Davis represents the early period of Spiritualism and that he was much influenced by the theories of magnetism and mesmerism common to his day, particularly in his mode of expression. These theories, therefore, are not to be attributed to Spiritualism in general. Nevertheless, Davis is the fountainhead from which innumerable other Spiritualist writers have drawn their most important ideas (after making some terminological changes). Indeed, the General Assembly of Spiritualists of New York State at its annual convention in June 1931 adopted as one of its resolutions the following:

We accept as the fundamentals of Spiritualism the philosophy of the Divine Harmony of Nature as expressed by Andrew Jackson Davis.

<sup>1</sup> See Dr. Marguerite Block's *The New Church in the New World* (Henry Holt, 1932) for a detailed discussion of the connection between Davis and Swedenborg.

<sup>2</sup> The title of this book, referred to frequently in these pages, will be abbreviated henceforth to *N.D.R.*

Returning to the Spiritualists' separation of man's psychical constitution into three distinct parts or "principles," we may note that the spirit is highest or innermost, the soul is second or intermediate, while the body is lowest or outermost, and the vehicle or clothing for the first two. The spirit flows into and "correlates" with the soul, and the latter, in turn, flows into the material body. Since all the three parts of man merge into each other, he presents a unified whole.

Let us consider these three principles individually, beginning with the spirit.

#### SPIRIT

This is the highest principle, the divine part or energy in the threefold constitution of man, which manifests itself in reason and in abstract thought. The equivalent for this term as it is used by the Spiritualists is the "soul" of certain present-day philosophies and psychologies (though most of contemporary thinking dispenses with the soul too, and man far from being triple is not even dual). But Spiritualism reserves "soul" for the intermediate part of man's psyche. Man's spirit, as such, is an offspring of the Universal Spirit and is therefore essentially one with it in nature. For man, it should be remembered, in his innermost recesses is divine. All men are Godlike in origin; Jesus is no more the son of God than any other spiritually developed man. It is with this common divinity of mankind in mind that Spiritualists say all men are created equal, and then make these twin notions the basis of their theory of "social feeling," the theory that all men and women are members of a great human brotherhood. Though temperament, personal characteristics and idiosyncrasies vary from individual to individual, spirit is basically the same in all of them. It is the real personality, the real, supreme man. The soul and the body are no more than the trappings of the spirit—just devices or accessories by means of which it can make itself manifest. These two subordinate principles are designed simply to give the spirit a finite life on earth, to individualize it, and have little significance beyond this.

This innermost energy in the life of man which descended

from the higher realms of spirit, became incarnated in the human form and in no other. Only in man does the spirit exist in actual organization. It is true that the body and soul had a beginning and an evolution. But the spirit of man had no beginning and no evolution. It has existed in perfect form since the beginning of time and will continue unchanged until the end, though it is perhaps incorrect to measure spirit by any order of time. Spirit, it follows, was not created with the body, but became a tenant of the human (really animal) organism consisting of soul and body, only when the latter had progressed far enough in the evolutionary process to be prepared to receive it.

Spirit, in the form of energy, is the highest force that exists or ever will exist on the earth or any other planet. It is reality itself, and there can be no higher state or degree of reality. Though the mind of man may attain a higher state of development, there will never be, so say the Spiritualists, a higher form of intelligence, energy, or mind developed than that of the self-conscious spirit or reason of man. Due to the possession of spirit, man's organism becomes a microcosm or little universe, taking on an exact resemblance to the macrocosm or great universe both in the way it is constructed and in the number and kind of principles which it contains within itself. In the combination and organization of energies in the macrocosm (where the body is Nature and the spirit is God) as well as in the microcosm (man) spirit stands as the positive pole in the union of forces, and the body—or matter—stands as the negative pole. Between these two extremes, there is the principle of soul and midway between the soul and the body there is the *semi-material ether or electricity*.<sup>3</sup>

<sup>3</sup> Lest one grow perplexed at this sudden introduction of an apparently fourth component in man's psychical make-up, let me point out that by "semi-material ether" is meant the forces of material electricity and magnetism which interpenetrate and pervade matter, and hence the semi-material ether is really part of the latter and not an additional factor to be considered. The Spiritualists sometimes describe the three principles as ethers. The first is matter and the material ether; these make up the body. Within the material ether is the finer psychical ether made up of vital magnetism and vital electricity, together constituting the soul of man. And within these as the highest ether, the principle pervading all, is the mind or spirit

The Spiritualists in the course of their description of the nature of spirit, inevitably meet with the mind-body problem, but though this is one of the most ancient of all philosophic difficulties, they solve it with dispatch. Mind (spirit) as the highest force, first flows into and pervades the soul, as we have seen. The latter in turn flows into and interpenetrates with the highest of the material states, the ether of the body (sometimes called the etheric body). Next, this flows into and is correlated with the gaseous states; these proceed on into the fluids and finally into the solids. In this way, the chasm between mind and body is easily and neatly bridged. Davis cites a concrete instance of this process. He writes:

When we will to raise our arm the following agencies are called into action. First, the will acts upon the vital magnetism of the spiritual body, this upon the vital electricity, this upon the nerve, this upon the muscle and the muscle raises the arm.

In much the same way our feelings are controlled. Mind is always present to some extent in the soul—the source of sensation, feeling and emotion. To control our emotions, then, we simply have certain impulses or vibrations start flowing from the mind into the intermediate principle, and lo! its condition or activity is immediately abandoned in favor of the higher vibrations of the mind. One almost hears the Spiritualists say: "Q.E.D. Thought is master of feeling."

Just as the supreme power or principle, spirit, affects the second (soul), so the second affects the third. The vibrations which are normally proper to the first (thought), and to the second (feeling), once started cannot remain enclosed within their own domain since they are so closely correlated with the bodily states. Hence, of necessity, they must continue on into the latter. That is why, runs the argument, all our  
itself. The orderly correlation of all these states results in the completely integrated human organism.

It should be also noted here that Spiritualist writers of the better equipped type, intellectually and educationally, often invoke the theories of matter offered by contemporary physicists in order to corroborate their doctrine of the threefold nature of the human constitution. The technical discussion of the "luminiferous ether" theory will be omitted, however.

thoughts and feelings have their correlates in our physical condition.

One of the most interesting items in the Spiritualist discussion of the highest principle is that concerning the precise time in the development of a given individual at which the spirit enters his organism and the precise place where it finally takes up its abode. For when the Spiritualists say that the spirit in man is part of the Universal Spirit they mean this to be taken not in any vague, symbolical sense, but in a literal, concrete one. The process of implanting the spirit did not occur in the first man on earth with the resulting psychical constitution being transmitted to his descendants; it is a process occurring afresh in the life history of every human being now and forever more. According to Davis, the spirit as a pre-existent entity descends into and becomes centered in the brain of the infant fœtus about twelve weeks before birth. The brain must be perfectly developed with a perfectly formed cerebrum and cerebellum before the force can become centered in such a way as to make up the real personality. There was a time, consequently, in the history of the race, says Davis, when the spiritual force became centered in the brain of a savage in embryo, so that while its parents had been savages, the child was born on the human side.

Though in the adult the spirit inhabits all parts of the human frame, Davis assigns it a special location, and says that it is particularly concentrated near the center of the brain in the superior brain cells. He writes:

The seat of consciousness is near the center of the brain. There is a small nucleus in which is concentrated the vital power of all that constitutes a man. This place, in the lifeless form, is not larger than a buckshot. In the living brain, it is as large as a frost-grape.<sup>4</sup>

In another place, he writes:

Near the center of the physical brain is the central spiritual *mag net*, the fortress point around which the spirit gathers and concentrates all its organical forces. This spiritual fortress would impress your eye as an auroral point of aurelian life, all golden and burning

<sup>4</sup> *The Penetralia*, p. 307.



with divine incorruptibilities, but not larger than a boy's marble. This is the sequestered and magical *Magnet* to which every vitalic force and essence incessantly gravitate. It draws from the surfaces and looks, at the center, like a sun of gold.<sup>5</sup>

At death, this seat of consciousness, this sun of gold, becomes the nucleus around which are gathered all the magnetic and vital principles which will henceforth make up the new body of the spirit. Davis describes this very graphically in an account of a death which he witnessed:

When the old man ceased to breathe this little point of spiritual aurum silently but swiftly ascended through the intervening ceiling, and hung or rather hovered over the house of death. I have witnessed this phenomenon by clairvoyance when it has seemed suspended far above the room wherein the lifeless body was prostrate. At this dizzy but stilly height the aurelian center (the "self-love" magnet) resembled a throbbing ball, not much larger than a small orange. Rapidly, however, it tremblingly expanded and began to pulsate with considerable uniformity. The attraction of the distant center was powerfully exerted downward, through or by means of a line of golden light, upon all parts and principles within the silent earthly form. I have observed and philosophically contemplated it until a portion of the coronal arch of the spiritual head was visible, the magnetic center continuing to throb. . . . Then I have watched the juvenile features which came out like so many stars on the face of night, the pliant limbs, the rounded form, all beautiful, celestial; like the deserted body in general contour, but unlike it in youthfulness, litheness, grace and divine beatitude.<sup>6</sup>

#### THE SOUL

The intermediate or interior form between the material body and the conscious spirit is called the astral body by the Theosophists, the etheric body by the Transcendentalists, while Paul termed it the spiritual body, as do the Spiritualists, though the latter seem to believe they have originated the term. The following definition by Davis, therefore, has had a long past:

<sup>5</sup> *The Thinker*, p. 405.

<sup>6</sup> *Ibid.*, p. 406.

The term soul is used to express that fine, impalpable, almost immaterial body which clothes the spirit from the moment of death to all eternity. In this life it is composed of all the magnetisms, electricities, forces and vital principles which—in more general terms—are called life, motion, sensation and instinct. The term spirit is used to signify the centermost principle of man's existence, the divine energy or life of the soul of Nature. . . . The soul is the life of the outer body and the spirit is the life of the soul. After physical death the soul or life of the material body becomes the form or body of the eternal spirit.<sup>7</sup>

The soul, due to its intermediate position, is able to serve as the bridge or connecting link between the spirit and the body in something of the following manner: The vibrations (thoughts) begin in the spirit, continue on into the soul, which is the first clothing of the spirit; and thence on into the material body. The soul is not mind or thought, the Spiritualists are anxious to point out, for these are aspects of the spirit itself, but constitutes the animal part of man, that is, it is made up of those elements which man inherits directly from the animal kingdom, such as the feelings, instincts, sensations and animal propensities. Our inferior loves and hates, sensuality, evil and crime, together with many good qualities in human nature, are animal in origin since they are all simple modifications of the one great principle of feeling or sensation—the soul of the animal world. Our soul is therefore identical with the soul of the animal and our body the same as the body of the animal, consequently the Spiritualists deem it correct to say *Man is an animal*. But, they add, though animals and plants have souls besides bodies and may be said to have a certain degree of temperament and individuality, and perhaps even intelligence of a low order, man possesses something that the animal does not—the principle of spirit. It is spirit or mind which makes man truly a man and not merely an animal. It is spirit, moreover, which by its controlling and dominating influence makes him master of all the creatures and things of this world.

The Spiritualists have some difficulty in defining and allocat-

<sup>7</sup> *Answers to Questions*, p. 20.

ing "temperament" to an appropriate part of man's constitution. By temperament, they say, is meant a quality of the soul—man's feelings and various psychical characteristics, and inasmuch as the souls of men differ, there are as many different types of temperament as there are individuals. (Only in spirit are all men alike.) The complication enters here: since the spirit lives in and manifests itself through the soul, and since temperament is an aspect of the soul and has its basis there, temperament must also partake of the highest principle as well. Strictly speaking, then, the Spiritualists find that temperament is a manifestation of spirit acting through the soul or spiritual body.

The soul, as has been already pointed out, is animal in origin, and is manufactured out of the refinements of the material elements, such as the food we eat, the water we drink, and the air we breathe. In this process, solids become fluids, fluids become vapors and gases, and gases are refined in turn into the more living ethers and electricities, such as vital magnetism and vital electricity (which constitute the soul) and these are ultimately changed into that pure and divine substance (spirit) by which we reason, love, will, decide and act. Through work and activity we constantly lose part of our vital energies, and hence part of our soul and these must be constantly replenished. The Spiritualists discover in this need for refueling the reason for our eating, for food is the source of the necessary vital elements. The process of replenishment is explained by Davis as follows:

The great problem, how the spirit [the spirit and the soul, or internal man] supports and perpetuates itself, receives a satisfactory solution by ascertaining the mode by which the spirit acts upon matter. The brain, being positive over every other portion of the system, constantly attracts particles to itself; these particles are made to pass through the many and complicated laboratories or crucibles of the cerebral substance, and thus they are purified and rendered comparatively immaterial. . . .

When substances are taken into the first stomach, what changes are wrought upon them? The spirit exerts its sevenfold influence upon them and forthwith the substances decompose—that is to

say, new chemical and electrical relations occur, which result in separation of the original compounds committed to the stomach, and in a combination of their diversified constituents, with other compounds already in the organism. . . . This digestive process refines and attenuates the particles, until they are capable of associating with higher and more spiritual compounds—until, in truth, the particles are qualified to enter into the principle of *motion*, which is the first element of mind. According to the law of progressive development and attenuation, these particles of motion ascend to *life*, which is the second principle of mind; these progress to *sensation* which is the third element of mind; and the next ascension converts the sensational particles into the very organization of mind or spirit itself. The process of spiritualization is conducted exclusively by the vital electricity, the magnetism and the cerebral galvanism with which the system is endowed. Thus we see that the spirit sustains and perpetuates itself upon the same principle of refinement and reciprocation as that by which the physical organs, nerves and muscles are rebuilt and actuated.<sup>8</sup>

The soul thus becomes the prototype and inner counterpart of the material body, and in the process of giving form, life and growth to the latter, necessarily takes on its form and shape. In just the same way, the spirit gains form and individuality by flowing into and living within the soul.

When it is said that the soul takes on the form and shape of the body, one must not misinterpret this, the Spiritualists point out, as meaning that there is a mysterious, non-psychical substance in the soul of which instinct, feeling, sensation, are mere attributes. These qualities, rather, constitute its essential nature. The soul, like everything else in existence, has a substantial or bodily aspect, the matrix in which the psychical qualities exist. The soul is as substantial as the body itself.<sup>9</sup>

Davis speaks of vital electricity. This is an important term for the Spiritualists, because they maintain that the soul is composed of vital magnetism and vital electricity. These are simply two distinct degrees of the same force or principle—

<sup>8</sup> *The Physician*, pp. 66-68.

<sup>9</sup> The soul, like the body, has as its ultimate elements the electrons, say present-day Spiritualists, referring to a unit employed in contemporary physics.

electricity—with vital magnetism being higher and vital electricity lower.<sup>10</sup> The former is the soul principle of the animal kingdom and its characteristic psychical qualities are instinct, sensation and feeling, and likes and dislikes of an elementary type. Vital electricity is the distinctive soul of the vegetable kingdom and its characteristic psychical quality is only life or vitality. In man's psychical organism these two forces, the soul qualities of both the animal (sensation) and the vegetable (physical vitality) merge and make up his soul.

The magnetism and electricity in the human organism are termed "vital" in order to distinguish them from the grosser magnetism and electricity of external nature; only when the latter reach the ultimate degree of refinement, of progression and development (all terms of the greatest significance throughout the entire Spiritualist system) do they pass from an insentient and lifeless state to one of a peculiarly vital and sentient nature, and develop the properties of life, feeling and sensation. Of course, Spiritualists maintain, these properties and qualities had to be contained within the natural magnetism and electricity, since the soul magnetism and electricity are produced from them. As a matter of fact, the properties of life, sensation, and even intelligence are contained potentially within all matter; as the Spiritualists say: "Matter has *simply* to change its state in order to develop and give evidence of these psychic qualities."

Enough has been said concerning the nature of the soul as spiritual body and intermediate principle to give the reader some notion of what Spiritualists mean by the term. The important thing to remember here is that the soul in the Spiritualist psychology is the external "body" which the individual will

<sup>10</sup> Compare with this the following modern materialistic statement of a similar view given by a world famous scientist and surgeon, Dr. George Crile, in 1926: "Man and animals are mechanisms driven by electricity and were originally created and constructed by electrical forces. Man or animal is an energy phenomenon. . . . The processes which distinguish the living from the non-living are due to electrical forces. . . . Electricity keeps the flame of life burning in the cell—the unit of structure and of function in the animal organism. Life, as we view it, is the expression of the activity of this automatic mechanism." (*A Bi-polar Theory of Living Processes.*)

use when he has discarded the body of flesh, inasmuch as it is the exact counterpart of the latter, possessing all the organs and parts which the physical body had on the earth plane. There are two reasons for this. The first is that under the influence of the spiritual body the physical body evolves and is given shape and sustenance. The second is that the physical body acts as a garment and as an instrument or vehicle for the spiritual body. After death, the individual experiences and uses the spiritual body much as he did the physical body while on earth, although there are powers and faculties in the former, particularly in its inner spirit, which were entirely unknown during life on earth. To sum up: In the hereafter the material body is sloughed off, the soul takes over its functions for the spirit, while the latter, in turn, becomes the life or "soul" of the spiritual body or soul which man owned on the earth plane.

This brings us to the principle of body, the third and lowest principle in the psychical constitution of man, and the one best known to us.

#### MATERIAL BODY

The body of man, say the Spiritualists, is made up of matter, seemingly lifeless and insentient, which exists in many different states in him and in the universe at large as well. Matter at various times may take the form of solids, fluids, gases, vapors, ethers, electricities and magnetisms. In man, all of these different states of matter in the organism are worked up into an elaborate system of cells, tissues, nerves and fibers, and a circulatory system. By means of the last-named system, access is gained to every cell of the body—the house in which the spirit and soul live. Though these two principles inhabit every particle of the human constitution, they are more particularly present in the channels of communication and circulation. These channels consequently determine to a large extent the nature and the form which the activities of the spirit within will take. The body is used by the higher principles in two main ways:

1. *As a covering.*

The material body, by means of its low rate of vibrations which repel the higher vibrations of the spirit world, serves as a protective covering or insulation to the spirit and soul, shielding them from all influences, whether good or bad, which emanate from the beyond. This condition in which the higher powers are enclosed by the body in a psychical shell which the spirits cannot penetrate is termed by the Spiritualists "encasement." The phrase is used by them in the following way: "The body encases," they say, or a particular person "is encased." A medium who is indisposed, or who for one reason or another cannot get in touch with the spirit world will say she is temporarily encased. Encasement, then, is a permanent state except with partially or fully developed mediums.

2. *As an instrument or mold.*

The body is the means by which the spirit and soul can enter into some kind of relationship with the material world, for the vibrations and motions of these higher principles are too refined and rapid to allow for a direct contact with the physical plane. In order, therefore, to receive vibrations from the latter, they must make use of the physical body which vibrates at the same rate as that of the physical world. This is accomplished through the "fusing" or identification of the spirit and soul with the body by means of a gradually descending scale of vibrations and substances. The material body thus serves as a means by which the spiritual body may concentrate itself and gain its individual form.

What is Man? He is a triune creature. With death goes the material body—the mask he wore on the earth plane—and he becomes thenceforth and throughout all eternity a dual being, consisting of a divine and immortal part—the spirit, and of a part that takes on divinity and immortality—the soul. The spirit becomes the life or "soul" of the new creature and that which was the soul on the earth plane becomes the body or garment of the spirit. The soul achieves a kind of borrowed immortality because of its function—that of enveloping



something which is immortal. In fact, the intermediate and the highest principles are dependent on each other. The soul needs the spirit because otherwise it could not take on a definite form, but would remain amorphous and disorganized. The spirit needs the soul, for without this garment, this instrument for individualizing itself, it would have no way of realizing a separate existence and personality, and it would be swallowed in the infinite sea of Spirit. This arrangement of soul and spirit entwined out of deepest necessity lasts forever.

At death, then, the newly liberated, untrammelled being starts out on its career of eternal journeying, and wings its way as time goes on from sphere to sphere, attaining higher and higher levels of perfection and beatitude, until finally it ascends into that vast region which ranges beyond the solar system—the cosmic immensities—and vanishes from earthly sight and knowledge.

#### THE NATURE AND PROCESS OF OLD AGE AND DEATH

Once it is assumed that man possesses an eternal spirit and soul clothed in a mortal body, old age and death are easily explained away. Growing old, the Spiritualists say, is a process in which the spirit and soul gradually withdraw from the material body, and death is simply the final stage in this separation. To understand what death is, consequently, we must first understand what happens when we grow old.

Old age is caused by the gradual dissipation and loss of the magnetical and electrical forces which animate the human frame. At about the age of thirty-five, a man or woman begins to expend more energy than is received, and this process goes on in increasing disproportion until old age is reached. But not all this vitality and magnetism is lost in the process of ageing. These forces are retained for the greater part and simply have retired to the inner plane of being. Says Davis:

The best parts of the bone, muscle, nerve, tissue—everything that makes up the physical organization—have progressively gravitated to the manufacture and development of spiritual departments within





MAN'S SOUL DEPARTING FROM BODY AT DEATH  
Showing the Psychic Umbilical Cord

Reprinted from Mr. J. H. McKenzie's *Spirit Intercourse* by kind permission of Mrs. Barbara McKenzie.

From a painting by G. Parlby, under the direction of J. H. McKenzie.

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substantial and exquisitely appropriate to the atmosphere of a purer, better, and more beautiful sphere of existence.

Mysterious change! When approaching very near the tomb, nothing looks so very much like "decay and death" as that chrysalis out of which the aurelian personage springs into endless existence. If you will examine the tuft of wheat just before it comes above the ground, you will discover that nothing looks so much like actual decomposition as does the small bursted berry from which the virgin stem originates. The venerable man, just ready to die, is precisely in this liberatory condition. Mourn not over this external decay. . . .

The worn-out wheel of the factory is stopped, its forge-fires are smoldering, a fearful silence pervades the dwelling; but the product of the long-running machinery is perfectly eliminated. This product is spirit. The factory wheel, it is true, having done its work can roll no longer, but the water of life, which flowed over and turned the wheel is running strong and limpid still! The deserted and well-loved factory can remain idle evermore; for "Death" has come, and with swift eclipse has darkened forever the doors and windows of the long-inhabited temple. But did you see the proprietor as he passed out and joined his angel-guests?<sup>11</sup>

The material body is not, of itself, a causative agent, and can say nothing regarding the issue of life and death. The decision over these matters lies entirely with the soul. Indeed, the body itself depends for all its life, animation, shape and form upon the indwelling soul. The body could no more hinder perpetual life, if sufficient soul elements were present and properly coördinated, than could a man's clothing determine the length of his life.

Assuming that a method of conserving the vital electricity could be found, the Spiritualists ask, would such a fountain of eternal youth and life be entirely desirable? No, they answer, for such a perpetual youth could be had only on the earth plane of physical satisfactions and pleasures. This sort of existence may be suited to childhood and youth when bodily vitality predominates and the mind has not yet acquired any real power over the lower appetites. But, they add, as we grow out of the physical and vital plane we put away the follies and childish errors perhaps inevitable in our young days. Who

<sup>11</sup> *The Thinker*, pp. 402-404, abridged.

would want to renew or prolong them forever? No, they reiterate, man's evolution consists in growing away from these lower planes, once we have experienced them, and striving towards the higher qualities of spirituality, mind and affection. Looked at in this light, the process of growing old and dying becomes something which we should regard not with dread in our hearts, but with gladness. Let us welcome old age, for it begins a process of liberation that is completed with death when we are freed almost entirely from those lower states, or at least from those which are connected with the body. The ballast of the physical thus flung overboard, we are enabled to ascend to states of true intellectual and spiritual development and to enjoy fully the accompanying bliss.

As has been just observed, death does not free us altogether from the vital states, for only enough bodily vitality is radiated away to weaken and finally break the connection with the bodily states. The vitality that remains then becomes the outermost part of the spiritual body and is quickly increased in amount by means of direct inbreathing of the vital elements from the atmosphere. Hence the new body soon becomes rounded and beautiful. But in the next life, this renewed vitality does not sway the mind as it did in this life, because the mind is more developed and has the vital body under complete control.

As we have seen, the immediate cause of death is the snapping or separation of the vital electrical medium—the lowest part of the soul from the adjoining corporeal part of the human organism. This sundering is easy in the case of a natural death from old age, for in this case the vital medium has already become so attenuated that it can hardly maintain its connection with the body; separation is therefore natural and easy. But where the person is young and where death is due to accident or violence, this vital electricity exists in full amount and is strongly united to the body, so that the separation comes as a harsh tearing away of the soul from its covering or shell. This kind of a death is a much more painful one than the natural one of old age. According to the reports transmitted by spirits, in deaths from violence the spirit does

not recover from the terrific shock until it has been in the spirit world for a long time. According to Davis,

If a human being lives out the full measure of life, then the vital electricity imperceptibly loosens its hold upon the body and dissolves the relation so gradually that the spirit is not even conscious of death until after the change is all over, like the birth of an infant into this world. If, however, the change is forced and premature, the spirit is compelled to realize the fact and also something of the unnatural shock which occasioned death. In such cases there is often temporary suspension of all sensation, a sleep which may continue for days in the other world. In such cases, moreover, the soul body calls for further preparation before it can become the vehicle for the spirit.<sup>12</sup>

Davis has elsewhere given a remarkable account of the so-called normal process of death as witnessed by him while in a clairvoyant state:<sup>13</sup>

The patient was a female of about sixty years of age. . . . When the hour of her death arrived, I was fortunately in a proper state of body and mind . . . to investigate the mysterious processes of dying. . . .

I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled her head, the indistinct outlines of the *formation of another head!* The reader should remember that *these super-sensuous processes are not visible to anyone except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual eyes can only behold spiritual things.*<sup>14</sup> This is the law of Nature. This new head unfolded more and more distinctly; and

<sup>12</sup> *Answers to Questions.*

<sup>13</sup> There have been many accounts by Spiritualists (and others of similar tendencies) of what it means to die, some received from the spirit world, others perceived clairvoyantly, i.e., when the subject was endowed with spiritual vision which enabled him to perceive things just as spirits in the spirit world do. Spiritualists admit that Swedenborg was acquainted with the nature and process of death, in this sense, as were many others seers including Jesus. Probably the best account is that of Davis which I give here almost in its entirety. The original passage is also of interest for the light it throws on the clairvoyant diagnosis of disease as practiced by Davis. It will be remembered that this seer was a healer by profession and at a later date studied medicine and earned the degree of M.D. in order to practice his healing art without legal interference.

<sup>14</sup> Italics in original.

so indescribably compact and intensely brilliant did it become, that I could neither see through it, nor gaze upon it as steadily as I desired . . . but, as the new head became more distinct and perfect, this brilliant aroal atmosphere gradually disappeared. This taught me that those aroal elements which were in the beginning of the metamorphosis, attracted from the system into the brain, and then eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destinates every particle of matter, and developed the spiritual head which I beheld.

With inexpressible wonder, and with a heavenly and unutterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangeably organized, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organization. . . . The defects and deformities of her physical body were in the spiritual body almost completely removed. It seemed that those hereditary obstructions and influences were now removed which originally arrested the full and proper development of her physical constitution; and therefore, that her spiritual constitution, being elevated above those obstructions, was enabled to unfold and perfect itself, in accordance with the universal tendencies of all created things.

The spirit rose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body—a bright stream or current of vital electricity. This taught me that what is customarily termed *Death* is but a *Birth* of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete—even to the *umbilical cord* which was represented by the thread of vital electricity which, for a few minutes, subsisted between, and connected the two organisms together. And here I perceived that a small portion of this vital electrical element returned to the deserted body, immediately subse

quent to the separation of the umbilical thread; and that the portion of this element which passed back into the earthly organism, instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

It is not proper that a body should be deposited in the earth, until after decomposition has positively commenced; for, should there be no positive evidences of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-cord, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is invariably the case when individuals apparently die, and, after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed Trances, Catalepsy, Somnambulism, and Spiritual Extasis. There are many different stages of these states. But when the spirit is *arrested* in its flight from the body, and when it is held in a transitional or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience—this state of forgetfulness seems, to a superficial observer, like annihilation; and this occasional suspension of consciousness (or memory) is frequently made the foundation of many an argument against the soul's immortal existence. It is when the spirit entirely leaves the body—only retaining proprietorship over it through the medium of the unsevered umbilical thread or electric wire, as it might be called—that the soul is enabled to abandon its earthly tenement and interests, for many hours or days, and afterward, to return to the earth—laden with bright and happy memories.

As soon as the spirit was wholly disengaged from the tenacious physical body, she began to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature, with the greatest possible ease and delight. And now I saw that she was in the possession of exterior and physical proportions, which were identical, in every possible particular—improved and beautified—with those proportions which characterized her earthly organization. That is to say, she possessed a heart, a stomach, a liver, lungs, etc., just as her natural body did previous to (not her, but) *its* death. This is a wonderful and consoling truth! But I saw the improvements which were wrought upon, and in, her

spiritual organization, were not so particular and thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that, had her friends beheld her (*as did*), they certainly would have exclaimed—as we often do upon the sudden return of a long absent friend, who leaves us in illness and returns in health, “Why, how well you look! how improved you are!” such were the nature—most beautifying in their extent—the improvements that were wrought upon her.

I was careful to remark her philosophic tranquillity throughout the entire process, and the non-participation, with the different members of her family, in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood, at a glance, that they could only gaze upon the cold and lifeless form which she had but just deserted and she readily comprehended the fact, that it was owing to a want of true knowledge upon their parts, that they thus vehemently regretted her merely physical death. . . . For, with few exceptions the race is so conditioned and educated on earth—not yet having grown into spiritual perceptions—not yet progressed to “whatsoever is hid shall be revealed”—that the *death* of the body (to the majority of the earth’s inhabitants) is equivalent to an annihilation of the individual. I can solemnly assure the inquirer after truth, that when an individual dies naturally, the spirit experiences no pain, nor, should the material body be dissolved with disease, or crushed by the fearful avalanche, is the individuality of the spirit deformed or in the least degree obscured. Could you but turn your natural gaze from the lifeless body, which can no longer answer to your look of love; and could your spiritual eyes be opened; you could behold—standing in your midst—a form, the same, but more beautiful, and living! Hence, there is great cause to rejoice at the birth of the spirit from this world into the Inner Sphere of Life.

The period required to accomplish the entire *change*, which I saw was not far from two hours and a half; but this furnishes no rule as to the time required for *every* spirit to elevate and reorganize itself above the head of the outer form.<sup>15</sup> Without changing my position, or spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to

<sup>15</sup> A spirit communicant in J. M. Peeble’s *Immortality and Our Employment Hereafter* (referred to henceforth as *Immortality*) states that the time for his complete transition took an hour and a half.



the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom, in which she had lain (in material form) prostrated with disease for several weeks. It being a summer month, the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere. For the first time, I realized the universal truth that the spiritual organization can tread the atmosphere, which, while in the coarse, earthly form, we breathe—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner, as we tread the earth, and ascend an eminence. Immediately upon her emergence from the house, *she was joined by two friendly spirits from the spiritual country*; and, after tenderly recognizing and communing with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal development of our globe. They walked so naturally and fraternally together, that I could scarcely realize the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

O, what a contrast! Instead of beholding that beautiful and youthfully unfolded spirit, I now saw, in common with those about me, the lifeless-cold-and-shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned!<sup>16</sup>

Let us now turn from this description of death observed clairvoyantly to an account transmitted from the spirit world by John Pierpont who is telling of his sensations upon dying:

As a human entity who has himself passed through the experience called "Death" and who has personally witnessed the process of mortal dissolution of scores of individuals; also as one who has received the testimony of numberless other intelligences in the spirit states upon the subject, the inspirer of these lines believes himself competent to give some light upon this important question, "What is the sensation of the spirit in passing from the mortal form?" The general sensation is one of peace and infinite serenity of mind, and

<sup>16</sup> *The Physician*, pp. 163-172, abridged.

of quiet and ease of body, notwithstanding the fact that convulsive movements of the latter sometimes lead watchers to believe that the dying suffer great pain or mental distress. . . . The tales of human beings dying in great mental agony, calling on someone to save them from the horrors of the unknown, are tales of fiction and imagination.

The earth-bound spirit, in passing from his physical frame, may or may not be aware of his condition at the moment, but as a rule he is indifferent to it, for the mental forces are dulled for the hour. His spiritual nature is in a state of exaltation, and he is superior to all suffering or fear.

By the time the human entity has come to a normal state of perception and understanding of environments and conditions, it has commenced its spirit journey, and whether it be in the light or in the shadow, the thought of Death as a mere sensation, or as a process of transportation, has no concern for the individual mind.

I, a Spirit, a conscious personality while on earth, I, John Pierpont, student, teacher, Unitarian minister and for many years an avowed Spiritualist, am now giving these statements to the world concerning Death, as a part of the great authority of human experience from the spirit side of life. I, a spirit, remained in the Pierpont physical frame for more than four score years, over seventy of which were given to deep thought. . . .

The dear ones at home found the body cold in death, like one fallen asleep, and so it had been with me. But I was not senseless or away; I was at hand to mark sensation and to watch the beautiful processes of death. I knew that I was in my pleasant apartment, that the body was quietly reclining in the favorite chair and that the hour of its transformation had come.

For awhile, my attention was fastened upon the magnetic cord still holding me to the other body, for I was possessed now of a spirit form, resembling somewhat the one I had vacated, yet stronger, lighter in the sense of weight, more youthful and more comfortable. The slender cord had lost its power to contract toward the mortal; it appeared to me as a thread of light, and I intuitively felt that all that remained of it was the ethereal element that really belonged to my spiritual covering. This thread presently seemed to be endowed with life, for it began to scintillate and to pulsate toward myself as with vibrant power, until from this energetic action it became detached from the physical form, contracted till it was but a ball of light, and became absorbed within my newly donned

body. The process of death was completed then, and I was freed from the mortal state, so far as that old body was concerned, forever.<sup>17</sup>

Another description of the transformation process is given by John Pierpont elsewhere in the same volume from which the foregoing communication is taken, but this time it is the death of a woman which he witnessed. It is identical, in almost word-for-word fashion with that given by Davis, except that it paints in a few graphic strokes the entire process of death:

She is drifting out of the body; the silver cord is loosening its hold; the earth power is waning in power and the spirit body is forming for the change. A pearly vapor is gradually passing from the body; like a light mist, it collects around her and rises upward. Now, the emanation increases in volume and in vibrant force and is issuing from the head. It is all condensing above the body, and gradually assuming the shape of a human form, till finally a complete resemblance to the woman on the bed is floating above. Now there is only a slight attachment by the silvery cord which has become very thread-like and attenuated. Breathing, to the watchers, seems to have ceased, but the work is still going on, and does so until the cord is entirely loosened and, in its ethereal elements, is absorbed by the spirit body.<sup>18</sup>

In a spirit communication published in Dr. Peeble's *Immortality*, a version of the death experience is given which again tallies exactly with that of Davis. It is interesting to find that this spirit states:

In my investigations in subsequent years, I have witnessed thousands of instances of the process of death, and have learned that the spirit body is never disorganized, but moves as a whole toward the head, and then gradually emerges from the physical form through the head, until it is free from the body. The separation is complete only when the life-cord which connects spirit and body is

<sup>17</sup> Longley, Mrs. M. E., *The Spirit World*, pp. 156-159, abridged. Mrs. Longley was the medium through whom John Pierpont, her guide, transmitted this communication.

<sup>18</sup> *Ibid.*, p. 163.

severed. In cases of death by violence, this life-cord is not parted for a considerable time.

According to the Spiritualists, therefore, the result of clairvoyant perception on the part of earthly seers is borne out by first-hand scientific research carried on in the spirit world.

A description of a death observed by Hudson Tuttle by means of "spiritual vision while in a condition of trance" adds nothing new to the previous accounts except a word. He writes:

Slowly the spiritual form withdrew from the extremities and concentrated in the brain. As it did so, a *halo* arose from the crown of the head which gradually increased. Soon it became clear and distinct, and I observed that it was the exact resemblance of the form it had left. Higher and higher it arose, until the beautiful spirit stood before us and the dead body reclined below.<sup>19</sup>

But this *halo* is present only in the transitional stage between earthly existence and angelhood. It is not a permanent property of the spirits (angels) once they are fully developed—at least not during the earlier part of their career in the spirit world.

A recent account of the death experience is given in a short story or novelette, *Alan's Elaine*, by Mabel Johnson Smith.<sup>20</sup> This description differs slightly from those already given in that it begins with the final stages of the process and continues on to tell something of the arrival of the spirit in the beyond. *Alan's Elaine* starts at the point where all non-Spiritualist stories would end—the death of the principal character or hero. This hero, Alan, had been walking along the top of fast-moving freight cars one late afternoon and had just cried "O God. Another day is done. The long days, and the longer

<sup>19</sup> *Arcana of Nature*, pp. 447-48.

<sup>20</sup> This novelette, a tale of the eternal triangle in the spirit world (to be quoted at length in the Chapter on Life in the Spirit World) appeared serially in *Immortality*, a Spiritualist monthly published in New York City and the official organ of the General Assembly of Spiritualists, New York State. The quotation given above appeared in the first installment of the story in the March, 1928, issue; the rest of the story came out in succeeding months and was concluded with the March, 1930, issue.

nights!" when he lost his footing and a second later left the earth plane (as a result of a mis-step, however, and not because of his ejaculation). I shall let the authoress describe what happened next:

Unconsciousness, that merciful gift of Nature, blotted out for a time all thought and feeling. When finally Life's functions began to assert themselves, the spirit found himself reclining in the midst of a turbulent, swirling mass of clouds. To his returning consciousness they appeared at first dark and menacing, but soon they grew lighter in color, the whirling ceased, and all grew calm around him. A great peace enveloped him, and with a sigh of contentment he sank back trustingly upon the encircling folds.

For a long while he lay with eyes closed. Profound silence encompassed him. A deep joy, which he did not understand, possessed his soul. His being throbbed with life—a new life and a new happiness. All else was forgotten. Time and eternity, the past and the future were as naught to him. He was completely absorbed by the one thought—Life.

Another long, dreamy silence. Then common-place thoughts began to manifest in his consciousness. Where was he, and what had happened? He opened his eyes. Around and about him still, was the soft, fleecy substance. Soon, however, it began to recede and waft away. Then, far in the distance, there appeared a *tiny point of golden light*. This light came nearer and grew large as it advanced and finally developed into the form of a little child—a boy. . . .

Davis sums up the Spiritualist attitude towards death very beautifully:

There is nothing to fear, but much to love, in a purely natural and non-accidental death. It is a fair stranger which conducts the immortal soul to more glorious scenes and harmonious societies. Let mankind never lament because of the mere departure of an individual from our earth; for the change, though cold and cheerless to the material senses, is, to the interior vision, and to the ascending spirit, bathed in auroral splendor! To the enlightened mind, "there is no death; nor sorrow, nor crying" to those who live in constant conjunction with Eternal Truth.

Let tranquillity reign throughout the chambers of the dying, but, when the body is cold, and when the immortal soul is gone, then

calmly rejoice, and sweetly sing, and be exceeding glad; for, when a body dies on earth, a soul is born in heaven.<sup>21</sup>

#### THE SPIRITUAL WORLD

The "spiritual world" provided for the spirit and soul after death is a term which has a twofold meaning for the Spiritualists. In its first sense, the phrase means the universal spiritual life of the world which dwells within and pervades the entire material universe, as well as the more specific Personality dwelling within this world who guarantees the present validity and ultimate achievement of human hopes and aspirations. In the second sense, spiritual world means "spirit world," a definite geographical abode of spirits who represent an order of personality in the world intermediate between God and man.

Let us consider the spiritual world as meaning a higher order of existence. Inasmuch as everything has its inner or spiritual side, the Spiritualists argue, the material universe regarded as a whole has also its inner or spiritual side which is the spiritual world. This world is everywhere if only one's faculties are attuned to perceive it; a man living on earth is just as much in it as a spirit in the heavens. It may be defined also for what it actually is—a higher state of consciousness, since the spirits inhabiting the spiritual world experience it as such. Again, the spiritual world may be looked upon as the great spiritual life of God, the Soul of the world. God, the creator and overseer of both the earth and spirit worlds, plays a very important theoretical part in the system of the Spiritualists, but practically and immediately, He is of little moment to them.

#### GOD

According to one definition,

God is the uncaused cause or absolute spirit; this spirit or spirit presence is the life, the consciousness, the wisdom, the purpose, and the will of the universe, governing this universe by immutable laws.

<sup>21</sup> End of the chapter, "The Philosophy of Death," in *The Physician*.

spiritualists are theists; they believe that there is one absolute existence, one infinite and eternal mind in synthesis with all things.<sup>22</sup>

According to another,

God is the boundless life force, permeating the whole universe, ceaselessly vibrating in and around us, always reminding us of its ever-presence, manifesting its will in our nature through never-changing laws; governing everything in this majestic creation of an allwise master mind.<sup>23</sup>

God, Spiritualism teaches, is the direct cause and creator of the material universe, but creation means simply formation, the giving of a new state or type of existence to that which already existed. The substance of which the universe was created existed eternally as part of the Divine Mind, and nothing was actually originated for the first time. The Deity is essentially pure spirit or pure intelligence and it was out of this intelligence that the universe was created according to fixed laws which were inherent in the spirit or mind itself. At all stages in the process of creating the various suns and systems of the universe, the Divine Mind was active as its immanent force and directive power, and even at the present time maintains the same relation to the universe. This aspect of the Deity is emphasized by the Spiritualists in their religious services as well, and He is nearly always referred to or addressed by them as *Infinite Intelligence* or *Universal Intelligence*.<sup>24</sup> A typical illustration of this usage is given in the National Spiritualist Association *Manual* (1925):

Infinite Intelligence pervades and controls the universe, is without shape or form and is impersonal, omnipresent and omnipotent.<sup>25</sup>

The deity is above the conceptions of time and space, for these are forms of thought activity taking place within the Divine Mind and cannot be predicated of the Divine Mind

<sup>22</sup> *The Progressive Thinker*, December 8, 1928.

<sup>23</sup> *The Call of Truth*, July 28, 1928.

<sup>24</sup> In conformity with this interpretation, spirits are often called *Intelligences* by the Spiritualists.

<sup>25</sup> Page 20. This book will be henceforth referred to as the N.S.A. *Manual*.



itself. Time and space are real and applicable only to phenomena or created things. Still, according to the Spiritualists, the Divine Mind, as reality, should not be regarded as non-spatial and non-temporal—for this would make it practically a nonentity—but as super-spatial and super-temporal. It is that which gives rise to these forms of time and space by the process of limitation within itself.

The reader may have noticed that God is referred to as Spirit and as Mind. The Spiritualists make a distinction between the Divine Spirit and the Divine Mind which they deem of great importance. The Divine Spirit, they say, is the infinite, absolutely undifferentiated consciousness of God or reality itself; yet, as the creative life and soul of the universe, it must have a finite aspect, just as the spirit of man which lives in and animates his body, has a finite aspect in being limited to the body. We find, therefore, that in exactly the same way that man's body is the body to his mind, so the life of this larger material universe (itself finite and with as definite limits and boundaries as our own solar system) is the body of the Divine Spirit. This finite body of the Divine Spirit is called the Divine Mind. It is the active part of the Divine Spirit, that part which expresses itself in time and space, and in the form of the material universe. The Divine Spirit has many centers of activity, or minds. The smallest of these centers of which we know anything directly is the mind of man. The largest is the Divine Mind itself. There are, of course, other centers below man, as in the animal and vegetable kingdoms, but these are not self-conscious centers in which spirit functions directly as spirit. Man, as already has been pointed out, in his spirit is the Divine Spirit or fundamental reality; here he is infinite. But his spirit is finite, just as it is in God, when it expresses itself through its active aspect—mind.

Still another familiar idealist proof of the belief that the Divine Mind has a finite aspect is brought forward by the Spiritualists—that one which is based on the existence of other minds in the universe which maintain their individuality and are not absorbed by the Divine Mind.

The latter is thought of not only as being connected with



the universe in an organic way, but as acting from a point in space, the center of the universe, in fact. Through this center of consciousness, then, the Divine Mind perceives us, even as we perceive things, and by means of this perception and by its recognition of us as separate minds set off against its own, realizes itself as a Person. Davis must again be our authority here. According to him,

If the Great First Cause had no personality of consciousness, it would then be positively impossible for him to realize any existence whatever. It is only by contrast and dissimilarity that we know of our own individuality of character. The reader feels his personal existence, because he can compare himself—his habits, feelings, impulses, inclinations, etc., with the innumerable dissimilar objects and individualities which surround him in the vast panorama of life and animation. Indeed, were it not for these countless varieties, he could not realize any definite and satisfactory identity of existence. So with the Infinite Principle—God: He cannot realize any existence unless there exists something finite, something less comprehensive and glorious, by which a positive contrast can be drawn and experienced.<sup>26</sup>

As has been just stated, the Spiritualists maintain there is an actual center to the universe. Davis develops this notion in some detail. He says this center is a great material sun within which dwells the spiritual sun or spiritual center of consciousness of the Divine Mind. This great spiritual sun he also calls the focal consciousness of the Great Positive Mind, an energy that resides within and actuates the whole. He writes: <sup>27</sup>

In accordance with the rules of analogical reasoning, it is easy to comprehend what God is, and where and how he lives in the universe. He is the superlative sublimation of all substantial qualities—all essences—all elements—all principles—in the highest concentration of unity; being the very crystallization of all that is refined, pure, everlasting, infinite, unspeakably celestial, eternally bright, grand and harmonious. He resides particularly in the mighty

<sup>26</sup> *The Teacher*, pp. 287-88.

<sup>27</sup> *Ibid.*, pp. 290-91.

vortical encephalon, or cerebrum, of the inconceivable universe; and generally, he

Lives through all life, extends through all extent,  
Spreads undivided, operates unspent.

God's spirit lives, therefore, in and through all material and spiritual existences—just as the spirit of man permeates and pervades every bone, muscle, nerve, membrane, tissue, fluid, element, etc., which enter into the organism of his material system. Yet even man feels himself more in the head than in his hands or feet—with Deity. Although he is conscious of living in the universal compound, in the plant, in the animal, in the human soul, in the innumerable suns of immensity, and in the countless spheres of semaphoric grandeur and ineffable perfection, yet he realizes a local personal consciousness—in the great encephalon or sensorium of the boundless *Univercælum*.<sup>28</sup>

Elsewhere (in *The Thinker*), Davis defines the Great Central Sun as follows:

The original, self-existent, omniscient, omnipresent productive power, the soul of all existence, is throned in a central sphere, the circumference of which is the boundless universe, and around which the sidereal systems revolve in silent sublimity and harmony. This power is what mankind call Deity, whose attributes are love and wisdom, corresponding with the principles of male and female, positive and negative, creative and sustaining.

The various combined bodies and planetary systems in the universe are a perfect expression of the Great Sun of the *Univercælum*. The Great Sun is a perfect expression of the Spiritual Sun within it, and the Spiritual Sun is a perfect expression of the Divine Mind, Love or Essence. The Spiritual Sun is thus the center and cause of all material things. It is a radiating sphere or atmosphere of the Great Eternal Cause, an aroma, a garment of the more interior essence—the Divine Creative Soul. The whole material system is the body of the Creative Soul, and the spiritual essence has unfolded and manifested itself in a material form. This form is the order and wisdom of the Divine Mind.

Light and love constituted the first developments of the spiritual sun, and that was light and love inconceivable, which became illuminated space itself. When the universe was completed, order and

<sup>28</sup> Italics mine. This is *universe* in the fancy terminology of Davis.

form reigned omnipresent throughout the whole Univercoelum. So therefore—far and beyond the countless constellations—throbs the heart of life and animation. Its pulses flow to the circumference of all planetary existence. This Heart is God, the center of all that is.

The great vortex of celestial intelligence—nucleus of omnipotence, center of love, flower of wisdom—is the irresistible magnet which draws upward the human soul.<sup>29</sup>

This notion of a limited aspect of the Divine Mind is of considerable theoretical importance to the Spiritualists, for by means of it they are able to regard the Divine Mind as a Person, or rather, as containing within Itself the principles of personality. Unless the Divine Mind were an organized entity, connected with the Universe in a bodily way, it could not be regarded in any sense as a person. It would be no more than this impersonal, undifferentiated consciousness, with many finite centers of activity and consciousness, but with no principal center of means of expression of its own. It would have no relation to human beings; it would be nothing, the Spiritualists say, but "the unintelligent substance of materialistic philosophy."

Once God has been endowed with personality, He has been brought within the scope of human life, and with the accomplishing of this, the Spiritualists have returned to the ancient and orthodox view (from which they have strayed only in the unessentials): namely, that it is possible for man to maintain some kind of a relationship with the Divine Spirit. After all the boundless glamor of their metaphysics has drifted away, we find the Spiritualists left with a Deity who is the Father and the Ruler of the universe, though He never takes on a true anthropomorphic character in their eyes.

As examples of the actual experiencing of some form of communion with God, Spiritualists point to the testimony of those who they believe are the world's great seers: Jesus,

<sup>29</sup> In *The Thinker*, Davis takes over the Shakers' conception of God as bi-sexual and writes: "Father and Mother God, constituting one affectionate and intelligent Spirit, are diffused through the watery worlds, fill the air, etc." (p. 388). The orthodox Spiritualist view, however, so far as I have been able to determine, contains nothing about the bi-sexuality of the Deity.

Gautama, Plato, Mohammed, Swedenborg, Boehme, and of course, Andrew Jackson Davis. Each of these, the Spiritualists assert, came in direct touch with the Godhead. Yet such communion need not be the privilege of the few, some Spiritualists feel; all men, after undergoing the proper spiritual and intellectual discipline, can develop and elevate their minds to such a degree as to reach, at least partially, the higher spiritual altitudes of the Divine Mind, and directly to commune with It, realizing something of Its perfection and truth. "I and my Father are one," say the Spiritualists in this connection, quoting Jesus, and add that the latter meant he had actually come in contact with the Divine Mind and had experienced a conscious harmonizing of his own will with Its will.

We have concluded now the meaning of the term spiritual world in its first sense: a realm of personality in the universe friendly to man's longings and purposes, and guiding him to a rich and joyous destiny. Here Spiritualism is one with most religious thought. But the spiritual world is far more than a higher order of existence in a metaphysical sense. It is the dwelling place, the home, not only of Spirit but of souls—definite, living entities, who while representing, it is true, small, complete units of that larger Personality, also represent—and this is far more important—human beings who have once lived on earth. The spiritual world, hence, is a world of spirits or a spirit world as it is nearly always called; and practically all of this book will be concerned with the spiritual world in this second and predominating sense. In the description of the spirit world and the life led there by the spirits, lies much of the originality of Spiritualism's contribution to theories of the after-life, though to a certain extent, it has only carried to a logical conclusion the theory of immortality implicit in the Christian scheme of salvation, and revived the cult of the departed so common in Roman and medieval times.

## CHAPTER TWO

### THE SPIRIT WORLD

BY yielding to one powerful impulse—that of heaping upon God more and more universality of outlook and interests, Spiritualists push him farther and farther away into the remote center of the cosmos, the end result of which is that they deny satisfaction to another impulse, equally powerful, that of having personality in the universe of an intimate and approachable kind. It is natural, therefore, that just as other religions need minor deities, “sons of God,” of less august mien who act as intermediaries and ambassadors from the Father of All or—to employ a Spiritualist analogy—as rays of light emanating from the Great Central Sun, so the Spiritualists find it imperative to have a class of beings in the other world interested primarily in their humble personal concerns. The Spiritualists may be dependent ultimately upon God for their well-being, but they forget this in their immediate dependence upon these lesser spirits, this intermediate hierarchy of divine beings. The latter, it should be remembered, though higher in status than man, are not too high; they are very similar to man, indeed they are men who once lived on the earth plane, and having run the whole gamut of human experience, share with him his interests and problems. The spirits like man, nay, love him; and this they do for what he is just in himself. He can appeal to them, knowing that they will guide him in his multifarious activities, telling him what to do and what not to do.

God (and the spiritual world, for that matter) plays a very minor part in the belief system as well as in the daily life of the Spiritualists not simply because of His inaccessibility, but because they are not interested in Him.<sup>1</sup> They *are* interested in

<sup>1</sup> Davis, the seer, illustrates the reverse of this curiously enough. He was not interested in spirit communications or in phenomena but in com-

spirits and all the details of the after-life. Communication with the spirits, their "saints," they find far more desirable than communion with God, and easier, I may add. For such communication, unlike communion, requires no special abilities and only the minimum of training; if the Spiritualists are willing to receive communications through a medium even the training requirement is waived.

Let us turn now to the spirit world or home of spirits, the heaven of the orthodox Christians given a very precise geographical location in the universe and a definite origin, method of formation and appearance. The descriptions of the topography, climate, illumination and other physical conditions of the spheres, to say nothing of the mode of life led in them by the spirits, have been obtained by the Spiritualists in the same three ways that all other information concerning the after-life has been obtained: by means of spiritual vision achieved in clairvoyant trance; by the communications of the spirits themselves, however transmitted; and finally, by means of the study and interpretation of spiritualistic phenomena.

#### THE LOCAL AND THE UNIVERSAL SPIRIT SPHERES

The spirit world consists of a number of spheres or zones of "spiritualized matter" which surround the earth like broad belts and are arranged in concentric order. But not only the earth has such spheres; every heavenly body that has developed sufficiently has its spirit world, spirit planet, or spirit spheres. The spirit spheres of the earth, consequently, are but a small part of the total number of spirit worlds in the universe. For when progress in spirit life proceeds beyond the earth and all its interests and influences, the spirit leaves the planetary spirit worlds and advances to higher and more universal spirit spheres (the solar worlds or spheres) within the great material cosmos, and thence, to the interplanetary, intersolar and interstellar spirit spheres (combinations of the spheres, respectively

munion with God. As I have already pointed out, he was much more Harmonialist than a Spiritualist.

of several planets, suns and stars) according to the arrangement of the material systems:

You shall see from what has been written that as we advance from the lowest to the higher spheres, there comes a region of spheres which are interplanetary, inasmuch as they embrace within their circumference more planets than one. Still advancing, we come to a state where the spheres are interstellar and intersolar; that is they embrace not only more planets than one, but more stars or suns than one. . . . We have but advanced, you see, from planet to star, and from star to stars in their grouping. Beyond are spheres more awful still and more tremendous. But of these, we in this tenth sphere can know but little indeed and nothing certain.<sup>2</sup>

As indicated in the last sentence of the foregoing quotation, these larger or universal spheres are so remote from the earth that they are beyond the immediate experience of any spirit who has lived here. The remoteness of these spheres and the fact that their inhabitants come not from the earth spheres but from other planets and astronomical systems in the cosmos, accounts for their lack of interest in mere earthly matters. The Spiritualists explain in this way the almost entire absence of communications from the spirits in these wider interstellar and intersolar spheres, and also the infrequency with which these spheres are mentioned by the spirits living in those surrounding the earth. The latter are the only ones from whose inhabitants we on the earth plane have received messages. For this reason, especially, have the Spiritualists concluded that no spirit who has lived on the earth has yet progressed beyond the outermost spirit spheres of the earth. Man must have reached a very advanced stage of development, necessitating countless centuries of study and preparation before he can leave the earth spirit spheres for the larger ones beyond in the great cosmos. Indeed, some Spiritualists, among which are Davis, hold that an eternity is required for the completion of the journey.

<sup>2</sup> Owen, Rev. G. Vale, *The Life Beyond the Veil*, Volume I: *The Lowlands of Heaven*, pp. 223-24.



The question may arise here: Why is it not enough to have a spirit world, why must there be divisions in the form of spheres?

The Spiritualist answer to this is that life at different levels is required by spirits at different levels of development. The Rev. Owen writes, for instance:

All these spheres are filled with beings, according to their degree of sublimity, of holiness and of power, whose influence extends to all, both spiritual and material, within the sphere to which they have attained.<sup>3</sup>

Spiritualists, like all of those who believe in an after-life must make distinctions in the moral and intellectual qualities of those who have passed over, in order to accurately and fairly apportion the consequences of their lives on earth—since it is unthinkable that all should meet with exactly the same fate after death. Notwithstanding the opinion of the Spiritualists, therefore, the notions of heaven and hell as held by orthodox Christians are not entirely wanton and pernicious ideas; the longing for a heaven and hell of one kind or another is rooted deep in all of our minds as a result of the life we lead on earth. For we see all about us the innocent unhappy and the guilty joyful. If rewards and punishments are not distributed fairly on earth, then the reckoning will all the more surely come in the next world. The Spiritualist needs levels in the spirit world for still another reason—he must avoid making life static and therefore dull and uninteresting. Through dramatization of human values and attitudes, life in the beyond is made dynamic and interesting. Since our minds are so constituted that we can only understand the abstract and remote in terms of the graphic and concrete, the desire for ethical, spiritual and—shall I say?—dramatic gradations, inevitably results in geographical gradations. On the basis of the Spiritualist premises, therefore, it is natural for them to maintain that the spirit world is divided into spheres and that each offers particular conditions for spirits at certain stages of development.

<sup>3</sup> Owen, Rev. G. Vale, *The Life Beyond the Veil*, Volume I: *The Lowly Lands of Heaven*, p. 224.



According to the Spiritualists, the first definite statement regarding the existence of the spirit spheres was made by Swedenborg in 1750 or thereabouts, though, as a matter of fact, accounts of spheres are found in eastern thought in the neo-Platonists, in Dante, and in the mythologies of various peoples. The conception is not at all original with the Spiritualists; still they have clothed the spirit world with details seldom attributed to it before. Let us set aside as irrelevant to our purpose here, all descriptions of the spirit world except those referred to by the Spiritualists themselves as leading up to their own views.

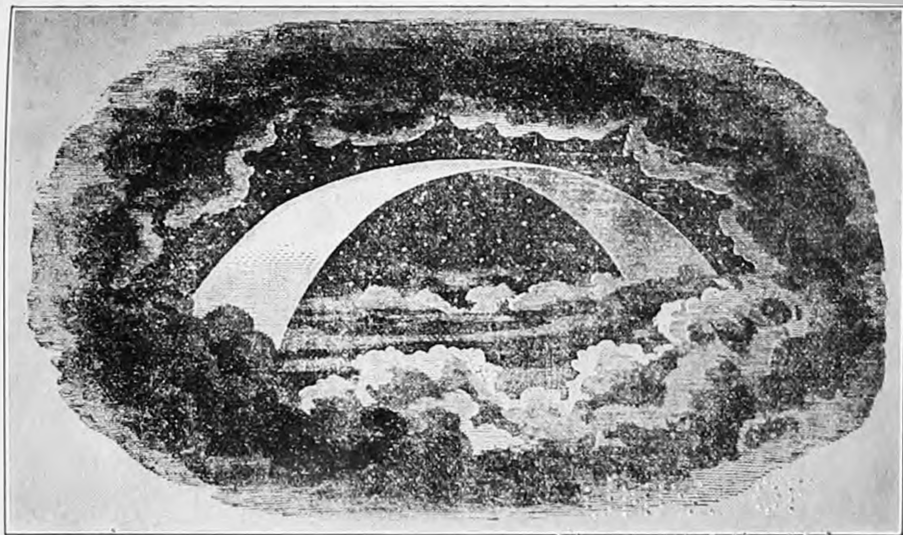
Swedenborg, they say, was able to see into the spirit world while in a clairvoyant trance and to bring back a record of the many scenes and the many events that took place there. They accuse him, however, of holding on to the view of a Last Judgment and of describing the spirit spheres wholly in terms of the orthodox theology—than which he could make no greater error in their eyes. For he talked about the lower spheres in which the undeveloped spirits live as so many hells, and the higher ones in which the advanced spirits dwell as so many heavens! If there is any idea which is anathema to the Spiritualist it is the orthodox notion that after death mankind is divided into two groups, one of which goes to an eternal hell, and the other to an eternal heaven. This shift from the segregation of the saved and the damned to the non-moralistic version of perfection, or to what might be called post-mortem naturalism, is one of the most important contributions to the Spiritualist eschatology.

Let it be granted that terminology is less important than content, and the similarity between the Swedenborgian and the Spiritualist view of the spirit world becomes overwhelming, though the Spiritualists claim that the former version is incomplete since it does not attempt to give the spirit world any definite existence in time and space. For Swedenborg held that inasmuch as the spirit world is spiritual, it is outside of the material order of things; in him they find, consequently, no sign of the idea of a spatial relationship between the earth

and spirit worlds which is so prominent in the Spiritualist geography of the beyond.

The next description of the spirit world, the Spiritualist assert, came from Davis in 1847. Though the American seer clairvoyance was very much like that of Swedenborg, his mind was entirely free from the preconceptions and misconceptions of the orthodox theology and he was able therefore to give the first clear description of the spirit world and its spheres in his first opus, *Nature's Divine Revelations* (1847), dictated to an amanuensis in the presence of nearly 300 of his followers. (Among these were some who were later to become prominent in the Spiritualist movement in this country.)

Davis holds that there are seven distinct spirit spheres (though each has several subdivisions). These seven spheres are almost universal in extent; each one, furthermore, exists within a great circle of material suns, of which our sun is but one small body and near the outermost circle. All these circles of suns, six in number, revolve around the great Central Sun, which is the center of the universe. Within each circle of suns is a spiritual zone or spirit world, which is the after-death abode of all the inhabitants of the suns and planets which comprise that circle. Our sun, Davis states, is a member of the fifth circle of suns, of which the Milky Way is a visible part, and within this circle of suns is the Second Spiritual Sphere. This sphere is the equivalent, as we shall see later, of the entire spirit world (itself made up of seven spheres) of orthodox Spiritualism. The Third Sphere (within the fourth circle of suns) is so divinely beautiful and resplendent that it cannot be described in terms of our earth, nor has any earthly spirit as yet progressed there. The Fourth, Fifth, and Seventh Spheres (the last one surrounding the great spiritual Sun or center of the universe) are still further beyond our comprehension. The sixth or outermost circle of suns, Davis points out, consists of cometary bodies not yet formed into complete suns and therefore lack a spiritual sphere corresponding to them. Spirits progress through the various spheres, starting with earth life and "ultimating" in the Seventh Sphere. Davis writes:



THE SUMMERLAND ZONE WITHIN THE MILKY WAY

From Davis, A. J., *A Stellar Key to the Summerland*.

"If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"—*Testimony of Mary's Son, as recorded in the New Testament.*

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As we stand on a cloudless night reverently contemplating the holy stars, we discern an immense special tract or belt termed the Galaxy or Milky Way. Astronomers at one time pronounced parts of this belt to be nebula, as yet unwrought into suns or planets. Telescopes of greater power, however, enabled investigators to discover that what they supposed mere star-clouds are, in fact, mighty clusters of blazing suns, and perhaps populated planets. To that immense circle of suns our solar system belongs. . . . The Spirit-Land belongs to this one immeasurable system. Within the vast cloud of material globes is the silver lining—the aurelian circle—which is the soul's immortal home. It is revolving within the visible circle of resplendent suns and planets; just as the spiritual body is a silver lining within a cloud environment—the outer visible form. The spirit-world can be discerned by the super-telescopic power of clairvoyance or other faculties of spiritual penetration. But as it is not discovered by telescopes, it will remain all unknown to the material sciences for a long period. This interior circle or spiritual world is what we term "The Second Sphere." Within that is the third; next the fourth; then the fifth; lastly, the sixth; the seventh is the Deific vortex, a great positive power, perfect and divine. But between each two of these spiritual spheres, there is a system of suns and planets corresponding to the Milky Way.<sup>4</sup>

Though Davis described the spirit spheres later on in very great detail they never lost their universal character for him; indeed, he was primarily interested in the cosmic spheres rather than in those which surrounded merely a small body like that of the earth. His views were developed some years before the official birth of Spiritualism in 1848. When the spirit world was subsequently posited as a series of spheres surrounding the earth, Davis took note of the discrepancy between the new theories and his own. But he had a fixed policy of never changing any of his clairvoyant revelations until he had clear and definite reasons to justify the change. Apparently no such reasons ever appeared, for his views remained unaltered until the end.

If Davis made no attempt to resolve the discrepancy, the Spiritualists have. No contradiction exists, they assert, the two views are complementary, namely: Davis is concerned

<sup>4</sup> *The Thinker*, pp. 413-14.

with the general and more universal spirit spheres, while they have especially in mind the local spheres surrounding the earth. We find, therefore, that the most widely accepted accounts, such as that by Owen, consider both the interstellar and intersolar spheres *and* the local ones as making up the *total* spirit world.

#### THE NUMBER AND LOCATION OF THE LOCAL SPHERES

The majority of Spiritualists hold that there are seven spirit spheres attached to the earth, and that these make up the spirit world in its most widely used sense. But Spiritualists themselves admit that this numbering is largely arbitrary and for convenience only. There is no sharp demarcation of the spheres, Crowell says, for instance; the spheres (or heavens as he calls them) are in reality more or less continuous portions of the spirit world and shade off into each other gradually, so that the only boundaries and separations are those made by the mind in describing them. Any numbering of them depends upon the point of view of the observer. Nevertheless, he adds, since the spheres as they ascend present new and more advanced conditions and modes of life the numbering of the spheres is entirely justified.

Davis, from whom the idea of the spheres had been chiefly derived, considered only their universal aspect as intersolar or interstellar, as we have just seen, without any particular reference to earth spheres. If Davis be regarded as a forerunner of Spiritualism, then the first reference to the spheres in Spiritualist literature proper is found in a two volume work by Edmonds and Dexter which appeared in 1852 and 1855, called *Spiritualism*.<sup>5</sup> This book, one of the most important of the early Spiritualist works and one that is still read to-day, consists in the main of communications from Swedenborg and Francis Bacon concerning the nature of life in the beyond.

<sup>5</sup> Edmonds was a judge in the State of New York and at one time also a Senator in this State. Dexter was a well-known physician. The book contains an Appendix by N. P. Tallmadge, a U. S. Senator and a Governor of Wisconsin.

though other communications of a personal kind from such celebrated personages as Queen Elizabeth are noted. In one communication, Lord Bacon answers a question put to him by an investigator, Mr. Warren, regarding the location of the spirit world:

*Question:* What distance is it [the spirit world] from us? How situated? Is it visible to us or not?

*Answer:* Calculate the distance from space to space unknown, and you have it. We can't tell, at least I can't, never having measured it. I can only say, when I want to go to any place, I am there.

The distance is only to be calculated when gross matter requires absolute and positive locomotion. I understand what you desire, Mr. Warren, and I really appreciate your intention. But you will not get any positive or approximate calculation of distance. Add the distance of the fixed stars four times and multiply by twice fifty thousand, and then you are as near as when you commenced.

The first definite description by an orthodox Spiritualist of the locality of various spirit spheres as spread through space in fixed distances from the earth and from each other, and as closely encircling the earth, moreover, occurred in 1855. It was this year that witnessed the publication by Professor Robert Hare, Professor Emeritus of Chemistry of the University of Pennsylvania, of his book, *The Experimental Investigations of the Spirit Manifestations, Demonstrating the Existence of Spirits and their Communion with Mortals*. This book contained a series of communications from his father, Robert Hare, Senior, who, by the way, had been a man of scholarly attainments and Speaker of the Pennsylvania Senate at one time. Part of a message by the elder Hare pertaining to the geography of the spirit world follows:

My son, . . . the spirit world lies between sixty and one hundred and twenty miles from the terrestrial surface. The whole intermediate space, including that over the earth, the habitation of mortals, is divided into seven concentric regions called spheres. The region next the earth is known as the first or rudimental sphere. The remaining six may be distinguished as the spiritual spheres.

The six spiritual spheres are concentric zones or girdles of exceeding refined matter encompassing the earth like belts or girdles.

The distance of each from the other is regulated by fixed law (p. 87).

Hare's account was followed shortly after by that of Hudson Tuttle's,<sup>6</sup> which differed somewhat in that Tuttle fixed the number of zones or spheres at not more than five, and also made some changes in the distances of the zones from the earth and from each other. According to Tuttle,

The rings of Saturn furnish a fine illustration of the form and appearance of the spirit zones. . . . They are zones rather than spheres. . . . If we take the sixtieth parallel of latitude each side of the equator and imagine it projected against the blue dome of the sky, we have the boundaries of these zones.

The first zone, or the innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside of the moon's orbit, or two hundred and sixty-five thousand miles from the earth.

The second zone is the offspring of the first, as the first is the offspring of the earth; and from the second, the third is elaborated by a similar process. . . . From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets and form a vast zone around the entire solar system including even the unknown planets beyond the vast orbit of Neptune.

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the Milky Way.<sup>7</sup>

A spirit communicant, Franz Petersilia, confirms Tuttle's view of the distance of the first sphere from the earth:

Dr. Babbitt<sup>8</sup> says that the first spiritual sphere is about fifty miles above the earth, extending each side of the equator about sixty degrees. This is as true as truth can be.

<sup>6</sup> Tuttle was a well-known Spiritualist writer who commenced writing about 1855. His writings were not dictated or written verbatim by the spirits, but represent simply the concentrated essence of his studies in Spiritualism along with the substance of ideas and communications received by him from the spirits.

<sup>7</sup> *Arcana of Spiritualism*, p. 379 ff.

<sup>8</sup> Dr. E. B. Babbitt was the author of two books on Spiritualism: *Religion*



But this same spirit does not agree with Tuttle's numbering of the spheres:

Let me say that there are but seven distinct spheres revolving with your earth, your earth making the eighth. But there are very many intermediate spheres.

Now the earth herself is but a small nucleus within her shining spheres and together with her spheres is many, very many thousand times larger than her gross material bulk; and as she travels this enormous pathway (around the sun) she leaves behind her each year tokens that she has been there. Her very outermost sublimated sphere is partly left behind her each year—all, in fact, that she cannot hold longer by her attractive force; and all these various forms of use and beauty are gradually filling immensity.<sup>9</sup>

Still another numbering of the spheres is given by one of the advanced guides of the Rev. G. Vale Owen, in the latter's book, *The Life Beyond the Veil*:

Some say there are spheres seven and the seventh is that of the Christ. Well, so be it. Zabdiel<sup>10</sup> and I have spoken of spheres up to the Eleventh. Now, as we have marked them off, that of the Christ would be two sevens and one. In this way: two of these spheres of ours make one of those who speak of seven only.

In our enumeration, the Sphere Fourteen—or the two-fold seven—is the highest Sphere of which we, of Sphere Eleven, have any real cognizance. We are not yet capable of assimilating instruction of what obtains in those Spheres superior to the Fourteenth.<sup>11</sup>

One of the most recent attempts to fix the distances and boundary lines of the various spheres was made by J. Hewat McKenzie in 1917. His estimates were arrived at only after

as *Revealed in the Natural and Spiritual Universe*, and *The Principle of Light and Color*.

<sup>9</sup> Petersilia, Carlyle, *Letters from the Spirit World*, p. 164. Petersilia was a medium who during the years 1895-1905 wrote a number of books purporting to be descriptions of spirit life transmitted to him by his father, Franz Petersilia, and others in the spirit world. Besides the work mentioned, he wrote *Mary Ann Carew* and *The Discovered Country*. The Spiritualists claim that though some of his theories may be questioned, his descriptions of the spirit world are among the best received.

<sup>10</sup> One of the advanced guides and communicants of the Rev. Mr. Owen.

<sup>11</sup> Arnel, in Book IV, p. 139.

careful and prolonged investigation by his spirit band of scientific investigators which included William James among others. According to this research of McKenzie the distance of the different spheres from the earth are as follows:<sup>12</sup>

<i>Number of Sphere</i>	<i>Name</i>	<i>Begins at</i>	<i>Extends to</i>
First		300 miles	750 miles
Second		1,000 "	1,250 "
Third	The Summerland	1,350 "	
Fourth	Philosopher's Sphere	2,850 "	
Fifth	Advanced Contemplative and Intellectual Sphere	5,050 "	
Sixth	Love Sphere	9,450 "	
Seventh	Christ Sphere	18,250 "	

These distances, however, despite their seeming exactitude are put forward by McKenzie as approximate only. He admits that it is impossible to obtain absolutely accurate figures of distance. Many years before, spirit John Pierpont had said:

We cannot tell you how many miles these spirit worlds (spheres) are from the earth, some of them are millions of miles; some, especially this one of which we have spoken as the lower spheres are close to you.<sup>13</sup>

Though the whole question of the number, the location and the relationship of the spirit spheres to the earth is a very obscure one not only for Spiritualists in the material body, but for the spirits as well, to say nothing of non-Spiritualists, it is claimed that these various geographical accounts, if not exactly true, are founded in truth. When faced with the fact that nearly all their descriptions vary when stated in definite units of distance, the Spiritualists insist that it is almost impossible to relate in terms of miles such wholly disparate things as the spiritual spheres and the earth. The distances given by the spirit communicators are meant to be taken as only relative

<sup>12</sup> *Spirit Intercourse: Its Theory and Practice* (1917).

<sup>13</sup> Mrs. Longley, *The Spirit World*.

they have to answer questions in a way that will be suited to the minds of the inquirers, and they are inevitably compelled to use the measures of distance employed in this, the material world. The spheres, the Spiritualists maintain, belong to the spiritual side of things and have a distinct spatial order of their own, really the fourth dimension interpenetrating and existing within our own spatial order. The spatial and visual attributes of the spheres are a magnification of our own. Thus, the distance which seems great to us seems small to the percipients on the spiritual side, and objects which are far off to mortals appear quite near to the spirits. Davis, in discussing clairvoyant vision which is similar to the vision possessed by the spirits, writes:

The clairvoyant vision is telescopic. . . . For example, the sun is supposed to be 92,000,000 miles from where I now write. Clairvoyance can bring it so near that it can scarcely be seen. Its extreme nearness strikes and blurs the mind's eyes. And yet, these eyes do not see anything of that external sun which is contemplated by astronomers. . . . Everything (in clairvoyance) is seen from its vital points; thence outwardly and successively, until the outmost or matter forms are fully discerned.<sup>14</sup>

For corroboration of this theory of a fourth dimension interpenetrating our three dimensional order of things, the Spiritualists make use of another theory of theirs—one concerning the origin and formation of the spirit world. According to this, the latter is unfolded and manufactured out of the earth and exists in constant conjunction with it. The deduction then follows that the spirit world or spirit spheres must be very close to the earth, probably even extending down into it and pervading it just as our spiritual bodies pervade our natural bodies and yet also extend beyond them.

#### ORIGIN AND FORMATION OF THE SPIRIT SPHERES

Davis held, and practically every Spiritualist agrees with him, that the zones of the spirit world are formed from the

<sup>14</sup> *Views of Our Heavenly Home.*

spiritualized emanations from the earth and the objects upon it. These emanations rise straight up to a point in space above the earth, where they collect and condense to form a spiritualized earth. In this manner is explained the origin of the first spiritual zone or sphere.

The Spiritualists find these spiritual spheres a natural phenomenon, natural in the sense of being created in accordance with what they deem the laws of the physical world. Just as the natural or physical body of man contains the spiritual body within it, so the natural or material world contains the spiritual spheres. The analogy is carried out to its fullest implications, and we therefore learn that in the same way as the spiritual body is formed out of the refinements of the natural body and out of the things we eat, so also are the spirit spheres formed out of the refinements and emanations of the material planet. Davis gives a very detailed explanation of this process:

Every physical planet . . . is designed and commissioned to contribute a portion of the universal spirit-land, so that after death the spirit of man may have a natural and holy home. The subtle intimacy and familiarity which now daily exist between your body and its living soul are not more perfect or real than that between the natural world and the spirit world every instant of time. The analogy is as reliable and accurate as science. This physical body, chronologically speaking, is the spermatoc foundation of the spiritual body; even so is the natural world the germ-repository and foundation of the spiritual world. . . . The spiritual world is in one sense a material world; but it is higher in its constituents and in the order of its formation. Elementally, it does not essentially differ from those primates which compose the rock, the tree, the animal, or a human body. The difference is similar to that between a rose and its liquidated fragrance. The best imponderable emanations of this world gravitate to what we call the spiritual sphere and help to form its substance.

Let us examine this progressive series of emanations. First, we have undeveloped earth, in the form of solid stone; second, the embedded gases are liberated, and condensed in the form of water; third, out of water thus derived comes the ocean of atmosphere; fourth, out of atmosphere is eliminated what is termed electricity

fifth, from the abundant opulence electricity, there issues a finer element, magnetism; and, lastly, out of all these ponderable bodies and imponderable elements there flows forth a mighty sea of imperceptible emanations into universal space. The question might possibly be by science put: "Whither go these emanations?"

As the finest particles of all organizations below man ascend, or are attracted into his constitution, so these finest particles or emanations from the natural worlds in space ascend, or are attracted, into the constitution of the spiritual world. Mercury, Venus, the Earth, Mars, Jupiter, Saturn and all the other planets, both visible and invisible, eliminate their finest aura and atoms, which ascend in the shape of atmospheres and imponderable elements, and halt suspended at a point in space, where the inward principle of affinity becomes supreme. The consequence is, that these accumulated emanations very soon associate, and become compact, firm, strong and inter-coherent; and this progressive development goes forward until there is formed a vast semi-solid aurelian zone, around a great starry system in the universe. Yea, learn well the lesson that the spiritual spheres are unfolded by, and out of, the natural worlds, as flowers unfold from, and by means of, the earth; that the spirit-land rolls out of the essential emanations of the earth-land, the same as the spiritual body comes out of the refinements and rarefactions of the natural body.<sup>15</sup>

Tuttle writes in a similar vein:

The Universe is undergoing a refining process, and the spirit world is formed from the ascended and sublimated atoms. The mineral world, by the processes at work among its atoms and by the disintegrating chemical action of electricity and magnetism, throws out ethereal particles into the great ocean of unindividualized spirit. The plant, taking up the crude mineral atoms, subjects them to a refining process in its interior cells and eliminates the finer particles. The animal feeds on the vegetable and subjects it to a refining process, ultimating a portion of its atoms and exhaling them into the atmosphere. When the animal dies, the spiritual element, which retains not its identity after the dissolution of the body, escapes, as a drop of water evaporates, and mingles with the great ethereal ocean.

The spirit world is derived from these atoms. Hence it is born from the earth, as the spirit is born from the body. It depends

<sup>15</sup> *The Thinker*, pp. 411-413.

on the earth for its existence and is formed through its refining instrumentality.<sup>16</sup>

An important aspect of the Spiritualist's theory concerning the origin and formation of the spirit spheres, is their notion that only the good emanates. Davis, for example, in the passage quoted in this section, says that the *best* imponderable emanations of this world help form the substance of the spiritual sphere. In general, it may be observed that the Spiritualists fuse the moral and physical meaning of "refinement," "spiritual," "ethereal."

#### SHAPE OF THE SPIRIT SPHERES

According to some Spiritualists, the divisions and subdivisions of the spirit world take the form of spheres while to others they take the form of zones or belts. Tuttle, for instance, maintains that the zones are 120 degrees wide; this is two-thirds of the 180 degrees of the earth's latitude and his zones are consequently two-thirds of a sphere. Indeed, these zones are spheres or globes with a small portion cut off at each end, the top and bottom, and represent the north and south poles. That this should be the case follows logically from the Spiritualist theory that the spirit spheres are formed by emanations from the earth. For the poles by reason of their frigidity have few emanations to give off and consequently no compact spirit land can form above them. Above the earth's tropics, however, where the heat accelerates the emanations, a full and compact spirit sphere may form since a much greater amount of substance is "exhaled" from the earth. The Spiritualists therefore, find Tuttle's theory of zones entirely compatible with that of spheres, especially since he believed that the spirit land tends to become a sphere although it always falls short of being a perfectly complete one. The first spirit sphere then, may be considered a hollow globe, enveloping the earth at all points, but more completely and perfectly formed near the regions of the earth's equator. The second sphere con-

<sup>16</sup> *Arcana*, p. 389.

responds to the first, and the third to the second, making a series of concentric globes or spheres.

#### SURFACE APPEARANCE OF THE SPHERES

The same theory that explains the origin and formation of the spheres also explains, as a corollary, why the spheres should look as they do. As we have just seen, the spheres are formed from the attenuated particles given off by the earth and its furniture. Now these particles on arriving at the first spirit spheres tend to assume the same form and shape which they had here, but not in the sense that emanations from particular houses here make corresponding houses there. This is not true, the Spiritualists claim, for the spirits build their own houses. What happens is that the emanations, or soul substance, of the lower organizations on earth—the soil, rocks, trees, plants and even animals give up their individual form and identity in the spirit world to become part of a general substance which is dissipated throughout the ether. From this substance the spirits make whatever they need, and their creations are very much the same as similar objects on earth. It is because of this that the spiritual world, especially the lower spheres, is almost a complete duplicate of our earthly world in all its essentials, the only important difference being that the objects of the world beyond are composed of matter in its more refined state, matter one degree higher in the scale of organic development.

It is very natural, then, that we should learn of the surfaces of the lower spheres being made up of soil, water and rocks; of there being an abundance of trees, forests, animals, flowers, birds—all the flora and fauna of earth, as well as human beings who live in houses much as they did here. Practically all the communications received from the other world triumphantly assert that the spirit's new home is very much like the one left behind, that the spirit world is a real world with real life on it. Spirits never grow tired of telling how tangible and substantial the spirit world is, nor, on the other hand, of in-



veighing against those who regard it as a mere creation of the imagination. Crowell writes:

So nearly does this world in many respects resemble our own that many who pass thence, for a time, are unable to believe they have made the transition; they believe themselves to be dreaming. There is nothing unreal or spectral about the spirit world. This world with its solid mountains, its rock-ribbed coast, its vast plains and vaster oceans, is not more substantial than, and not so permanent and enduring in character as, all that constitutes that world, and if the concurrent testimony of intelligent spirits can be relied on, this, in comparison with their side, is the shadowy land, theirs the real.<sup>17</sup>

According to Tuttle again:

Matter when it aggregates there, is prone to assume the forms in which it existed here. Hence, there are all the forms of life there as on the earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions. The scenery of mountain and plain, river, lake and ocean, of forest and prairie, are daguerreotypes of the same on earth. *It is like the earth with all its imperfections perfected and its beauties multiplied a thousandfold.*<sup>18</sup>

The spirit holds the same relations to this spiritual universe that man holds to physical nature. The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore. An ethereal sky arches overhead, and the stars shine with universal effulgence. The spirits breathe its spiritual atmosphere; they drink its crystal waters; they partake of its luscious fruits, they bedeck themselves with its gorgeous flowers.

It is not a fancy world, nor one of chance or miracle; but a real world—in fact, more real than is earth, as it is its perfection.

The spirit walks on its surface, it sails on the lakes and oceans; in short, follows whatever pursuit or pastime it pleases, and the elements there hold the same relation to it that the elements of earth held to it while in the physical form.<sup>19</sup>

<sup>17</sup> *The Spirit World*, p. 24.

<sup>18</sup> Italics mine. This sentence sums up the whole Spiritualist cosmology.

<sup>19</sup> *Arcana*, pp. 388-389.



## TIME AND SPACE

Time and space are not the same in the beyond as here.  
Says one spirit:

... our ideas of time and the seasons differ widely from yours; with you, it is time, with us, eternity. In the terrestrial sphere, a man's thoughts, being bounded by time and space, are limited, but with us, they are extended in proportion as we get rid of those restrictions, and perceptions of truth become more accurate.

Another spirit likewise points out that

Time and space are nothing to spirits compared with what they are to mortals; but to say that they are absolutely unknown to spirits is saying too much. Whatever exists, necessarily exists somewhere, and this very term implies locality—and between different localities there must be distances, and this word implies space between them. Still, we travel almost like thought. There is no distance really to your thought. You can think of the islands that stud the Oriental seas as quickly as you can of the Atlantic Ocean; yet when thoughts are connected with an organized being, they more sensibly appreciate the conditions of time and space. England, I think, is about 3,500 miles from this continent, yet a spirit will pass from here to there in a few minutes of time. My present home, I would say, is hardly half as far from this place as England. I can impress the medium while in my spirit home, and even entrance him, although I usually come into his immediate presence. On the present occasion, I was in my spirit home when the medium took this chair, and I did not depart from it until the medium felt something tingling the base of his brain. My present home, is far above your earth, in the regions of the interstellar ether.<sup>20</sup>

<sup>20</sup> Peebles, *Immortality*, pp. 123-124.

## CHAPTER THREE

### LIFE IN THE SPIRIT WORLD

#### ARRIVAL IN THE SPIRIT WORLD

AFTER the body dies, the spirit escapes but is dazed and confused for a time. "The first thing I remember," Walter Graves says, in describing his transition, "was waking as from a troubled sleep, and I saw faces all around me, and I asked what had happened."<sup>1</sup> In Sir Oliver Lodge's *Raymond*, Fedora the control<sup>2</sup> of the medium, Mrs. Leonard, thus tells about Raymond's feelings upon arrival in the spirit world:<sup>3</sup>

He says he thinks he was lucky when he passed on, because he had so many to meet him. That came, he knows now, through your having been in with this thing for so long. He wants to impress this on those that you will be writing for: that it makes it so much easier if they and their friends know about it beforehand. It's awful when they have passed over and won't believe it for weeks,—they just think they're dreaming. And they won't realize things at all sometimes. He doesn't mind telling you now that, just at first, when he woke up, he felt a little depression. But it didn't last long. He cast his eyes round, and soon he didn't mind. But it was like finding yourself in a strange place, like a strange city; with people

<sup>1</sup> Graves, L. C., *The Natural Order of Spirit*.

<sup>2</sup> See p. 229, for an elucidation of this term.

<sup>3</sup> It is only fair to refer to Sir Oliver's own hesitancy in offering these descriptions to the public. He says: "I am aware that some of the records may appear absurd. Especially absurd will appear the free-and-easy statements about the nature of things 'on the other side,'—the kind of assertions which are not only unevidential but unverifiable, and which we usually either discourage or suppress" (11th Ed., 1919, pp. 171-172). Elsewhere he gives his reasons for occasionally encouraging statements of this kind and quoting them as they stand. On page 191 he writes: "Unverifiable statements have hitherto been generally suppressed, in reporting Piper and other sittings; but here, in deference partly to the opinion of Professor Bergson who . . . urged that statements about life on the other side, properly studied, like travelers'



INVITATION TO THE SPIRIT LAND

From Edmonds and Dexter, *Spiritualism*.



you hadn't seen, or not seen for a long time, round you. Grandfather was with me straight away; and presently Robert. I got mixed up between two Roberts. . . . (pp. 202-203)

Another account of one's first sensations upon awakening in the spirit world is given by George Pelham to his friend James Howard through the mediumship of Mrs. Piper. George Pelham was the medium's control. Mrs. Piper, it will be remembered, is one of the most celebrated of all mediums and has been exhaustively studied by William James, Dr. Hodgson, Frederic Myers and many others. The communication was oral and was taken down by one of the members of the Society for Psychical Research: <sup>4</sup>

*James Howard:* What do you do, George. Where are you?

*G. P.:* I am scarcely able to do anything yet; I am just awakened to the reality of life after death. It was like darkness. I could not distinguish anything at first. Darkest hours just before dawn, you know that, Jim. I was puzzled, confused. Shall have an occupation soon. . . . We fellows who are eccentric are always misunderstood in life. I used to have fits of depression. I have none now. I am happy now. I want my father to know about this. We used to talk about spiritual things, but he will be hard to convince. My mother will be easier.

Still another version of the initiation into spirit life was given to Sir Oliver Lodge from Frederic Myers through the mediumship of Mrs. Thompson who had been investigated by the S.P.R. and who had been vouched for by Myers when he was

tales, might ultimately furnish proof more logically cogent than was possible from mere access to earth memories—they are for the most part reproduced. They . . . are peculiarly liable to unintentional sophistication by the medium. Some of the sitters may be full of theories and intentionally or unconsciously convey them to the 'control' who may thereafter retail them as actual information. Or the medium may have read and been influenced by books, published of late, which purpose to give information of ill-understood things in a positive and assured manner. It will be regrettable if these books are taken as authoritative by people unable to judge of the scientific errors which are conspicuous in their more normal portions; and the books themselves seem likely to retard the development of the subject in the minds of critical persons."

<sup>4</sup>From a report by Dr. Hodgson to the S.P.R. quoted in Myers, *Human Personality and Its Survival of Bodily Death* (1903), 2 vols.

still in the body. The first part of the communication is from Nelly, the control of Mrs. Thompson. (Nelly, by the way, had been the medium's daughter who had died when a baby.) Nelly begins by saying that she cannot find Myers anywhere in the spirit land and doubts whether he has come over.<sup>5</sup>

All the people said he was dead, but I did not believe it, and though I saw him, I thought he only came over for his birthday like a vision. But I see him now. It *is* the truth, it *is* the truth (excitedly). Let us see if he can talk sense. . . . He will come when he is more wakened up—before nine o'clock. You be ready at 25 minutes to 9. He will be awake by then. He would rather think and realize for a little space by himself.

[Myers then attempted to control the medium, but without much success.]

Nelly remarked [two hours later at another experiment]: "Do you know, he feels like the note-taker, not like the spirit that has to speak." [After a short interval of apparent discomfort, Myers then speaks:] Lodge, it is not so easy as I thought in my impatience. Gurney says I am getting on first rate. But I am short of breath. Oh, Lodge, it is like looking at a misty picture. I can distinctly feel I ought to be taking a note of it. I do not feel as if I were speaking, but it is best to record it all. Tell them I am more stupid than some of those I had to deal with. . . . Oh, dear, it [the control] always leaves off in the interesting places. . . . It is funny to feel myself talking, when it is not myself talking. It is not my whole self talking. . . .

I was confused when I came here. I groped my way as if through passages, before I knew I was dead. I thought I had lost my way in a strange town and I groped my way along the passage. And even when I saw people that I knew were dead, I thought they were only visions.<sup>6</sup>

Three years later, Myers refers to this state of coma he was in for about the first year after his transition. The message was received through Mrs. Holland:<sup>7</sup>

<sup>5</sup> Myers died on January 17, 1901. This communication was received on February 19, 1901.

<sup>6</sup> *Proceedings*, XXIII, pp. 200-203.

<sup>7</sup> From an account submitted to the S.P.R. by Miss Alice Johnson, investigator, and published in *Proceedings*, XXVII.

I know it will soon be three years since I passed over, passed on—but I feel still in the early stages of development, as it were. The obscuration of consciousness was prolonged in my case to an abnormal period. Nearly the whole of the first year was hidden from me. I was entranced, as it were. That accounts for some failures of compact, does it not? <sup>8</sup> It is all so far more difficult than one imagines.

A more concrete and homely description of a spirit's arrival in the spirit world is given in *Alan's Elaine*, though the details must not be taken as matters of general belief. Alan, it will be remembered, had been walking along the top of some railroad cars when he slipped and fell beneath the wheels.<sup>9</sup>

On coming to consciousness after death, Alan found himself standing on the ground beside the railroad tracks. The train had gone and all was peaceful and still. A soft breeze swayed the leaves of the trees, a soft roseate hue bathed all the land, and a bird chirped sweetly in a bush nearby.

"Where am I?" he asked, aloud. "And what has happened?" A sort of fear gripped his heart, and he gazed about in a despairing manner. "Isn't there someone who can tell me what it is?"

Before the words had left his lips two men stood before him. They bowed a greeting and smiled pleasantly. "We are here for that purpose," said one, extending his hand. "We have come to enlighten you and to take you with us." He paused for a moment. "I—think you can guess what has happened. You fell off the train and were killed."

Alan gasped and clutched the speaker's arm. "I was killed! Is that what you mean?" he demanded sharply.

"Your body was killed, my friend, and you have passed out of it."

The news held Alan speechless. Then he burst out with, "Dead! Oh, my God!"

After Alan had assimilated and adjusted the thought of Death in his mind, he turned to them, helpless and appealing. "If I am dead, what shall I do?"

One spirit took him by the hand. "Come with us, friend," he said, kindly. "Trust us and let us help you."

<sup>8</sup> He is referring to a sealed envelope which he left with Sir Oliver Lodge and whose contents he said he would try to make known after his death, but which he never did.

<sup>9</sup> See page 26 for beginning of story.

Alan felt dazed and confused. Were these men real, or were they only fancies of his bewildered brain? After leading Alan along for a short distance, one of the men said, "We are going to leave the earth now. But do not be afraid. Nothing can harm you." They gathered him closer to them, and a second later his feet left the ground and they were soaring up into the air. The earth beneath soon disappeared from sight, and Alan seemed to be riding upon the clouds. These, however, soon dispersed and a bright, white light shone about him. A balmy warmth pervaded the air which was filled with the fragrance of flowers. A sense of love entered his soul—love for everything and everybody. That divine gift, which he had known only by name in his former life, filled him to overflowing. Love was everywhere. It was the keynote of that new land which he had just entered.

He knew not how long they floated, nor how far. And he did not care. The hustle and bustle of earth was left behind. Time was no more. Eternity was before him. What was he to do throughout all eternity, he wondered. Suddenly he shuddered and a fear crept into his heart. "Tell me," he said in faltering tones, "are you taking me to hell?"

The spirit looked at him and smiled. "No, my friend. There is no such place."<sup>10</sup>

Alan gave a sigh of relief. "Then—perhaps I am going to heaven?"

The spirit smiled again. "Heaven is within your own heart. If you are happy, then you are in heaven."

A few minutes later Alan felt his feet settle on solid ground. He gazed in astonishment at the grass, trees, flowers and sky. He asked his attendant, "Did you take me back to earth, after all?"

"No," the latter answered, "this is the spirit world."

"The spirit world! Then I am not to go to heaven, to see God and the angels."

"Heaven is within your own heart. As for seeing God—no one has seen God, not even the archangels of the higher realms. That which is called God is a Force, a mighty power, and it is not in the form of a man as you have always believed."

"Then God, the ruler, is not seated on a great white throne while about Him singing his praise to the accompaniment of their harps, are myriads of shining angels? And aren't these angels dressed in

<sup>10</sup> This is another good illustration of the lapse of the theory of a Last Judgment.



long flowing robes and the streets upon which they dance paved with gold?"

"There is no God seated upon a throne that we must worship, but we do worship the Power that rules the Universe, and we do sing praises to it continually. My boy, your teaching has been wrong. You have much to learn. You know nothing whatever about the true universal God, and about this land which you have called heaven. This world is the spirit world, or the world of spirits, and it is as natural as the earthly world. The same Power created both worlds, and *He made them similar, so there would be no feeling of homesickness upon arriving here.*<sup>11</sup> But the other world was only the substance, this is the real. The other is just an abiding place. This is home."

They drew him along over the soft grass, under the spreading trees until they came to a little house which they entered. Here, also, everything looked natural, furnished as it was with chairs, tables and all the familiar furniture which is needed to make a home. They led him to a couch, and he sat down.

"You need to rest for a time," they said. "When you are refreshed you can learn more about this land into which you have come."

They touched him on the forehead, and he sank back among the pillows and soon passed into a deep sleep.

All spirits testify to feeling dazed and confused on arrival. In order to help such spirits adapt themselves quickly to their new home, various methods are used, some of which already have been noted. One interesting aid still remains to be described—namely, the hotel:

In this Hotel, or "Palace of Hospitality," which is the spiritual meaning of hotel, we instruct travelers in the first principles of spirit existence. This building was erected by a benevolent American and an English nobleman, worthy of his title, who found that birth into the Spirit World was sometimes attended with as much loss and discomfort to the spirit as birth on earth is to the human being, without provision and forethought. Man needs to be cared for at his entrance on earth, so does his spirit on entering this world, to prevent its becoming dwarfed or cramped.<sup>12</sup>

<sup>11</sup> Italics mine.

<sup>12</sup> Horn, Mrs. S. G., *The Next World Interviewed*, Progressive Thinker Publishing House, 1896.

When the elements, then, of the spirit body have had time to organize the new personality, and when the spirit has had a chance to think and reflect, it is not startled by the change of state. For instead of finding itself in some absolutely new and inappreciable experience, it hardly even recognizes the change of worlds, so gradual and continuous has been the transition, and so natural do things seem. Upon coming to consciousness, for instance, the spirit finds itself in a body very much the same as it had on earth. Says Raymond:

My body's very similar to the one I had before. I pinch myself sometimes to see if it's real, and it is, but it doesn't seem to hurt as much as when I pinched the flesh body. The internal organs don't seem constituted on the same lines as before. They can't be quite the same. But to all appearances, and outwardly, they are the same as before. I can move somewhat more freely. Oh, there's one more thing. I have never seen anybody bleed.

*Oliver Lodge:* Has he got eyes and ears? [asked of Feda].

*Feda:* Yes, yes, and eyelashes, and eyebrows, exactly the same, and a tongue and teeth. He has got a new tooth now in place of another one that he had—one that wasn't quite right then. . . . He knew a man that had lost his arm, but he has got another one. . . . He seemed as if without a limb when first he entered the astral, seemed incomplete, but after a while it got more and more complete, until he got a new one. . . .

*O. L.:* What about a limb lost in battle?

*Feda:* Oh, if they have only just lost it, it makes no difference, it doesn't matter; they are quite all right when they get here. But I am told—he doesn't know this himself, but he has been told—that when anybody's been blown to pieces, it takes some time for the spirit-body to complete itself, to gather itself all in, and to be complete. It dissipated a certain amount of substance which is undoubtedly thieric, thieric, etheric,—and it has to be concentrated again. The *spirit* isn't blown apart, of course,—he doesn't mean that,—but it has an effect upon it. He hasn't seen all this, but he has been inquiring because he is interested.

*O. L.:* What about bodies that are burnt?

*Feda:* Oh, if they get burnt by accident, if they know about it on this side, they detach the spirit first. What we call a spirit-doctor

comes around and helps. But bodies should not be burnt on purpose. We have terrible trouble sometimes over people who are cremated too soon; they shouldn't be. . . .

*Feda:* If the body is to be consumed by fire, it is helped out by spirit-doctors. He doesn't mean that a spirit-body comes out of its own body, but an essence comes out of the body—oozes out, he says, and goes into the other body which is being prepared. Oozes, he says, like in a string. . . . Then it seems to shape itself, or something meets it and shapes round it. Like as if they met and went together, and formed a duplicate of the body left behind. It's all very interesting.<sup>13</sup>

A physician in spirit who also had been a physician on the earth plane, thus describes the state in which the spirits arrive:<sup>14</sup>

Many physicians work with me, for the body of the spirit is never born even so well as a babe into earth. The habits have distorted the magnetic pulp of the bodies. All has to be purified by what, for want of a better word, I will call electrical methods. Liquor, for instance, is not so hard to get from the soul cells as is the sense or habit of tobacco.

I watched one soul coming from the envelope or white membrane that covered it after it slipped from the body below. It reminded

<sup>13</sup> 11th ed., pp. 194-96. Lodge's own comment on this passage is worth noting. His footnote runs: "I confess that I think Feda may have gotten a great deal of this, perhaps all of it, from people who have read or written some of the books referred to in my introductory remarks. But inasmuch as her other utterances are often evidential, I feel that I have no right to pick and choose; especially as I know nothing about it, one way or the other." (His italics.)

<sup>14</sup> This is Dr. Wadsworth Cecil Tuck of Boston who was the son of Lorenzo and Lucy W. Tuck. The latter was one of the first of women physicians. Dr. Tuck was graduated from Harvard Medical School, and while house physician at Boston City Hospital in 1883, died of diphtheria. He had been an agnostic, the Spiritualists claim, and neither accepted any of the Spiritualist beliefs, nor showed any interest in them. Six years after his death, his mother was told that a certain medium was receiving letters from Dr. Tuck, by means of automatic writing, which were intended for her. Mrs. Tuck investigated and then had the letters printed. The quotations in the text are taken from excerpts published in the *Progressive Thinker*, a Spiritualist weekly, of December 29, 1928.

me of the chicks that used to break shell in yards out home. The doctors were treating it. Suddenly there came a naturalness, and the soul was born, and body well formed and the spirit said, "Am I dead?"

Later, during the Russian-Japanese war, he reports as follows:

I am working now in the lowest spheres, because the souls are coming up by the thousands, and all doctors are called to the front. Not much magnetism or sense, and many are returned to other earth or material worlds to ripen. Some are barely saved as a spirit. I found seven Chinese all mingled together, a mass of threaded sinew and pulp; somewhat like a mass of brain, only dry and threadbare. You might think it was a last year's bush with the leaves all off. I tested it at once to see if the magnetic sap was running and found it was. So I untangled them and stretched them out on a kind of dissecting table and poured the balm oils over them, injecting the life elixir in every part.

In a few hours they all puffed up in shape, and gradually every one came to life. They were a family of seven, all reunited. The guides gave them a house and land, and they have gone to work making tea. I said, "Why don't you cry for your gods down in China?" "Gods no good," they said. "Don't savee from kill, and great war down there." Language follows a Chinaman or a Frenchman for a long time.

When the spirit looks about upon awakening, it finds conditions not very different from those it left on earth. So real and natural do things seem that unless the newly arrived spirit has been acquainted with Spiritualist beliefs while on earth he is certain to think himself alive. Especially shocked and astonished at the conditions of their new state are those brought up in the traditional faiths, for these expected immediate and complete extinction of every vestige of personality. Another difficulty that the orthodox face, and the one most apt to make them refuse, for a time, to acknowledge, is that they have died, is the concreteness of the world about them. They expected to find their new surroundings utterly supernal and transcendental, "utterly utter." Instead, they find the opposite. Feda reports that Raymond found all the

people around him so solid that he could scarcely believe that he had passed over. She says:

He felt rather upset at first. You do not feel so real as people do where he is, and walls appear transparent to him now. The great thing that made him reconciled to his new surroundings was—that things appear so solid and substantial. The first idea upon waking up was, I suppose, of what they call “passing over.” It was only for a second or two, as you count time [that it seemed a] shadowy vague place, everything vapory and vague. . . .

He lives in a house—a house built of bricks—and there are trees and flowers, and the ground is solid. And if you kneel down in the mud, apparently you get your clothes soiled. The thing I don't understand yet is that the night doesn't follow the day here, as it did on the earth plane. It seems to get dark sometimes, when he would like it to be dark, but the time in-between light and dark is not always the same<sup>15</sup> (pp. 183-4).

According to another communication,

Spirits possess a material nature and this nature or form in some is so gross that it is almost subject to laws as imperative as those of earth. I mean as material laws. Their material nature is under influences which require obedience, and though there is none of the physical suffering which you have, yet there is as much material necessity and absolute want in proportion to the grossness of their natures as there can possibly be in your material world.<sup>16</sup>

One spirit communicator makes an assumed objector ask:<sup>17</sup>

Do you mean to assert that the spirit world is a world of land and water, rock and soil, mountains and valleys, sea and air and sky, trees, flowers and the multitude of forms which go to make up the earth world!

<sup>15</sup> At this point the medium said to Sir Oliver: “I don't know if you think all this a bore.” He makes a parenthetical comment which throws some light on his attitude: “I was here thinking whether my pencils would last out; I had two and was starting on the second one.”

<sup>16</sup> Edmonds and Dexter, *Spiritualism*, Vol. 1, p. 158.

<sup>17</sup> Graves, L. C., *The Natural Order of Spirit*, p. 104.

The communicator replies: "That is just what we do mean to say," and then cautions the objector not to be too hasty in jumping to the conclusion that such a statement is preposterous. For Heaven, it is added, is not alien to earth and its familiar scenes; it is natural and homelike and our friends are just as human as ever.

Do we cherish the notion that death upsets all continuity on earth and that people over there are no longer folks as they were on earth? It was some such kind of heaven, a heaven of fleecy clouds and halos and beatific visions that Mark Twain once caricatured in the case of a certain sea captain who after sailing across infinite space found it very boring to sit on a cloud and thrum harp strings.

The similarity between conditions in the spirit world and those on earth is carried out even with regard to clothing, for we learn that the new-born spirit on coming to consciousness finds itself clothed:

This is no miraculous or invariable happening, the spirits explain. The clothes are provided by attendant spirits who were aware of the approaching death of the individual and were present to minister to his needs. If it were not so, the spirit would come to consciousness absolutely naked, as in some cases happens. But spirits, realizing the uncomfortable and embarrassing feeling of a spirit at finding itself naked, naturally provide clothes to meet the necessity.<sup>18</sup>

There are some important exceptions, however, to the similarity between conditions in the spirit world and those on the earth plane. One pertains to the matter of age. A spirit, Julia, is reporting back to a former close friend of hers on the earth plane, Ellen, and says:

No one seems to be old. We are young, with what seems to be immortal youth. We can, when we please, assume the old bodies or rather their spiritual counterparts, as we can assume our earthly clothes for purposes of identification, but our spiritual bodies are young and beautiful. There is a semblance between what we are now and what we were. We might recognize the new by its likeness

<sup>18</sup> Graves, L. C., *The Natural Order of Spirit*, p. 104.

<sup>19</sup> Leonard, J. C., *The Higher Spiritualism*, p. 354.

he old, but it is very different. The disembodied soul soon assumes the new raiment of youth, from which all decay has been removed.<sup>20</sup>

Conversation between spirits is carried on in a way that is vastly different from our method on the earth plane. Davis writes:

The inhabitants do not converse *vocally*, but immerse their thoughts into one another by radiating them upon the countenance. And I perceive that thought enters the spirit by a process of breathing, or rather, it is introduced by influx according to the desires of those conversing. They perceive thought by and through the eyes, inasmuch as these, like the general countenance, are an index to the quality and workings of the interior.<sup>21</sup>

Nothing has been said so far about the attitude of the newly arrived spirit to purely religious questions. When they first come over, spirits do not realize that the countless religious denominations of earth have been left behind them and consequently try at first to continue on with their old beliefs. A Spiritualist, commenting upon this, writes:

Those whose minds run to the old conceptions of Deity look for "beatific" visions, the materialistic deems he is dead and that his spirit friends are illusory. The Adventist is surprised to find himself conscious and looks for some revolutionary manifestation of Christ, and the Catholic looks around for Purgatory.<sup>22</sup>

The same Spiritualist goes on to quote from another work, *Interwoven*, a passage which is very relevant here:

<sup>20</sup> Stead, William T., *After Death, or Letters from Julia* (new and enlarged edition, 1921), pp. 5-6. Mr. Stead was a famous English journalist and was at one time editor of the *London Review of Reviews*. Julia was a former American friend of his from whom he received messages by means of automatic writing. The book was published originally in 1897 under the title of *Letters from Julia*, but a later edition under the title given here was brought out by Miss Estelle Stead, his daughter, in 1914, two years after his death which occurred with the sinking of the *Titanic*. *Letters from Julia* created a considerable stir upon publication and is still widely read to-day, perhaps almost as much as *Raymond*.

<sup>21</sup> N.D.R.

<sup>22</sup> Graves, L. C., *The Natural Order of Spirit*, p. 273.



In borderland, there are churches with the old names as Baptist Methodist or Catholic, and the old forms are carried on as usual. But soon there comes the ridiculous view of it all, for no one finds a hell, and he finds heaven is reached more by kind deeds and useful labor than by baptism or by communion or any other ceremony.

A spirit communicant talks in a similar vein:

For six years after entering spirit life, I was restless and dissatisfied, seeking far and wide for the fulfillment of the fixed notions I had in earth life. I was a rigid Presbyterian by faith. I interrogated my mother, who simply answered me, "My son, await the growth of thy soul to perceive truth." At length, there came over me a feeling of acceptance. From that hour, I have pressed forward in all the paths of progress as rapidly as was possible for my nature.<sup>24</sup>

As an example of the spirit's tendency to think in terms of his old faith, Spiritualists cite the case of Julia who like most other orthodox Christians had as her chief concern upon passing over that of meeting Christ. She realizes her ambition and describes him as follows:

He was a Man among men. He was full of the wonderful sweet mildness which you are acquainted with in some of the pictures that have been painted by the Italian Fra Angelico. He had an admirable look of warm affection, which was as the very breath of life to my soul. . . . All that we know of what is good and sweet and pure and noble and lovable are but faint reflections of the immensity of the glory that is His.

It is very evident that, from a Spiritualist's viewpoint, Julia in mood and manner of expressing herself is still strongly saturated with the orthodox viewpoint. But in time, Julia like all other spirits, will realize that Christ is no more a divinity than any other man, but is a very great personality and teacher.

Shortly after a spirit has arrived in the spirit world, he is instructed regarding his new mode of life and then is left alone.

<sup>23</sup> Graves, L. C., *The Natural Order of Spirit*, p. 273. Author of *Intervening* is not named by Mr. Graves.

<sup>24</sup> Peebles, *Immortality*.



or a time so he can meditate and follow out his own inclinations. Spirits have the same free will and power of choice in the spirit world that they had had upon earth.

Now, it should be remembered, just as there is no change in body structure, so there is none in mind. There is no loss of memory, for the material basis of memory is retained in the spiritual brain of the new-born individual. In the words of Davis:

... the former experience of every person, both male and female, is treasured up in the memory, from which they can extract representations of that which they previously knew or experienced.<sup>25</sup>

The spirit, consequently, recognizes itself as the creature that once lived on earth, remembers everything that it knew there, and continues to experience the same emotions for the same persons. The personality is unchanged also in the intellectual and moral realm. In connection with this matter of sameness of character, Mr. Stead states that while his hand was writing a letter from Julia to Ellen, her friend, he thought, "I wonder if the new life surprised Julia much"; whereupon she wrote instantly:

Yes, I was not prepared for such oneness in the life on both sides. When the soul leaves the body, it remains exactly the same as when it was in the body; the soul, which is the only self, and which uses the mind and body as its instruments, no longer has the use or the need of the body. *But it retains the mind, the knowledge, the experience, the habits of thought, the inclinations; they remain exactly as they were.* Only it often happens that the gradual decay of the fleshy envelope to some extent obscures and impairs the real self which is liberated by death.<sup>26</sup>

It is plain that the individual is not advanced in the slightest by death. He remains exactly the same person in the beyond as he was here, keeping all his good and bad qualities through the change of state. If he was cruel and vicious while on earth, so he still is in the spirit world (but not forever thus, as we shall see), whereas if he was a man of high moral and

<sup>25</sup> N.D.R.

<sup>26</sup> *After Death or Letters from Julia*, p. 7. Italics mine.

intellectual caliber before he crossed over, he will be the same man in his new life. The Spiritualists, quoting Ecclesiastes say: "Where the tree falleth, there it lies." Sir Oliver Lodge remarks in this connection:

It is surely clear that the majority of people, whether in this or another life, are just average men and women, and neither saints nor devils; and ecclesiastical teaching has surely erred in leading people to suppose that the act of death converts them into one or the other. Progress and development are conspicuously the law of the Universe. Evolution is always gradual. Youths shot out of the trenches—fine fellows as they are—are not likely to become saints all at once. They cannot be reasonably spoken of as "just men made perfect." Remember the continuity of existence and of personal identity. Do not suppose that death converts a person into something quite different. Happier and holier, pleasanter and better, the surroundings may be, than on earth; there is admittedly room for improvement, but sudden perfection is not for the likes of us.

It is, after all, highly unlikely that the experience of everybody on that side is the same; the few saints of the race may have quite a different experience; the few diabolical ruffians may have quite a different one again. I have not been in touch with either of these classes. There are many grades, many states of being; and each goes to his own place.<sup>28</sup>

As Sir Oliver indicates in the last sentence, when a spirit is left to himself after arrival, he seeks out old associates and the pleasures and activities which are congenial to him. According to the law of affinity, of which we shall hear more anon, a spirit gravitates to that point in the spirit world most in keeping with his own state and condition. If his desires and pleasures are of a gross and material kind, the spirits say, he naturally finds his place in the lower spheres; while, if they are of a refined and exalted nature he finds a suitable place in the higher spheres.

<sup>27</sup> Dr. I. K. Funk in *The Widow's Mite* expresses himself in very similar fashion: "We are apt to think of a dead man as either henceforth a devil or an angel. But are we quite sure that we are right in believing that at death we are changed instantly into angels?" Incidentally, this is another illustration of the lapse of the theory of a final Judgment.

<sup>28</sup> *Raymond*, Explanatory Addendum, p. xiv (11th ed., 1919).

It is clear now that the spirit starts life in the spirit world just where he left off in the earthly world, going to that sphere most in keeping with his moral and intellectual nature. Whether or not he raises himself to a superior stage of development, depends entirely on later study and training.

Let us now look at these various spirit abodes, at the many different ways of life led in them, at the more important moments and scenes in a spirit's career. Let us follow the spirit as it wends its way on an epic quest from sphere to sphere, one that will take it an eternity to complete: the quest for spiritual perfection.

#### LIFE IN THE SPHERES <sup>29</sup>

At death, the Spiritualists claim, all average, well-intentioned persons proceed to the third sphere (Summerland) at once; those above the average grade of goodness go to the fourth sphere. Those who are below par morally when death calls them go to the first or second.

#### LIFE IN THE FIRST SPHERE

This is called the first because it is the one nearest the earth, the lowest plane with respect to its own physical development as well as with respect to the development of those who live there.<sup>30</sup> When compared with the higher spheres, it is gross

<sup>29</sup> It may be well to point out right at the start that there is no absolute uniformity in Spiritualist teachings about the spirit world, there are only trends. While most of the writers share certain main dogmas (and it is these that I have tried to discover and describe), they may differ in minor matters. Such minor variations of spiritualist opinion are generally omitted here in order to present a representative and fairly systematic theology.

<sup>30</sup> Crowell interposes an earth-sphere between the earth and the first sphere. He writes, in *The Spirit World, Its Inhabitants, Nature, and Philosophy*:

"The spirit-world literally envelops us, and the surface of our earth for all practical purposes, is one of the spheres, and the lowest of them, for multitudes of degraded, disembodied spirits are bound to it by their gross natures, and here continue to exist for various periods of time, and it may properly be termed the earth-sphere, while the spiritual zone or sphere re-

in nature, for it is formed out of the lower and more unrefined emanations of the earth.

Here are sent not only the evil and sinful part of humanity, but also all uncivilized and barbaric peoples. Both of these classes are base and material in their desires, they enjoy only the most unrefined kind of pleasures, they are ignorant and without aspiration, and most grievous of all, they are smugly satisfied with their own debased condition. Though their undeveloped natures frequently are the cause of much suffering and mental distress, and though they perhaps experience as much pain as pleasure, still their condition is congenial to them because they have never known or cared for any other mode of life. Despite their flagrant delinquencies and shortcomings, consequently, they are not restrained, imprisoned, or punished in any external way at all. So long as they remain undeveloped and content with their base mode of life, they are perfectly at home in the first sphere. As soon, however, as they become dissatisfied with their lot and long for something better, they move up to the higher spheres. One should note that there are very few children in the first sphere because children have not remained on earth long enough to acquire the evil and vicious characteristics which most of these inhabitants possess. Most children at death, it follows, go directly to the third sphere.<sup>31</sup>

A fairly definite and complete statement concerning the particular array of degraded and vile moral qualities which cause commitment to the first sphere and which exist there in great

moved from and nearest the earth is termed by spirits, the first sphere." P. 38.

<sup>31</sup> The question may arise at this point: What happens to embryos who are arrested by death before they reach their full term of development? (Infants who are born dead and babies who die in the first months of life, present no problem to the Spiritualists.) According to Davis, the embryo becomes a human being in the sixth month, when part of the Universal Spirit detaches itself and enters the embryo's brain. Thence on it is immortal whether it is born into the world or not. But Davis is unable to deny the possibility of immortality to human life at any stage of its development and therefore a life in eternity is open to an embryo at any time after conception, even if the latter has taken place only an hour previous. He says:

"I perceive that whenever an infant dies on any of the earths, the germ

abundance, having been carried over from the earth plane by the spirits, is given in a communication from the spirit Franz Petersilea. He describes life in the lowest sphere thus:

Here there is little else than vice, degradation and impurity; but the higher angels must constantly visit this sphere in order to teach the spirits in prison, or the ignorant, vile and degraded. There are not as many women in the first sphere as there are men and youths; but youths do not remain in the first sphere long, for the higher spirits and angels seize upon these budding, growing minds and instill wisdom and good principles within them and they are soon taken out of the first sphere and placed in schools where they can come in contact with nothing but good.

Few spirits remain very long within the sphere, for they are constantly being snatched as brands from the burning and as constantly replaced by others who are always arriving from earth; here we find the drunkard, the opium-eater, the libertine, the gross, the exceeding selfish, the murderer, the rapist, the robber, the seducer, the degraded and vicious youth, the cruel and the heartless; and oftener than otherwise, the men and women who have been exceedingly rich on earth; especially if their wealth had been obtained at the expense of their brother man. . . . The unprogressed and lowest tribes of mankind are also in the first sphere.

Even an apparently sophisticated person like Sir Oliver Lodge subscribes for the greater part to the conventional Spiritualist notion of what constitutes an impure and degenerate life in the spirit world. He writes:

The accusation has sometimes been brought that such things as smoking and drink are represented [in Raymond] as in vogue on the other side. What is revealed in my book, implies clearly and decisively that they do *not* thus occupy their time; nor are any such things natural to their surroundings. Nothing but common sense is

or undeveloped body of its spirit becomes deposited in this sphere (this is the equivalent of one of the Spiritualist higher spheres) and is fully unfolded in intellect and highly enlightened concerning all its existence and prior situation. The infant that has had life and dies in infancy, is, I perceive, in this sphere, fully developed and perfected. So it is with all un-informed spirits who escape the body on any earth; for each is here educated in the truths and beauties of the whole existence. So it is also with the intelligent and highly cultivated; for they are more advanced and occupy a position more elevated and refined." (N.D.R.)

needed to understand the position. If there is a community over there, it cannot be a fixed and stationary one, new-comers must be continually arriving. My son is represented as stating that when people first come over, and are in a puzzled state of mind, hardly knowing where they are, they ask for all sorts of unreasonable things; and that the lower kind are still afflicted with the desires of earth. After all, this is really orthodox moral teaching, or I am much mistaken; it is one of the warnings held out to sensual persons that their desires may persist and become part of their punishment. . . . In order to wean these new-comers from sordid and unsuitable though comparatively innocuous tastes, the policy adopted is not to forbid and withhold—a policy which might over-inflate and prolong the desire—but to take steps to satisfy it in moderation until the new-comers of their own free will and sense perceive the unsuitability, and overcome the relics of earthly craving; which they do very soon. But Raymond does speak of games and songs, and I have heard it claimed that “spirits of just men made perfect” ought not to be occupied in any such commonplace ways, even during their times of relaxation. Games and exercises are harmless and beneficial here, even for good people; and surely if young fellows remain themselves, games and exercises and songs will not seem alien to them—at any rate not for some time.<sup>32</sup>

According to Dr. Crowell, the keenest suffering experienced by the degenerate spirits in the first sphere is that imposed by higher spirits who aim to excite remorse in them for their earthly misdeeds. He says:

Their distress is wholly mental, and is the result of the exercise of psychological power by these higher spirits, most commonly their former guardians, who by this means impress their minds with the most vivid recollections of their sins and crimes until they have atoned for them by humble and sincere repentance. . . .

The suffering of the less guilty, and these are in the majority, are rather negative than positive, and these generally advance to the second sphere within a few years, some even sooner. Many perpetrators of violent and bloody deeds are not there held to strict accountability, on account of their failing to realize the enormity of their offenses at the time of their commission, they then being virtually insane. John Wilkes Booth, the assassin of Lincoln, was insane and

<sup>32</sup> *Raymond*, Explanatory Addendum, XIII.

obsessed by depraved and violent spirits, and remained but a brief time in the first sphere.<sup>33</sup>

The surroundings of those in this sphere conform to their own undeveloped condition. This is in accordance with an unfailing law of the spirit world that the objects which surround a person, whether they be his clothing, his house, or the soil and vegetation about his house, all reflect his mental and moral nature. This phenomenon occurs to a slight extent on earth, the Spiritualists say, but in the spirit world the agreement between personality and environment, between ethical status and physical home, is perfect and complete. It is inevitable, then, that the first sphere should be dark and dismal, for light in the spirit world is mainly spiritual in character and is experienced only by those who are sufficiently developed to perceive it. The land, moreover, upon which these spirits live is barren and unlovely. There are no beautiful trees or flowers, but only the plainer and grosser types of vegetation. The inhabitants are so low in the scale of development that they not only fail to appreciate flowers but even lack all desire for them. The houses here are poorly constructed and totally uncared for. The spirits in this sphere congregate in cities much as they did on earth and live as they did before they passed over, but the gloom and disorder of these cities directly mirror the inharmonious and crass natures of their citizens. Says the spirit Franz Petersilea to his son, Carlyle:

And now, you might like to know about the scenery of this lower sphere. It is not much removed from the scenery of earth, for here

<sup>33</sup> Op. cit. Crowell was not a medium himself; his material, however, is derived from investigations with mediums. The communications were supposed to have been spoken by the spirits, chief of whom were Dr. Crowell's father and Robert Dale Owen, author of *Footfalls on the Boundary of Another World*.

Crowell, as we have seen, interposes an earth-sphere between the earth and the first sphere. Instead of the "first" and "second" sphere as in the passage quoted above, he says "second" and "third," and in consequence increases the number of spheres beyond the customary seven. But since his second is equivalent in its moral, if not geographical status, to the first, I have adhered to the common Spiritualist way of reckoning them, in order to avoid confusion. A precise numbering of the spheres, as a matter of fact, is relatively unimportant.



all that is hideous and squalid halts for a while until it can gather a little order and beauty, for order and beauty gravitate to the second sphere, together with the souls that are fitted for that sphere. The following is what usually remains in the first sphere for a while: Jungles, thickets, and all disorderly things; barren plains and deserts; bare and jagged mountains, muddy, turbulent streams, and, if you can believe me, for I am telling the truth, old monasteries, together with their monks and priests, those who cannot and will not listen to reason or let the light of truth penetrate their souls . . .

A soul perceives that which is in correspondence with itself. An orderly and beautiful soul gravitates to an orderly and beautiful sphere—a low and degraded one to the lowest sphere and even then must find that which corresponds to it.

And now, friend, allow me to tell you that a low degraded spirit takes on a form which corresponds to itself. . . .

All manner of horrors are perpetrated within the first sphere. Life, of course, cannot be taken, but think for a moment of all the dreadful things and awful souls that leave your earth. How can one expect it to be otherwise? These spirits generate filth, rags and squalor. Their habitations correspond to themselves, if they have any. Many have none at all, not having constructiveness to build even a spiritual shanty, and no one loves them enough to construct one for them. They are, as yet, too vile to enter the habitation of a good or wise spirit; yet gradually all are raised one by one. None are so low that time does not retrieve them.

Before the description of the first sphere is concluded something should be said of "obsession" which was adverted to in the quotation from Crowell on Page 72 in the words: "Booth was insane and obsessed by secession spirits." This theory of obsession occupies a very prominent place in the Spiritualist system and is constantly cropping up in the literature, especially in connection with Spirit Healing. A discussion of obsession is particularly relevant here because the "obsessors"—those who obsess, are these evil spirits inhabiting the lower spheres, usually the first.

There are several definitions of obsession. According to one, "it is that condition wherein a spirit takes possession of the body of the subject by dispossessing his spirit, and then is able to act through it independently." According to another



definition, "the obsessing spirit acts through and by means of the spirit of the subject in the same manner a hypnotist or mesmerist does through his, and hence it is simply spirit control in varying degree, and the character of the spirit has to be made the test."<sup>34</sup> Whatever the means by which obsession takes place, whether by impersonation or by control, the obsessors are base and unregenerate spirits who lead astray persons on the earth place by forcing their victims to act and talk in ways entirely foreign to their real and normal characters.

But not all Spiritualists are obsessionists, so to speak, and this subject arouses acrimonious discussion when those who differ on this point meet, since those rejecting obsession are likely to also reject the traditional Spiritualist picture of the lower spheres as being occupied by low, degenerate spirits many of whom are obsessors. The following protest by an anti-obsessionist was penned at a higher degree of temperature than are most Spiritualist writings:

But if the natural or physical appetites cannot be carried into the spiritual, how much more absurd is the supposition that the diseased conditions of those appetites are taken into spirit life. Among the most monstrous affirmations of the obsessionists is the assertion that the diseased appetites of the drunkard, the libertine, etc., adhere to the spirits and that they hang around saloons and brothels to obsess persons so as to secure some degree of gratification from their vicious indulgencies.

Do we carry the sexual instinct into spirit life? Shall we raise families there? I have seen persons who believe that they had grandchildren born in spirit life as firmly as they did that there was spirit life. Some of the most vigorous advocates of the obsessional theory are very earnest in claiming to be Spiritualists and very free in denouncing some others as atheistic, materialistic spiritists. But what does this obsession theory do but convert the spirit world and the spirit life into the most degraded materialism? If the appetite for whisky survives, that for food must also, and the glutton will be obsessing people, as the drunkard, the libertine, the tobacco user, the opium fiend or the hashish eater, and other criminals.

What a glorious place and condition the spirit world must be.

<sup>34</sup> Both definitions are from Hudson Tuttle's book, *Mediumship and Its Laws*, p. 133 ff.

How we ought to long to get there. With what unction we ought to sing "Over There, Over There." Countless throngs of drunken spirits "staggering along the streets," as I once heard a noted Spiritualist editor say he had seen, and lovingly embracing a gutter drunkard in the mud, to inhale the sweet aroma of his whisky-perfumed breath. Flocking in crowds to the brothels and commingling with their diseased inmates in their physical and moral rottenness. By millions, chasing the tobacco user to inhale the exhilarating smoke of pipe or cigar, or the vile juice from his mouth. Or swarming in millions, wherever food is prepared and eaten, to appease their craving hunger.

A beautiful Summerland! A sublime Spiritualism! Very well; we "atheistic, materialistic Spiritists" want nothing to do with such Spiritualists as that. Annihilation is preferable to such an existence.

But carrying out this principle will bring us to another very important conclusion. If the deformities of our appetites and passions, producing the degrading functioning of drunkenness, continue, etc., then our physical deformities will be taken over also, and we shall be hunchbacks and cripples "over there." If spirits want whiskey and "stagger when drunk" so do they come with scars, crooked fingers and without limbs. Oh, you say that is to give a test. Ah, indeed, it is to give a test in one case, but a real condition in the other? Any person with ordinary capacity cannot fail to see there is the same evidence that spirits are cripples and diseased in spirit life as that they are drunkards, etc.

I ask again, if the attributes of the physical body are the same in the spirit body, where is evolution? How is death a transition? But every step in evolution is ascensional. It is upward and onward. Spirit existence is, in and of itself, superior to the earthly one, else progressive evolution is a dream. But no possible condition can prevent this progression. Humanity has been improving all through the countless ages, since as the superior animal it contended for existence and mastery with the elements and the savage animals surrounding it. It must continue that evolution till its possibilities are exhausted, if exhaustion is possible.<sup>35</sup>

<sup>35</sup> From an article by Professor Loveland, "one of the greatest thinkers of the age," in the *Open Court Magazine*, pages 102-03 of a Scrap Book in the Skidmore Library, Lily Dale. This article is a review of Dr. Peeble's book *Demon Obsession Through the Ages* and that of TK (John Richardson) called *The Great Psychological Crime*. One of the earliest Spiritualist works on obsession is that of Davis: *The Diakka and Their Earthly Victims, being an explanation of much that is false and repulsive in Spiritualism*.

## LIFE IN THE SECOND SPHERE

The inhabitants of this sphere, though one degree more advanced and developed than those of the lowest plane, are still far from possessing the normal amount of goodness such as is common in the next sphere above, and are very far from the moral and intellectual perfection found in the higher spheres. For these folk are just emerging from the ignorance and vice of the first sphere and have carried over many of their bad habits. What redeems them, however, making possible their escape from the first plane, is that their ignorant and vile natures have been tempered by aspirations for a higher and better mode of existence. It is this aspiration which thus gradually prepares them for their ascent into the purer and more elevated spheres.

Schools abound in the second sphere, according to Franz Petersilea. For he says:

The second sphere is absolutely filled with schools and children. They are met in all places and everywhere. Yet children and schools are found in all the spheres, even to the seventh, for many exceeding wise angels, who naturally gravitate to the seventh sphere, draw the children of their love to themselves.<sup>36</sup>

The inhabitants of the second sphere perceive more light than those of the first but not so much as those in the third. In appearance, therefore, the second sphere is brighter-looking than the first, but when compared with the third it is bleak and gloomy.

A spirit communicant, in discussing the relation of light and darkness to the progress of the undeveloped spirits in the lower spheres, says:<sup>37</sup>

Light and darkness are states of the spirit, as you know. When those dwelling in the darkness cry for light, that means that they have become out of touch with their environment. So we send them

<sup>36</sup> This spirit is at variance apparently with the usual Spiritualist view that there are few children in the lower spheres.

<sup>37</sup> Arnel, in the Rev. G. Vale Owen's *The Highlands of Heaven*, pp. 91-92, abridged.

what help is needed; and that is usually direction by which they find their way—not into regions of light, where they would be in torture, and utterly blinded, but—into a region less dark, and tintured by just so much of light as they can bear until they outgrow that state and cry in their longing for more.

When a spirit leaves a dark region for one less dark, he experiences an immediate sense of relief. But as he continues to develop in aspiration after the good, his discomfort gradually increases until it becomes not less than agony. Then, having come to that pass where his own endeavors can go no further, he cries for help to those who are able to give it in God's name. And so at last he comes to the place where light is seen to be light; and his onward way is henceforth from joy to greater joy, and hence to glory and greater glory still.

But oh, the long, long ages some do take until they come into that light, ages of anguish and bitterness; and know all the time that they may not come to their friends who want them until their own unfitness is done away; and that those great regions of darkness and lovelessness must first be trod. . . . And this is our comfort that they will and must be drawn onward and upward into this great and beautiful universe of light (the Summerland and higher spheres) and that they will confess, not only that which is just, but that it is of love and wisdom too, and be content.

The following narrative, based on personal experiences of a spirit, is illustrative of life in the lower spheres. It is taken from Dr. J. M. Peeble's *Immortality*, and the spirit relating the narrative is Aaron Knight, who says he lived in Yorkshire, England, over 200 years ago. The communication was received through a medium in Dr. Peeble's presence, and the interview was conducted in question and answer form:

*Question:* How long have you been in spirit life, Mr. Knight, and what was your condition there after the transition?

*Answer:* I left the earth land of darkness from Yorkshire, England, nearly two hundred years since, and my condition, immediately after the change of worlds, was far from being either pleasurable or desirable.

*Question:* What were your sensations when fully realizing the change?

*Answer:* It is difficult to describe them, because of the confusio

of thought and the dark, weird strangeness of the situation. I did not live the life I ought to have lived when encased in the mortal body. This added to, if it did not cause, the confusion and painful dissatisfaction.

Although my father was a prominent churchman, and my brother, the Reverend James Knight, an English clergyman, I was a materialist and given to intoxicating beverages. Coming to consciousness in spirit life, I was at first inclined to doubt my existence; at least, I could not realize that my body was dead and that I was still living in the same shaped, yet far more attenuated and etherealized body. Was I dreaming? This could not be, for I saw my body buried, which, when done, the attending spirits left me to myself, left me alone.

The atmosphere surrounding me was dark-hued and hazy. It seemed to belong to me, and I said to myself, "How strange, I see no God, no devil, no heaven, no hell, and yet I exist—but oh, so lonely!" Just how long this suspense continued I cannot tell. It is not pleasant, considering the position I now occupy under the providence of God and His good angels, to reflect back upon it. All learn in our life, if not in yours, that penalties, like shadows, follow us each and all; none can get away from themselves.

After lingering for a time in darkness and thinking intently upon some of the rollicking associates who passed to what you call spirit life before me, they were attracted to me by the psychic law of sympathy and I joined them in their haunts and engaged in their frivolous pursuits. My spirit world, at this time was the earth world. Often did I, with others, resort to inns and coffee houses and engage with mortals psychologically and sympathetically, in games, fox-chasing and other unprofitable sports. Though nominally in the world of spirits, my affections and thoughts continued upon earthly things. My moral status and tendency of mind barred me away from the heavens of the good and blest. My home was in the hells, but they were hells not entirely devoid of an inferior kind of pleasure.

Long, weary years rolled away before I made any perceptible progress. I cannot say that I absolutely retrogressed. The diviner aspirations of my soul would occasionally turn toward the higher and better. Some, in lower states than mine, had suffered intense anguish for long periods. Their environments—dark wastes, barren hills, dismal swamps, gloomy dens and caves of horror—accorded fully with their internal desires and motives.

It is needless to inform you that I was a long time in the world

of spirits, and earth-bound at that, before I entered the more beautiful spirit world. I was dissatisfied with my associates, and while apart by myself praying, I saw in the distance, so it seemed to me—a star. Reverently continuing my soul's aspirations, the star seemed to approach near, expanding till it actually enveloped me in a halo of brightness; and out of this resplendent brightness came to me my brother. It is impossible to express my feelings. His robes almost dazzled me, but his voice was music itself, and his tender voice melted me in tears of repentance. I begged permission to go to this home in the heavens at once.

"No," he replied, gently, lovingly. "You can only come to our heavenly home when prepared; but now that you have opened the way by prayer and aspirations for a higher life I can come to you. . . ."

Often, from this time onward, did my brother come to me, and thus aided and inspired, I rapidly unfolded, until my surroundings are now divinely beautiful, and I am permitted to minister to mortals.

### THIRD SPHERE (SUMMERLAND) AND THE HIGHER SPHERES

Those men and women who while on earth were neither perfect nor base, but were average and ordinary, belonging to that vast intermediate class of persons who strove at least, to lead a good life, even though they sometimes failed of their goal—all such at death go direct to the third sphere, called the Summerland by most Spiritualists (both terms will be used here interchangeably). Franz Petersilea, who was one of these intermediate persons, says to his son:

Perhaps you would like to know to what sphere, we [his wife and he] do belong. Well, I should like to say that we never have belonged to the first or lowest sphere. When I entered the spirit world I at first gravitated to the third sphere, that being about the position I occupied on earth. When I left the body, I was not a low immoral or degraded man, but somewhat talented in many respects and had acquired considerable wisdom; still not enough to take me at first beyond the third sphere, and I am at present dwelling within the fourth degree or sphere.

Most earth children go to the Summerland at death, as we have noted. Among its inhabitants, moreover, are those spiri-

who went to the first and second spheres at death and have progressed enough to warrant promotion to the Summerland. This sphere, in consequence, has at any given time the largest population of any of the spheres, and for this reason will be described in as great a detail as the Spiritualist literature makes possible.

The Summerland, in brief, is the earth with all its imperfections gone, and all its beauties augmented. All the hates and evil propensities of mankind have vanished, taking with them all such undesirable climatic conditions as storms, prolonged rains, drought, and extreme heat or cold. Here again is illustrated the primal law of the spirit world. As a person feels and thinks, so will his surroundings be. Just as the crude, misshapen minds of the inhabitants in the lowest sphere create an ugly and disorderly environment, so do the disciplined and cultivated minds of those in the Summerland produce a lovely and perfect home.

#### LIFE IN THE FOURTH SPHERE

After the inhabitants of the Summerland have made sufficient progress in their career of self-development and of enlightenment to deserve promotion they are advanced to the fourth sphere. (There is no skipping of classes it appears, i.e., from the Summerland to the fifth sphere.)

This sphere is called by McKenzie the philosopher's sphere. It is the home of the geniuses of the earth, of the more advanced philosophers, scientists and artists, of all those whose interest and enjoyments no longer relate to the body and practical needs but to intellectual matters. The inhabitants are little concerned with the particular and petty happenings of our earth and those dwelling upon it. Their minds are focused instead on things of universal import, on the happenings and glories of the spheres above them. They dwell in brotherhoods, the Spiritualists say, realizing our ideal of a communal life, so often attempted but never fully or permanently attained in this nursery phase of existence.<sup>88</sup>

<sup>88</sup> Many of the early Spiritualists, such as Davis and Robert Dale Owen,



In the fourth sphere, then, we find that philosophers perfect their conceptions of the universe, and artists embody their dreams and ideas in the most splendid and finished creations. But both the thinkers and the creators are interested in much more than their own processes or productions—they wish to increase the knowledge and elevate the taste of those on the earth plane. Indeed, in this sphere or in the spheres above it originate all the profound and remarkable thoughts with which some men on earth inspire their fellows. Through a kind of spiritual relaying, these weighty ideas are passed on from the higher spheres to the fourth, from thence to the dwellers in the Summerland and finally from these to the inhabitants of the earth. The following communication describes this relaying process in detail:

*Question:* Do you find many ancient spirits that have lived perhaps ten, fifteen, or twenty thousand years ago, that still take an interest in the inhabitants of the earth?

*Answer:* But a very limited number. The great mass of ancient spirits have passed on from the spirit spheres immediately connected with the earth. But there are a few who descend into the forms of society they have long since left in a mediatorial capacity. By using intermediate persons in spirit, they connect themselves with you and impress and inspire you with the grandeur that belongs to their estate of life.<sup>39</sup>

All the great progressive movements, such as the temperance, the anti-slavery, the woman suffrage movements, have had their origin in either the fourth or higher spheres. The spirits first revolve these ennobling and enfranchising ideas in their own minds, after which they project them into those minds on earth able and ready to receive ideas of such import. Philosophers get their best ideas from the spirit world and the great composers receive their melodies and technique of harmonization from the same source. The eminent scientists and inventors on the earth plane, the Edisons, the Einsteins, the Pasteurs likewise owe all their devices and discoveries to these

were interested in social experimentation and reform on earth as well as the beyond.

<sup>39</sup> *Immortality.*



inseen originators and collaborators in the beyond. Earth statesmen are directed by impressions given them by statesmen in spirit, and the progress of the race as a whole is said to be planned and guided by these advanced minds in the higher spheres.

Despite the loftiness of their minds and interests, the inhabitants of the fourth sphere make a concession to the seemingly prosaic. One of their chief occupations we learn is that of training Summerland inhabitants to become more efficient teachers and helpers of those in the first and second spheres.

The fourth sphere is flooded with dazzling light; light even more brilliant than that of the Summerland which is described as having more light than the earth. The inhabitants find this effulgence entirely normal, for their visual apparatus is adjusted to that which would blind not only us but the members of the lower spheres despite the fact that they, undeveloped as they are, can stand much more of the light of the spiritual sun than we could.

The philosopher's sphere has homes, buildings and temples which are the product of the most highly developed architectural skill. It also contains trees, flowers, birds, and all the other desirable flora and fauna of this earth. The surroundings of a spirit in this plane mirror his inner spiritual and intellectual life in all its completeness, for everything here is formed primarily by thought without the use of hands; the mind or will of the spirit acts directly upon matter and molds it to his subtlest wish. Now, inasmuch as the spirit's character and mind have reached almost the culminating point of the self-development process, and since all created things have their origin in his intellect, it follows in accordance with the inexorable law of the spirit world that the spirit's clothes, his home, a temple nearby or the landscape in the distance—all are of remarkable nobility and beauty.

#### LIFE IN THE FIFTH, SIXTH AND SEVENTH SPHERES

In time, the dwellers in the fourth sphere advance to the fifth which is described as having much the same character as

the fourth, with similar but even more perfected types of employments and pleasures.

After a sojourn of some time in the fifth sphere, spirits go on to the sixth and thence on to the seventh. Each of these is reported as being the perfection of the one preceding it.

There is little to be said about the life or furnishings of these higher spheres save to give, perhaps, McKenzie's description of their temples as illustrating development at its peak. He writes:

Temples of rare beauty are to be found upon the third sphere and upwards, becoming more and more perfect in their magnificence and beauty as they are found on the fifth, sixth and seventh, where they are constructed of material closely resembling precious stones, from which radiates light so brilliant in some cases that they may be seen at a great distance.

And some idea of what the occupations of the spirits in this sphere are like may be gleaned from the statement of one who had been in spirit a very long time:

*Question:* . . . What is the great soul-desire that wells up in you being at the present time, after your long experience as a spirit?

*Answer:* It is to learn more truth.

*Question:* What is your object in learning more truth?

*Answer:* It is to gratify that restless desire of the soul to approach nearer to the Divine Life which is All Truth.<sup>40</sup>

It is hardly necessary to add that the spirits are supremely happy. Julia, for instance, says:

I cannot tell you everything; you could not understand it. But I am in a state of bliss such as we never imagined on earth.

And Davis writes:

A holy quietness pervades the whole spirit-world. There is happiness of the most inexpressible character—and ecstasies and exultations and glorifications are continually ascending. There is so much purity and holiness that my mind is scarcely capable of withstanding its moving influence, such as would instantly annihilate all speech.

<sup>40</sup> The spirit communicant is William Gordon in Peeble's *Immortality*.

<sup>41</sup> *N.D.R.*

The seventh is the last of the earth spheres and when spirits have finally progressed beyond it, they pass on to the vast interstellar and intersolar spheres which provide even more universal interests and occupations. Earth folk have never received any communications from these vast cosmic spheres and consequently know nothing definite of the kind of life led by the spirits on them.

Yet we may gain some notion of the state of perfection which it is possible for earth dwellers to reach, from Davis' description of the Saturnians. Davis, in his *N.D.R.*, discusses in detail the various planets and the mode of life existing upon them, concluding with the statement that the inhabitants of Saturn are the most developed of all creatures. Now the Saturnians have a material body as we have, and when they die they go to a spirit world which encircles their planet. Though the inhabitants of our earth will never go to Saturn's spirit world, they will attain eventually an interplanetary sphere where both former earth inhabitants and former Saturnians dwell after they have shed the body. Hence the relevance of the portrait of the Saturnians:

Organic beings inhabited this planet many thousand years before the earth had an existence. Therefore, according to the law of progressive refinement, the organic kingdoms of the planet have attained to a high degree of perfection.

Their organization is of the most perfect kind, both mental and physical; and their intellect, being expansive and powerful, judgment controls them entirely, insomuch that weakness and disease are not existing among them. . . . Their heads are very high and long. Power of generalization and synthetical investigation is in them almost unbounded. . . . They reason inductively; and from effects and forms external they deduce an original principle, and then reason from principles to their effects. Subjects are thus comprehended by one grasp of their mighty intellects.

With a telescopic mind, they familiarize themselves with earths between them and the Sun, and also with the inhabitants upon them existing. They contemplate the planets of space with no more curiosity than we do those of the Solar System. . . . Their minds are endowed with powers so penetrating that they perceive all things in a general light, and as being good. . . . The perfection of their in-

ternal principle far exceeds that of any class of human beings in our Solar System. They *associate with the knowledge* of the second Sphere!<sup>42</sup> They receive no impressions but those which flow from internal realities. They are physically, mentally and morally perfected.<sup>43</sup>

#### THE LAW OF PROGRESS

The belief in never-ending progression for all mankind is such a crucial one for Spiritualism that I should like to present it in detail along with some of its theological and ethical corollaries.

Progression is not a theory, the Spiritualists claim, but a definite and actual fact—indeed, it is a law of nature. According, then, to this Law of Progress, which represents the will and purpose of the Divine Mind or God, all things tend to attain a higher and higher state of development until perfection is reached. This law is universal in its application, for it is contained in the very structure of all organisms. Every natural object is at bottom the embodiment of a divine idea—an intelligent, actively-creative center of divine force which is always seeking to give external expression to its inner creative energy and purpose. Just as the perfected plant is but the realization of the purposeful forces contained in the seed, so is the perfect human creature but the fulfillment of a destiny implicitly contained within it at birth. Every organism, every spirit must inevitably work out its goal, must ever progress, grow, expand, until it makes actual all the divine attributes which were once potential within it. Retrogression is as impossible in the spirit world as that a man on the earth plane should walk in mid-air. One can never break a law of nature, one can but illustrate it, and thus the Law of Progress is never broken, it is only demonstrated anew. Says Davis:

Every organism little or great, is the owner of all the potential causes, and all the innate capabilities, necessary to the perfect fulfillment of all the uses and ends of its existence. The fulfillment of these innate purposes and desires constitutes the law of progress.<sup>44</sup>

<sup>42</sup> The "Second Sphere" is Davis' term for the earth spirit world.

<sup>43</sup> Pp. 182-83.

<sup>44</sup> *Beyond the Valley*.

Empirical demonstration of this law is given, assert the Spiritualists, by the untold billions of human beings who have pursued the spiritual Odyssey outlined in the preceding pages:

First—life on the earth plane, the kindergarten period of human experience when this is viewed in its totality.

Second—death and the advance to the lower spheres (and eventually to the Summerland) of those folk who were ignorant and perverted on earth; death and the immediate advance to the Summerland of those individuals who were of average intelligence and goodness on earth.

Third—the sojourn in the Summerland over, man begins to scale the spiritual heights, ascending higher and higher until finally he attains peaks so sublime that they cannot be compared in the slightest particular with the imperfect earthly depths he knew aeons and aeons before.

Though some spirits take longer to complete the journey from the lower to the higher spheres and finally to the cosmic spheres beyond, every single spirit passes through every possible cycle of development. True to the principles of American democracy, Spiritualism holds that all men are created equal. Regardless of their status or condition on the earth plane, all men after death have the same opportunity for moral, spiritual and intellectual advancement, and all will in equal degree reach the highest point of development open to the human race. Says Crowell:

Progression is the grand law of the spirit world, and although some spirits may not take the first step in the path for a long time, even for ages, yet there can be no change for the worse. Retrogression is there unknown.<sup>45</sup>

Sir Oliver Lodge also offers the promise of unending progress to all, despite a rather roundabout and cautious way of stating this. He writes: <sup>46</sup>

If it is urged by orthodox critics that the penitent thief went to heaven, I reply, Not at all. According to the record he went to Paradise, which is different. A sort of Garden of Eden, apparently,

<sup>45</sup> *The Spirit World*.

<sup>46</sup> *Raymond*, Explanatory Addendum to the 10th Ed.

is meant by the word, something not too far removed from earth. As far as I can make out, the ancient writers thought of it as a place or state not very different from what in the book [Raymond] is called "Summerland."

Against this it may be urged that Christ himself could not have stayed, even for a time, at an intermediate or comparatively low stage. But I see no reason to suppose that he exempted himself from any condition appropriate to a full-bodied humanity. Anyhow and quite clearly the record says that for forty days he remained in touch with earth, presumably in the state called Paradise, occasionally appearing or communicating with survivors—again after the manner of transitional humanity. And only after that sojourn, for our benefit, did he ascend to some lofty state, far above anything attainable by thieves however penitent, or by our young soldiers however magnificent and self-sacrificing. *After aeons of progress [sic] have elapsed, they may gradually progress thither.*<sup>47</sup>

All the props of the orthodox theology and ethics, such as the moral law, evil and sin, heaven and hell, Judgment Day etc., take on a new meaning for the Spiritualists when viewed from the perspective of their Law of Progress.

The moral law of the Spiritualists (all men will attain the same goal, no matter what their origin, or how long their journey may be) is the divine law of the universe, the will of God operating in animals and plants blindly as instinct and not conscious activity, but operating in man at a level of complete awareness as conscience and the sense of right and wrong. The moral law urging him on to development is not something apart from man, not something imposed from without; it is the inherent desire and purpose of the spirit itself, or, in other words, of God himself as expressed in the individual spirit. One who recognizes the core of his being for what it is and acts in accordance with its dictates is duplicating the experience of Christ, Spiritualists allege, who, when he said, "I and My Father Are One" meant that both minds had for brief time become one in purpose. Prophets owe their power to this ability of coming in conjunction with the mind of the universe, perceiving and realizing something of the purpose

<sup>47</sup> Italics mine.

and plans of the Deity. In obeying the fiat of conscience, in marking off right from wrong, man's mind shows the influence of the Divine Principle, shows that he consciously works in conformity with the moral law of the universe. Spiritualists maintain that one of the best formulations of the moral law put forth thus far is contained in the Golden Rule of Jesus, "Do ye unto others as ye would that they should do unto you."

Man, we remember, is changed by death only in one particular—external form. Internally, he is still the same, with the same faults and virtues. But these faults or "sins"—violations of the divine law—are of his own making. The Spiritualists protest ceaselessly that there is no original sin in which man is born and for which he must atone, that indeed there is nothing essentially evil or sinful in the universe. Moreover, men do not sin—they make mistakes, commit errors of judgment or of will because of their ignorance. Socrates said, "No man voluntarily pursues evil or that which he thinks to be evil." The Spiritualists say: Sin is imperfection; remove ignorance (of the divine law) and you remove vice and crime, sin and evil. Finally, no one in the wide world can intercede or atone for one who "sins," for one who is weighed down by his imperfections. Help must come from within and not from any Redeemer.

It is plain that if sins are errors, "failures to hit the mark" for which the individual himself is responsible, rewards and punishments meted out in the next world for deeds done in this, will not be external in origin, but will be contained in the character of the individual himself. Since the latter has become what he has as a result of the things he has done and lived through, his deeds rise up to mock or laud him after death. "As ye sow, so shall ye reap" is one of the few orthodox sentiments to which the Spiritualists openly assent. Sow good deeds, they say, and the good character reaped in the spirit world brings as an inevitable accompaniment a happy life. Sow bad deeds and the bad character reaped brings with it a punishment that is simply the suffering, the discomfort visited upon a person by his own deformed and ugly personality. "Man's character is his fate," said Heraclitus, a state-



ment to which the Spiritualists would subscribe whole-heartedly. There is no other instrument of punishment, certainly no God of wrath and vengeance who sits in judgment of man's earthly career and dispenses eternal misery or eternal bliss to the human beings filing past his throne. Says a spirit communicant:

... do not mistake my words of their meaning. This is no vengeance of an angry God, my ward and friend. GOD IS OUR FATHER AND HE IS LOVE. All this sorrow is of necessity, and is ordered by those laws which govern the sowing, and the reaping of that which is sown. Even here, in my own place, where many things both wonderful and lovely we have learned, yet not yet have we attained to plumb and sound this mystery to its lowest depth. We do understand, as we are unable when in the earth life, that it is of love that these things are ordained. I say we are able to understand where formerly we were able but to say we trusted and believed. Yet little more of this awful mystery do we know; and are content to wait until it is made plain to us. For we know enough to be able to believe that all is wise and good; as those in those dark hells will know one day.<sup>48</sup>

Instead of God as judge in the spirit world, there is only man's own conscience, blessing or reviling him for his thoughts and acts while in the body. But no judge could be more severe with a man than he himself, the Spiritualists point out, and nothing could serve as a more fiendish revenge than the effect of a man's acts on his own life and outlook upon the world and people. No other Hell is there except a man's own personality, no other Judgment Day but the ever-present verdict of his own conscience. He himself is forced to decide whether he shall enter the society of the good and happy or whether he shall consort with imperfect, miserable creatures until he is able to undo the effect of his past deeds and make himself fit for association with undefiled and exalted minds.

Planes and spheres, therefore, are to be considered as simple abodes of spirits of like minds and interests. The high spheres may be called "heavens," the lower ones may be called

<sup>48</sup> Rev. G. V. Owen, Vol. 3, pp. 91-92.



'hells.' But "higher" and "lower" are two points in the epic of development: one is the start or origin, the other is the terminus or goal. They are not two entirely distinct and unrelated terms as in the orthodox conception. Unlike the conventional hell where suffering is meted out for an eternal period in wanton fashion—merely to make the wicked miserable, the lower spheres represent a painful but temporary stage of self-education for the spirit during which time he tortuously learns to overcome his vices and shortcomings and prepare himself for a career in the higher spheres.

We have been told by the Spiritualists that while some spirits remain spiritual toddlers longer than others, all eventually learn to walk swift and erect. All, through their own efforts, unfold in time their divine attributes and realize their highest ideals of perfection. Hence no man is irretrievably "lost" and no man needs to be "saved." These are man-made doctrines, the Spiritualists say. They regard as meaningless, in particular, the notion that by subscribing to some creed or belief, such as that in "Christ, Our Lord and Savior," man may escape the penalty for his misdeeds and secure admission to the Heavenly Kingdom. This is unintelligible to the Spiritualists because they have seen empirical proof that regardless of their religious beliefs, all men are admitted to "heaven" (the spirit world) and all take their places in the "mansions of heaven" according to their moral and intellectual worth. All are of His Kingdom and none may be denied entrance. As an example of how little the belief in any creed affects one's status in the spirit world consider the communication of the following spirit:

I learned, friend Peebles, that souls are saved neither by the cross nor by creeds; neither by uttered prayers nor by professions; but by just, pure and upright lives. Episcopalianism did me no good whatever. The afflicted that I had helped, the sorrowing that I encouraged, the poor that I relieved—these were the good angels that flocked around me, welcoming me to the home of immortality.<sup>49</sup>

<sup>49</sup> The spirit communicant is Dr. Jeachris, and the message is found in Dr. J. M. Peeble's *Immortality*.

## SUMMERLAND LIFE IN DETAIL

One of the most important factors in the physical environment of any person, whether in the body or in spirit, is the amount of light he receives. Let us consider first, then, how the Summerland population finds itself situated in this regard.

## ILLUMINATION

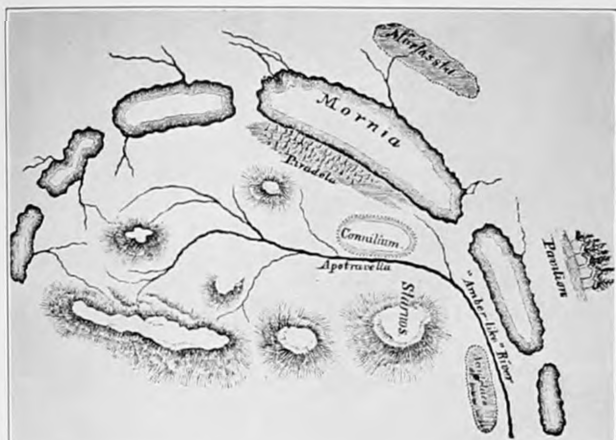
The Summerland, since it is similar to the earth, is of normal brightness. McKenzie has attempted an exact estimate of the amount of light in each of the spheres. If earth light be reckoned on the basis of 100, the degree of illumination in the Summerland and in the spirit world generally is about as follows:<sup>50</sup>

<i>Sphere</i>	<i>Lowest Portion</i>	<i>Middle Portion</i>	<i>Highest Portion</i>
First . . . . .	0-30	30-65	50-70
Second . . . . .	70-80	80-90	90-99
Third . . . . .	100	105	110
Fourth . . . . .	110	115	120
Fifth . . . . .	120	135	150
Sixth . . . . .	No figures are given for these spheres, but it is understood that the illumination is increased proportionally beyond that found in the spheres below.		
Seventh . . . . .			

The light in each sphere is not regarded as abnormal by its inhabitants. What is merely normal light in the higher spheres is unbearably strong to those in the spheres below, just as the light of the lower spheres is extremely dim to those in the more elevated ones.

The dwellers in these spheres do not receive natural light from our sun, because the spirits are not affected by material vibrations. Instead, they receive light from a spiritual or inner sun, the counterpart of our sun. According to the Spiritualists, the rays of this spiritual light are those reached after the ultra-violet, the X-rays and the radioactive rays are passed

<sup>50</sup> *Spirit Intercourse*. This book, it will be recalled, is compiled from information given by a group of scientists in the spirit world.



Above: THE SEVEN LAKES OF CYLOSIMAR

From Davis, *A Stellar Key to the Summerland*.

Below:

VIEW OF LAKE "MORNIA" IN THE SUMMERLAND

(Ibid.) "The Egyptian Brotherhood is situated along the shores of the Silvery Sea; over which shine innumerable stars, the greatest and brightest of which is 'Guptarion'—*Morning Lectures*, p. 364 et seq."

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Concerning the nature of the source of light and the conditions of illumination in the spirit world, one spirit communicant writes:<sup>51</sup>

Our light is not the light of the material sun, but it is the same kind of light as that of the X-ray of earth. Of course, we are conscious of your sun, as we are conscious of your earth and all the planets in space; they are also visible to us; but they do not light our celestial world. It is one eternal day; yet we have degrees of light and artificial darkness. A progressed soul really needs but very little darkness, an undeveloped one must have more or less of it, consequently we have artificial ways of obscuring our light.

#### CLOTHING IN THE SUMMERLAND

Clothing, according to the Spiritualists, is a universal necessity of the spirit in all stages of its development—a kind of second body—and the body of clothing serves to portray externally the inner attributes of the soul, just as the astral body does. The clothes of the spirits are formed out of material extremely sensitive to the inner thoughts and emotions of the wearer. So very absorbent, in a spiritual sense, is the texture of this clothing, that soon after it is donned it becomes saturated with emanations from the body of the spirit, and this renders it a thing almost alive. It is for this reason that spirits sometimes say their clothing “grows” upon them, and that it is formed out of the emanations from their bodies and minds. The clothes of a spirit, once made and donned, never need be renewed or re-made. Due to the life transmitted to it by the wearer, such clothing possesses the property of continually renewing itself. It never becomes worn or old (except in the lower spheres) and never requires external mending. One suit of clothing will last forever, unless the spirit of his own volition wishes to exchange it for other robes.

The sensitized clothing of an advanced spirit is as responsive to his varying thoughts and moods as is a musical instrument to the fleeting touch of the master artist. From moment to

<sup>51</sup> Franz Petersilea again.

moment the hues and tints of such a spirit's clothing change with the systole and diastole of his spiritual and psychic life. But not only are his garments altered in accordance with the changes in his inner environment; they vary as well with the alteration in his outer environment. One spirit says, for instance:

The atmosphere also has an effect on our clothing, and enters into the influence of our personalities in its effect on texture and color. . . . Also the tint of our robes changes according to the part of the grounds in which we happen to be. It is very interesting and instructive, and also very beautiful, to see them change as one turns down a sidewalk where different vegetation flourishes, or where the arrangement of the various species of plants is different.<sup>52</sup>

The raw materials out of which this clothing is made is extracted from the atmosphere through the creative power of the spirits who then weave them into any form they desire. (The raw material for homes is obtained in much the same fashion, as we have seen.) Spirit Nannie tells of gathering elements from the atmosphere and weaving them into lace and other beautiful textures.<sup>53</sup> If they so desire, spirits may thus make parts of their clothes themselves, just as we do. But just as most of us do not make our clothing here, but have others do it, so a special group of spirits make the clothing for all the rest. This is especially necessary since spirits require clothing the moment they arrive in the spirit world after death. In this connection a conversation between Frederic Myers in spirit and an earth questioner is interesting:

*Question:* How does the spirit body find garments?

*Answer:* You create them. They are provided for you when you go, exactly as in the case of infants here; but after you have attained a certain individual strength you express your individuality through your garments.

(The control remarked this was true in a measure among people in this life.)

I do not remember putting on any garments. There is just the

<sup>52</sup> In Owen, *The Life Beyond the Veil*, Vol. 1, p. 52.

<sup>53</sup> In Longley, *The Spirit World*.

sense of need, and the need is supplied. The idea with us is creative. We think and the thing is.<sup>54</sup>

A more detailed description of what the spirits, and particularly the female spirits, wear, is given by Franz Petersilea. He says:

We have never yet met a soul unclothed except in the lowest sphere. The higher and more exalted the angels, the more beautiful their clothing, for it is from the emanations of their love, truth and wisdom that they are clothed. Well, you ask, what is their general appearance, or rather how are the women in the celestial world clothed?

Their garments are soft and flowing, floating about them in exquisite grace, and we have never yet seen two of the same color; the style and color correspond to the soul, and as no two souls are alike, so are no two garments exactly alike, yet all are flowing. . . . We are well aware that when spiritual beings present themselves before the clairvoyant sight of mediums, they appear clothed as they were wont to be clothed on earth; but they merely assume the garb that they may be recognized, and throw it off immediately thereafter.

How do the woman wear their hair? The angels wear their hair as nature intended all women should, flowing about their shoulders in beauty.

Do angels wear shoes? They wear something that corresponds to soft sandals, which is usually of a rose color, and soft bands of rose colored ribbons that confine them to the feet; yet this is not invariably the rule. Sometimes a soul is so engrossed, or enwrapped about, that nothing is visible but a figure of light, and when startled, a beautiful angelic face peeps forth at the beholding intruder.

The garments of those who dwell in the grand zone are so dazzling in splendor that a man of earth could not behold them and yet remain within the fleshy form.<sup>55</sup>

Raymond Lodge has definite and lively observations to make regarding the subject of clothing, but he is in essential agreement with the other spirits whose views have been given here.

<sup>54</sup> Graves, L. C., *The Natural Order of Spirit*, p. 331. This is No. 24 of a series of thirty questions answered by Myers that had been put to him by Mr. Graves.

<sup>55</sup> *Ibid.*, pp. 159-162.

The following is taken from a report of a sitting of Lady Lodge with Mrs. Leonard:

*Lady Lodge:* We were interested in hearing about his clothes and things; we can't think how he gets them!

*Feda:* They are all man-u-fac-tured. (*Stumbling over long words*) Can you fancy you see me in white robes? Mind, I didn't care for them at first, and I wouldn't wear them. Just like a fellow gone to a country where there is a hot climate—an ignorant fellow, not knowing what he is going to; it's just like that. He may make up his mind to wear his own clothes a little while, but he will soon be dressing like the natives. He was allowed to have earth clothes here until he got acclimatized; they let him; they didn't force him. I don't think I will ever be able to make the boys see me in white robes.<sup>56</sup>

Raymond then talks about other matters, but returns again to the subject of clothing in a sitting held a week later. He says:

All the decay that goes on on the earth plane is not lost. It doesn't just form manure or dust. Certain vegetable and decayed tissue does form manure for a time, but it gives off an essence or a gas, which ascends, and which becomes what you call a "smell." Everything dead has a smell . . . and it is from that smell that we are able to produce duplicates of whatever form it had before it became a smell. . . . Different kinds of cloth give off different smells . . . My suit, I expect, was made from decayed worsted on your side. Some people here won't take this in even yet—about the material cause of all these things. They go talking about spiritual robes made of light, built by the thoughts on the earth plane. I don't believe it. They go about thinking that it is a thought robe that they're wearing, resulting from the spiritual life they led; and when we try to tell them that it is manufactured out of materials, they don't believe it. They say, "No, no, it's a robe of light and brightness which I manufactured by thought." So we just leave it. But I don't say that they won't get robes quicker when they have led spiritual lives down there; I think they do, and that's what makes them think that they made the robes by their lives.<sup>57</sup>

<sup>56</sup> *Raymond*, p. 189.

<sup>57</sup> *Ibid.*, p. 199.



## DOMESTIC ANIMALS IN THE SUMMERLAND

Man is not the only living creature in the Summerland; there are animals as well, but these are only the higher types.<sup>58</sup> Says Tuttle:

There are all forms of life there, as on earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions.

But these animals, unlike men, do not continue to exist in the form they had on earth. The spiritual body of an animal is not immortal, so runs the Spiritualist argument in very logical fashion, because the animal has no spirit to give its body an individual life after death. A particular animal, say the dog Buster, like all the lower organizations of the earth plane—the soil, rocks, plants and trees, loses his individual form at death. At that time the elements of which he is composed are dissipated into the ether to form part of other and new organizations of the same kind—other dogs, that is to say, which bear no exact resemblance to the Buster we knew in earth life. Crowell sums this up in the sentence:

Animals equally with man have organized spirit bodies but not being similarly constituted, they are at death resolved into their original spiritual elements.

Some Spiritualists who can no more do without their own personal pets in the spirit world than they can here, maintain that exceptions to the aforementioned law of dissipation of elements into the ether occurs in certain cases, and that animals preserve their own spirit organizations for a time after death. This retention of identity, however, is dependent upon the will of a given spirit who by an act of thought gives to the component spirit elements of the animal a temporary form. Yet even this concession is not enough for some Spiritualists who want their own particular pets not merely for a brief

<sup>58</sup> It seems to be tacitly assumed by Spiritualists that wild animals, if they exist at all in the spirit world, are found only in the lower spheres; certainly not in the Summerland.

period but for an eternity and who therefore hold that their identity may be retained permanently where the spirit so desires.<sup>59</sup> The spirit communicant, Walter Graves, for example, tells his father that their dog Towser is in spirit land with him.<sup>60</sup>

#### HOMES IN THE SUMMERLAND

Spirits have homes, just as they had homes on earth. Their homes in the spirit world correspond to their moral and intellectual status. Thus, the inhabitants of the lower spheres have very poor homes, while those in the higher spheres have beautiful dwellings which correspond with the beauty of their minds and their mode of life. Homes, then, are a prime necessity of spirits. Indeed, one says:<sup>61</sup>

To be without a home is to be a spiritual vagabond, and these are only in the lowest sphere. . . . When the male and female here are rightly conjoined together, their first thought is to create a home for themselves, a home wherein they can abide, a home wherein they can receive other angels, a home wherein they can retire from the gaze of innumerable hosts, a home where they may rest and recuperate, a home wherein they may cultivate the beautiful; they want home precisely as men of earth do, but on a higher, grander scale. Homes of earth are types of heavenly homes—small types. The sparkling light and glare of the celestial heavens is often as wearisome to an angel as the outdoors of mankind, and the light and glory are veiled by homes, as on earth. We need homes on all accounts and could not and do not, exist without them.

Another spirit communicator describes her home and its surroundings thus:

About our home. It is very bright and beautiful, and our companions from the higher spheres are continually coming to us to cheer us on our upward way.

<sup>59</sup> See the following in this connection: Buckner, E. D., M.D., *The Immortality of Animals*, Philadelphia, 1903. "The theory of the immortality of animals is advocated throughout this book from a Biblical and philosophical hypothesis." (Page 13.) Adams, Rev. C. J., *Where Is My Do or Is Man Alone Immortal?* New York, 1892.

<sup>60</sup> Graves, L. C. Op. cit., Interview of May 1, 1913.

<sup>61</sup> Franz Petersilea: *ibid.*, p. 162.

Our home is earth made perfect. But, of course, what you call a fourth dimension does exist here, in a way, and that hinders us in describing it adequately. We have hills and rivers and beautiful forests, and houses too, and all is the work of those who have come before us to make ready.

The house is beautifully appointed within and without. Within are baths and a music room and apparatus to aid us in registering our work. It is a very large place. I called it a house, but it is really a series of houses, each house allotted to a certain class of work, and progressive as a series. We pass from one to another as we learn all we can from any particular house. But it is all so wonderful that people would neither understand nor believe it; so I would rather tell you of simpler things.

The grounds are very extensive, and all have a kind of relation to the buildings, and different kinds of trees respond more to one house than to others, and help the effect and the work for which that particular house was raised. So it is with the grouping of trees in the groves, and the bordering flower-beds of the paths, and the arrangement of the streams and falls which are found in different parts of the grounds.

The same thing obtains on earth, but the vibrations there are so heavy comparatively, both those sent out and those which respond, that the effect is almost unseen . . . For instance, you know that some people can plant flowers and trees more successfully than others, and that flowers will last longer in some houses—that is families—than others; cut flowers, we mean . . . Here these influences are more potent in action, and also the recipients more sensitive in perception.

The atmosphere also is naturally affected by vegetation and by buildings, for, let me repeat, those houses have not been raised merely mechanically, but are the outcome or growth, if you will, of the action of the will of those high in rank in these realms, and so of very powerful creative wills.<sup>62</sup>

Asked about his home in the spirit world, another spirit replies in a similar vein:

Our homes, gardens and libraries correspond largely to our mental states . . . If I pluck a flower in my garden, it withers, unless I will it freshness and impart to it a life force prompted by my interior

<sup>62</sup> *The Life Beyond the Veil*, Vol. I, pp. 50-52. The spirit communicator here is the mother of the Rev. G. Vale Owen; the latter is the medium.

love of flowers . . . You doubtless understand that flowers on earth grow the best for those who love them most. They need sympathy as well as care. . . .

I have seen homes in the higher heavens embowered in flowers and surrounded by velvety lawns; I have seen winding promenades and bowers of love where artists gather to display their penciled creations, poets to repeat their rhythmic lines of wisdom, and musicians to ravish the soul with the sweet melodies of heaven. And then, on the contrary, I have seen in the lower spheres of darkness, clusters of societies and cities in the streets of which undeveloped spirits were engaged in their disputations, quarrels, enmities and pitiful ravings. They delighted to annoy and torture each other—delighted to live in a measure their earthly lives over again, and to influence gamblers in their dens, inebriates in their wretched retreats and debauchees in their haunts of crime. These scenes make angels weep and I mention them with sadness. And yet, the same God is over all, the same influx of life sustains all, and there is hope for all in the future.<sup>63</sup>

A river scene in the Summerland is described by an inhabitant as follows:

We leave the grounds and gardens of the Home behind us and take our way down a long high colonnade of trees which leads to the open country, and as we go we notice that the way goes not straight onward, but follows the line of the valley beside the river which comes down by this way to the sea. Let me now before proceeding explain some of the qualities of the waters of this river.

You have read of the Water of Life. That phrase embodies a literal truth, for the waters of the spheres have properties which are not found in the waters of earth, and different properties attach to different waters. The waters of the river or fountain or lake are often treated and endowed with virtues of strengthening and enlightenment. Sometimes people bathe in them and gather bodily strength from the life-vibrations which have been set up in the water by the exercise of some group of angel-ministers . . .

The chief property of the waters of this river whose banks we now follow upward is that of peace. In a way far beyond all earthly understanding all the qualities of its waters infuse peace to him who strolls beside its waters. Its various colors and hues, the murmur of its flowing, the plants to which it contributes fertility, the shape and

<sup>63</sup> Peebles, Dr. J. M., op. cit. The communicating spirit is Aaron Knight.

appearance of its rocks and banks—all, in a very intense measure, bring peace to the soul who needs it. . . .<sup>64</sup>

You must also understand that there is in everything here a permeating personality. Every forest, every grove, every tree, lake, stream, meadow, flower, house, has a pervading personality. Itself it is not a person, but its existence and all its attributes and qualities are consequent on the sustained and continuous volition of living beings, and their personality it is which is felt by all who come into contact with each and any of these, and that in a degree in ratio to their sensitiveness in the particular direction of the resident personality. Some, for instance, are more sensitive to those beings whose activity lies in trees; others to those of the river. But all seem to sense the qualities of a building, especially when they enter within, for these are erected mostly by spirits more nearly of their own quality and degree, while most of what we call nature spirits are of a state and manner of existence much more removed.<sup>65</sup>

These selections from the Spiritualists give a fairly clear notion of the nature of spirit homes and of their relationship to the minds and characters of their inhabitants. It will be interesting to consider now the material out of which these houses are made as well as the various modes of construction employed.

As has been already noted in the discussion of the formation of the spirit spheres and also in the description of the method by which clothing is made, building material is drawn from the atmosphere of the spirit world which contains in solution the emanations of all things on earth.

The process by means of which spirits extract the required building material from the atmosphere and then create material things is said to be one of thought concentration: A spirit holds steadfast before his mind the image of the thing he

<sup>64</sup>In *Raymond*, p. 209, there is another reference to a river. Fedra at a sitting with Raymond's brother Alec quotes the former as follows: "He spoke about a river to his father; he has not seen the sea yet. He has found water, but doesn't know whether he will find a sea. He is making new discoveries every day. So much is new, although of course not to people who have been here some time."

<sup>65</sup>Owen, *The Life Beyond the Veil*, Vol. 2, pp. 19-22. The spirit communicator here is Kathleen. She is an intermediate guide, and she explains she is writing chiefly at the instigation of higher spirits, from whom she obtains her ideas and language.

wishes to create and this image automatically draws from the atmosphere the necessary substance to fill it in and "materialize" it. A concrete example of this method of making things is given in the following dialogue:

*Question:* Now in regard to your spirit home. You have flowers; if you pluck these from the stem, do they wither like earthly flowers?

*Answer:* That depends upon your desire. It is truly marvelous how potent the will becomes to control the surroundings in spirit life. It is possible to construct a bower of flowers by the power of the will without the intervention of the hands. In a thousand ways the will may be brought to bear upon the living, throbbing material about us, until our surroundings are the ensemble of our inmost mental states.<sup>66</sup>

But not all thoughts take external form in this manner—only those which the spirit desires to create or have "materialized." In his ordinary thinking, the spirit thinks as we do, and thoughts do not spontaneously become things. Hence the Spiritualists are careful to point out that the two modes of mental activity, thinking and consciously willing or creating, remain separate and distinct with spirits in the earlier stages of their development. Only spirits in the higher spheres (those beyond the Summerland) possess the power of consciously giving form to matter. The spirits of the lower spheres (the Summerland and those below) are still limited to the normal activities of the body and create or build things by their hands just as we do. Some instances of both modes of construction will be given here. A good illustration of how spirits create things by thought is given by Mrs. Longley, in her book *The Spirit World*. She is telling how Nannie, the child attendant at the circle, describes her studies at school and writes:

Relating instances of her wonderful school life, she told of the manner and teachings therein. Lessons are both subjective and objective. The pupil must first be taught to perceive the thought clearly in the mind, picture it mentally to itself and then produce it in the outer atmosphere. Said the little prattler: "We can make a lily or a rose, but we must first think of it so we can mentally see

<sup>66</sup> Peebles, Dr., *Immortality*.

ie flower; then we must learn to concentrate the mind on that and ething else. We must learn about vibration and how to harmonize ith the vibration of the rose or the lily, then how to gather the orces of the flower from the atmosphere. The teacher shows us by er own work. She gathers a lot of mist and works it with her hands ill it gets thicker and more like substance. At first it is thin and ner than steam, but she works it till it gets as firm as snow, and hen till it grows more substantial, and just as she wants to fashion nto form, all the time she breaths on it, and thinks of the color she wants,—pink or red or some other color. She keeps her mind all he time on the appearance, texture and hue of the flower, and molds it into shape. Her breathing helps to make the color and the per- fume of the flower, and she does the work in a minute or two very quickly. No one can tell it from a real, grown flower.<sup>67</sup> We children ave to learn all this, but we like it; it's real play, and sometimes it's funny too, for we don't always remember to think Rose or Lily, or whatever it is we want, and the thing becomes broken or out of shape and fades right away and then teacher says we haven't concentrated properly."<sup>68</sup>

One of the spirit guides, Arnel, in the Rev. Mr. Owen's book, *The Life Beyond the Veil* (Bk. III, pp. 59-62), thus describes the construction of a temple:

The building has been slowly coming into being for some time past and is near completion. . . . The material is of various colors and of various density. It is not put together in bricks nor blocks as of stone or earth but grows of a piece in one together. When we had settled on the design of it, we went to the place already chosen where it should stand. That place was a plateau between the lower and the higher lands of Sphere Five.<sup>69</sup> . . .

We assembled, therefore, and after a silence by way of harmonizing our personalities into one endeavor, we concentrated our minds creatively on the foundations, and, gradually and very slowly, raised

<sup>67</sup> The artist is able to externalize his conceptions in similar fashion: "It is easy for advanced students in their world to at once, by will power, externalize the ideal or conception of the mind. Thus the sculptor thinks his model into created shape, and produces his statue without other labor than that of the mind, yet it is enduring and substantial."

<sup>68</sup> Pp. 23-24.

<sup>69</sup> This is sphere five according to the division of spheres into fourteen, the one employed in Owen's book; it is sphere three, according to the division into seven.



the stream of our will power from the ground upward and high until we came to the dome-like roof . . . So the first stage was the outer building in completeness, but faint in outline and of transient duration. So resting a space, we set once again to our task, and starting at the foundations as afore, we strengthened each pillar and gate and tower and turret as we ascended slowly, until the dome again was reached. This we did many times, and then left the structure standing, the outer shell alone, but still completed in form. What was lacking was, in principal, depth of coloring, rounding off of finer ornamentation, and, when this should be done, then the solidifying of the whole, until it should be so strong as to endure many ages.

We went for long time and oft, as our forces were renewed to the process, and most delightful and blissful was the work of beauty. For the Temple was of much majesty, both of proportion and size and also in design—a thing of beauty, ever growing more beautiful as we gave each of our own to its generation. Buildings are not ever thus raised in the spheres; there are many methods of their erection. But when they are so made, they become not so much the work of the builders as our children much beloved, because they be of our own vitality and of our own idealizing. . . . While such a house as this shall last, its function is to us, its creators, as the human body is to the spirit who uses it, both waking and sleeping. We are always in touch with the work therein proceeding through its sensitiveness.

The spirit guide, Arnel, states that the material of the temple came in one continuous piece and not in separate stones or blocks. This is due to the fact that in the higher spheres where thought alone creates, small units of building material are not required. In the lower spheres, however, most houses are built of material which comes not in large wholes but in units that are then put into place by hand. Yet even in the lower spheres where the houses are built by manual labor, the thoughts of the people play a large part in giving final shape and character to their homes. For unlike the hard, unyielding matter of this world, the matter of the spiritual world is of a most exquisite softness and pliability that responds with extraordinary sensitiveness to the personality of those in contact with it. A house in the spirit world, consequently, so presents an exact likeness of those dwelling within.



Some instances of thought creating objects have been given. The following is a brief account of the manner in which stones or other units of construction used in the building of houses on the first three planes may be prepared mechanically:

The material which goes to the structure of a house is neither quarried from the soil nor prepared from trees. It is entirely extracted from the atmosphere by chemical generators. Skilled chemists and engineers have constructed machines which, revolving at a high velocity, draw from the air particles of matter of various qualities and substances, from which are manufactured articles similar to cloth, glass, bricks, stone, wood, metal, etc. These machines, viewed outwardly, look simple in appearance, but internally are most intricate and remind one somewhat of a dynamo for generating electricity. The principal flywheel, when at work, is seen to draw to itself, first a foggy vapor, which gradually solidifies the closer it comes, until it actually contacts the wheel, where it is caught and projected by ordinary mechanical laws into hoppers immediately below it.

Habitations are constructed on every plane, except upon the lowest, where the inhabitants are too lazy and degraded to build. Houses are seldom constructed for those entering spirit states, this being unnecessary, as a continual exodus to higher spheres is constantly taking place at an equitable rate. Slight adaptations are made to suit the various tastes of new-comers, but if one is unable to find the kind of house required, it may be specially built.<sup>70</sup> No useless work is done, nor are there any selfish beings to require it, above the first sphere, and on the first sphere they are directed by superior persons in such a matter.<sup>71</sup>

It will be interesting to consider here some of Raymond's characteristically independent and individual statements. At one point he says:

<sup>70</sup> Thus Mrs. De Koven's sister tells her: There is confusion here and much going and coming. We convert to our uses the discarded houses as people in a city live in houses built by others, but when we grow in spirituality, we can build for ourselves beautiful domains. Regarding these constructions . . . they are material abodes provided for the requirements of material souls to whose brains the earth images are still clinging. (*A Cloud of Witnesses*, p. 115.)

<sup>71</sup> McKenzie, op. cit., p. 214.

People who think everything is created by thought are wrong, thought that for a little time, that one's thoughts formed the buildings and the flowers and trees and solid ground; but there is more than that. . . . There is something always rising from the etheric plane—something chemical in form. As it rises to ours, it goes through various changes and solidifies on our plane . . . and makes the solid trees and flowers, etc. Of course, I am only speaking of where I am now.

*Feda (talking in the third person):* He does not know any more. He is making a study of this, but it takes a good long time.<sup>72</sup>

At a later sitting Sir Oliver Lodge asks:

Raymond, you said your house was made of bricks. How can this be? What are the bricks made of?

*Feda (talking for Raymond):* That's what he hasn't found out yet. He is told by some . . . that they are made from emanations from the earth . . . (p. 198).

Raymond now speaks in his own right and explains the making of bricks in the same fashion as he did that of clothing, i.e., they are made from smells. At another sitting Sir Oliver asks Feda:

Is he [Raymond] still in his little house?

*Feda:* Oh, yes, he feels at home there.

*Sir Oliver:* He said it was made of bricks—I could make nothing of that.

*Feda:* I knew you couldn't. It's difficult to explain. At-om-ic; he says something about at-om-ic principle. They seem to be able to draw(?) certain unstable atoms from the atmosphere and crystallize them as they draw near certain central attractions. That isn't quite what Feda thinks of it. Feda has seen something going round—a wheel—something like electricity, some sparks dropping off the edge of the wheel, and it goes crick, crick, and becomes like hard; and then they fall like little rain-drops into the long thing under the wheel—Raymond calls it the accumulator.<sup>73</sup> I can't call them anything else but bricks. It's difficult to know what to call them (*Raymond now speaks.*) Wait until you come over and I'll show you round and you'll say, "By Jove, so they are!" Things are quite rea-

<sup>72</sup> P. 184.

<sup>73</sup> McKenzie calls it the "hopper."

here. Mind, I don't say they are as heavy as on earth, because they're not. And if one hit or kicked something, it would not displace it so much as on earth, because we're lighter. I can't tell you exactly what it is. I'm not very interested in making bricks, but I can see plainly how it's apparently done.<sup>74</sup>

#### SOCIAL ORGANIZATION IN THE SUMMERLAND

The spirits are all in agreement regarding the grouping together of kindred spirits, first in each sphere considered as a whole, and then within each sphere. But there does not seem to be any general agreement among them as to the size of these smaller social units. Davis says, for instance:

There are three distinct orders or societies in the Second Sphere [Davis' term for the spirit world]. I perceive that spirits approach each other according to the relative degrees of brilliancy which surrounds and encompasses their forms. They have an affection for each other in proportion to the similarity in the degrees of love and purity to which they have attained. Thus are the three states or societies established.

In the first society are an immense number of infants and uncultivated spirits, which are in various degrees of advancement and cultivation, according as such have proceeded from the earth. . . . I discover that most of the inhabitants of Mercury, Venus, the Earth and Mars, are dwelling in the first society. . . .

In the second group or society are those who have become highly instructed in the principles and truths of the Divine Mind. . . . In the third society I discover spirits of the most enlightened character. The most of them proceed from the planets Jupiter and Saturn, and also from planets in other solar systems. This society is so highly illuminated with wisdom, that it is impossible for the spirits of the lower societies to approach it.<sup>75</sup>

The father of Robert Hare increases the number of societies to six:

With regard to the social constitution of the spheres, each is divided into six circles or societies in which kindred and congenial

<sup>74</sup> P. 268.

<sup>75</sup> N.D.R.

spirits are united and subsist together agreeably with the law of affinity.<sup>76</sup>

Swedenborg, as a spirit communicant, does not consider the number of groups into which the population of the Summerland is divided, but only the number of spirits within each of the smallest subdivision:

We are sent to places (by our affinities always) where we can comply with all the circumstances, just as you do when you select a place to reside, though our population is divided more rationally, more justly, than are the divisions of classes with you. . . . Most frequently, spirits associate together in neighborhoods or communities, composed of members varying from fifty to five hundred.<sup>77</sup>

Another spirit, William Gordon, using a multiple of six instead of five, reduces the number of spirits which make up these smaller units:

*Question:* Do you still reside in the same local home, or have you a home of your own?

*Answer:* I soon went out and formed for myself a home, with a band of chosen persons, six in number. We live in one residence, three males and three females. Usually, societies in the spirit life are grouped according to the character of their loves, and six is the smallest subdivision. . . . Large families are usually a multiple of six, as thirty-six.<sup>78</sup>

#### OCCUPATIONS IN THE SUMMERLAND

How do spirits spend their time? says a spirit communicant:

I find it difficult to explain how we live and how we spend our time. We never weary, and do not need to sleep as we did on earth; neither do we need to eat or drink; these things were necessary for the material body; here we do not need them. I think we can best teach you what we experience by asking you to remember those moments of exaltation when, in the light of the setting or rising sun, you look out, happy and content, upon the landscape over which

<sup>76</sup> *Experimental Investigations.*

<sup>77</sup> Edmonds and Dexter, *Spiritualism.*

<sup>78</sup> Peebles, *Immortality.*

the sun's rays have shed their magical beauty. There is peace; there is life; there is beauty; above all, there is love.<sup>79</sup>

Traveling or visiting is a favorite occupation of the spirits, and one quite indispensable to them. One spirit remarks:

I can visit any sphere I please, as those in other spheres can visit this or any sphere above or below it. If we could not travel and acquire wisdom, to have thrown aside the body would not count for much.<sup>80</sup>

But traveling is either an instantaneous or extremely rapid affair. It follows, then, that on the whole the spirits' time is "pure," that is, it is nearly completely utilizable by them for any purpose they desire; in this regard they are unlike mortals who are compelled to waste the greater part of their brief time on earth in attending to the prosaic needs of the body.

Living a life an eternity in length instead of merely three score and ten, and with so much of this apparently leisure, it might seem offhand that the spirits would find time hanging heavy on their hands, and that the problem of escaping boredom were the most serious they had to face. But this is not so, as one spirit vehemently points out: "Oh, we have work to do here. None may be idle and none are."<sup>81</sup> Yet there is no compulsory labor in the higher spheres, compulsory in that it is externally imposed by a taskmaster. The spirits, furthermore, are not required to work for a living and enjoy a perfect immunity from the stress and strain of economic competition—all that has been left behind them at death. The spirits freely perform certain non-irksome duties, but when these are over they are able to turn to whatever they choose. The most definite account of these obligatory duties that I have been able to find is the following, provided by the spirit communicant Swedenborg:

. . . while the absorbing topics of progression and purity, or development and affection, occupy our minds mostly, yet the usual duties of material life are just as incumbent on us as with you, always modi-

<sup>79</sup> *After Death, or Letters from Julia*, p. 46.

<sup>80</sup> *Letters from the Spirit World*.

<sup>81</sup> *Ibid.*

fied by our organization and the circumstances in which we are situated, and the place where our affinities direct us.<sup>82</sup>

When these material tasks are over, the spirits are at liberty to attend to their intellectual needs. Says Swedenborg again:

Now, you have the life of spirits as far as regards their bodies and what think you, is the proper food for their minds? Everything which can open the beauties of God's handiwork, which can penetrate the assumed mysteries of his creation, which can typify his works by a resemblance or correspondence, as in painting, sculpture, music, or that which gives an understanding of God as he is in the whole—these are the proper food for the mind as it is eagerly sought for by spirits.

Davis speaks in a similar vein when describing how music is apprehended and enjoyed in the spirit world. He writes:

They [the spirits] have a sense of music; but it proceeds not from *hearing*, for they *perceive* harmony, and the soul of harmony, which is music. Such floats along the strata of the atmosphere, and is wafted into the soul as the fragrance of a flower into the senses. I do not *hear* but *see* music. I see it in the united voices of flowers, that speak, yet make no sound—in the shrubbery and foliage that proclaim truths, yet speak not—and in the harmony of each heavenly society; for that harmony is heavenly music. Music is perceived by the unfolded sense and appreciated by the Wisdom. It is the soul of order, the creator of all celestial harmony and melody. Hence everything loves and appreciates music; and this is perfected only here.<sup>83</sup>

Now the spirits, besides attending to material duties and enjoying the pleasures of art and pure thought, have definite occupations or vocations which in the higher spheres are, in brief, but continuations of earth interests and activities. This is especially true if the spirits are naturally gifted in certain directions and if there is scope for the exercise of these talents in the spirit world. In regard to this matter of carrying over earthly vocations, the father of Robert Hare says:

<sup>82</sup> Edmonds and Dexter, op. cit.

<sup>83</sup> N.D.R.

We do not, as many persons in the rudimental state imagine, abandon those studies which we commenced on earth, which would presuppose the loss of our reasoning powers and consequent inferiority to yourselves; but on the contrary, we go on progressing in knowledge and wisdom, and shall progress throughout the boundless ages of eternity. . . .

Our scientific researches and investigations are extended to all that pertains to the phenomena of universal nature; to all the wonders of the heavens and the earth and to whatever the mind of man is capable of conceiving. . . . Nevertheless, there are millions of spirits who are not yet sufficiently advanced to take any interest in these pursuits; for you will bear in mind that the spheres are but so many departments of a great normal school, for the mental discipline and development of the race, each of which is reached only by the spiral stages of progression—the earth being the first in the series and the seventh sphere the last; being preparatory to an entrance into the supernal heaven.<sup>84</sup>

Not only scientists, but statesmen, artists, musicians, philosophers—all continue the work and studies in which they were interested while on earth. Doctors, for instance, still take care of the ills of the body, the ills presumably of those arriving from the earth plane, and not those of the spirits already there, for Dr. Tuck, it will be recalled, together with other physicians took care of the souls coming up during the Russian-Japanese war.<sup>85</sup> During the World War, moreover, another doctor immediately after coming over himself was put to work receiving and caring for the spirits of soldiers who had just been killed. This doctor reported back that he found them in a terribly confused and distracted state of mind, not even knowing where they were or that they had died, and requiring almost as much care as had wounded soldiers on earth.<sup>86</sup>

The rule of continuing earth occupations is waived if the spirit has been vocationally maladjusted in the former phase of his existence. In such cases, his real gifts and interests are uncovered and he then pursues the work for which he is most fitted and which he finds most congenial.

<sup>84</sup> *Experimental Investigations*, pp. 80-90.

<sup>85</sup> See p. 62.

<sup>86</sup> *Gone West*, by a Soldier-Doctor.



As we have already noted in discussing life in the second sphere, instruction is one of the most important activities in the spirit world, and schools and lecture halls are found everywhere. The following illustrative dialogue occurs between an inquirer on the earth plane and a spirit:

*Question:* Have you a teacher?

*Answer:* Many of them. Each subject I pursue has a teacher specially devoted to it. We have large institutions of learning and in each institution there are a number of teachers.<sup>87</sup>

Another spirit says, too:

Each society has teachers from those above and not infrequently from the higher spheres, whose province it is to impart to us the knowledge acquired from their instructions and experience in the different departments of science, and which we in turn transmit to those below. Thus, by receiving and giving knowledge, our moral and intellectual faculties are expanded to higher conceptions and more exalted views of the great Creator, whose almighty power is no less displayed in the constitution of spirit worlds than in that of the countless resplendent orbs of space.<sup>88</sup>

Nevertheless, the chief occupation of the spirits—and not simply an occupation or vocation but a high moral obligation—is that of looking after the welfare of those left behind them on the earth plane. A spirit remarks:

We live in this world of spirits, but our duties are as much with you and your earth, as they are with spirits and spirit-land.<sup>89</sup>

The responsibility of influencing and directing earth creatures falls upon the inhabitants of the spheres because they have attained an intellectual and spiritual maturity of such tremendous breadth and of such superiority to ours, that it would be extremely selfish and wanton on their part to deny us the benefit of their wisdom and experience. Communication after communication from the beyond testifies to the guidance and influence exerted by the spirits over earth folk.<sup>90</sup>

<sup>87</sup> Peebles, op. cit.

<sup>88</sup> Hare, op. cit., p. 89.

<sup>89</sup> Edmonds and Dexter, op. cit.

<sup>90</sup> In order to facilitate this influence and guidance, it is very essential



## SEX IN THE SUMMERLAND

It would be strange if the Spiritualists, so ready with descriptions of every phase of spirit life, should fail to provide for love and marriage in the spirit world. That these exist few communications deny and a great many affirm. Yet, though the Spiritualists assert that love and marriage play an important part in the life of the spirits, less mention is made about this subject in the literature than many another, admittedly less important.<sup>91</sup>

A question put to Jesus by the Sadducees and his famous answer may be recalled here:

Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were

that channels of communication be kept open. Julia, the spirit friend of Mr. Wm. T. Stead, repeatedly urged upon him the establishment of a Bureau of Intercommunication between the two worlds. Says Julia:

"I have never for a moment ceased longing for its establishment. There is something to me almost inconceivably pathetic in the yearning that all of us here have to be able to communicate with you on your side. And what saddens me so much is that while I see so clearly how it can be done, you do not, as you ought, try and help me to do it."

Mr. Stead, however, never could find time to accomplish her desire. It was not until after his death that "Julia's Bureau," as it was first called, was founded. A Wm. T. Stead Memorial Center at 41 W. 88 Street, N.Y.C., Pastor and Medium Mrs. C. M. Cook, is in operation but whether this has any organic and legitimate connection with "Julia's Bureau" beyond the claim of Mrs. Cook I do not know. See Hartman, *Psychic Directory*, 1930.

<sup>91</sup> The relation of the sexes to each other in the spirit world is practically never referred to at message services, and very rarely at seances.

See the following for a very extensive treatment of sex:

Holcombe, William H., M.D., *The Sexes Here and Hereafter*, Philadelphia, 1890.

Some of the chapter headings are:

Chapter 2. Sex, Love, and Marriage Eternal. "There are no excretory functions in the beyond. Sex is therefore basically spiritual, and if spiritual, it is eternal."

Chapter 3. Spiritual Differences Between Man and Woman.

Chapter 5. The Spiritual Uses of Marriage.

Peebles, Rev., *Spirit Mates, their origin and destiny, sex life, marriage, divorce . . . also, a symposium, by forty noted writers, spirit mates—their preexistence, earth pilgrimages, reunions in spirit-life*. Edited and arranged by Robert Sudall (Battle Creek, Michigan, Peebles Publishing Co., 1909).

with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage but are as the angels of God in heaven. (Matthew 22: 24-30.)

The Spiritualists, too, have an answer to the question propounded by the Sadducees, but it is totally unlike that returned by Jesus: Spirits do marry and are given in marriage in the spirit world. Marriage there, moreover, is much like marriage on the earth plane, though there are several interesting and inevitable differences.

To begin with, the relationship between the sexes is Platonic,<sup>92</sup> that is, physical desire and contact do not enter into it at all; it exists solely for the purpose of intellectual and spiritual companionship. No children are ever born of marriage there. Another important difference is that spirits are married once and never again. More than one union for a spirit in the Summerland is unthinkable because marriage can occur only between spiritual affinities or soul mates. To the question just quoted, "In the resurrection whose wife shall she be of the seven?" the Spiritualists would answer, "to the one who is her spiritual counterpart; if such a one is not found among the seven, but is to be found elsewhere in the spirit world, to him will she be given in marriage." Yet the fact that marriage exists does not mean that all spirits find themselves immediately married upon entering the spirit world. Many spirits who left the earth centuries ago are still unwe-

The following statement regarding marriage in the spirit world comes from Davis:

Those who form a mutual attachment while on earth, which pure and true, continue to preserve an affection for each other throughout the spiritual spheres. If the attachment is pure, it w

<sup>92</sup> This term is used in its conventionally understood sense, not in Plato's

be their conjugal affection, of the highest degree of refinement. And if one leaves the form before the other, this will make no difference: for when they are both out of the form, they recognize each other in the same manner as friends do in the human race. And if one has progressed further than the other, the one possessing wisdom will pervade and cultivate the love of the other, until their natures become assimilated, and they become fully suited to associate with one another. All attachments are of the Love; and all love is modified and perfected by wisdom.<sup>93</sup>

In comparison with the Davis statement, clairvoyantly apprehended, consider the communication of the spirit Robert Hare who says:

As regards the institution of marriage, I would observe that on earth it is a civil contract, entered into by two persons, male and female, for and during the term of their natural lives, but which is legally annulled on the demise of either party; so that, whether or not it is renewed in the spiritual world is determined by choice, not obligation.

Celestial marriage, however, is quite a different affair; it is the blending of two minds in one, resulting from an innate reciprocal love in each: a conjunction of negative and positive principles, forming a true and indissoluble bond of spiritual union, which human legislation cannot reach: a marriage which is born of God and is therefore eternal. It is often asked, "Will all be married in heaven?" I answer, Yes, most assuredly: it never was designed for man to be alone, either on earth or in heaven: each will seek and find his counterpart (p. 91).

Another spirit communicant discusses love and marriage in similar fashion:

Often have I told you that this world is, almost to completeness, the counterpart of earth and its inhabitants; consequently social and domestic relations are very similar. Wedded bliss is numbered among the numerous joys that abound in the spirit world. But marriages in the spheres are not based upon ceremonial, nor are they for the purposes of procreation and selfish gratification, but rather for social interblendings and the quickening of the spiritual activities. The fervent wish, the glance of the eye, and the soft touch of the

<sup>93</sup> N.D.R.

hand, give to conjugal souls a divine ecstasy—so they assure me. On earth, I was called a bachelor, and I remain such yet. Still, I consider all things, from the minutest monads up to the most royal soul-angels, to be dual; and I believe men and women to be the two hemispheres of the sphere, and as positives and negatives, corresponding to wisdom and love, they were designed for sacred unions. If they are based in selfishness, they necessarily terminate sooner or later; but if true and well-fitted, the spiritual dominating when on earth, they continue on in our world of spirits.<sup>94</sup>

The Spiritualist theory of spiritual affinities, spiritual counterparts, or soul mates, as it is variously phrased, is as old as Plato at least and has reappeared again and again in the history of thought. According to the classical view, the human being was once male and female in one, but later split into two distinct halves. The half necessary to complete the full human being is called the spiritual counterpart who may possibly be met with on earth but who will be met in Heaven, if missed below.<sup>95</sup>

The Spiritualist version of this ancient belief runs as follows:

Previous to its incarnation on earth in a human body, the spirit existed in a bi-sexual state, as a single globe or sphere of spiritual force in which were blended both the male and female elements. Shortly before the time for the spirit to come to earth and encase itself in an embryonic body, this spiritual globe split and formed two separate centers or globes. The first contained the male or positive spiritual force and the second the female or negative force. Each separate small sphere, as a germ, was drawn in turn to earth life and centered or incarnated in a human embryonic brain. The Spiritualists explain that the spirit, already potentially infinite, came to earth in order to develop a finite type of personality along with the infinite. Through the experience of good and evil, pain and pleasure, it learns to appreciate and understand its former divine state and powers. This end could be better obtained if

<sup>94</sup> Peebles, *Immortality*.

<sup>95</sup> Probably the most beautiful and moving account of how the divided self regains its pristine purity is found in Plotinus.

the spirit was divided into two separate individualities than if it remained one. But the two parts of the spirit, since they are really one, hunger all their lives for union with their complement, and this in the main is the *raison d'être* of earthly marriage. In such marriages, however, the real impulse and desires of the spirit are fettered by the physical body with its instincts and desires inherited from the animal kingdom, and thus many of the half-souls are rarely ever united to their true mates. But in the spirit world, after the spirit has rid itself of the crushing burden of the body, it recognizes its genuine self and in obedience to an unerring instinct searches out its true counterpart and becomes one again. Yet this union, we are told by the spirits, does not mean that the two parts involved lose their separate minds or bodies. Each part retains its own personality and own body. Nor, as we have seen, does re-union take place necessarily as soon as the two halves reach the spirit world. A long time, even ages, may elapse before the two parts are ready to become one again.

The Spiritualists state that their theory of soul mates is not applicable to earth life; marriage here is imperfect and must necessarily be of a type other than spiritual for many centuries to come. Spirit mates may meet and marry on earth but this is rather through accident than design; moreover, besides not being inevitable, such meetings are not even essential, since a true marriage will be realized in the beyond. One has only to look about him, the Spiritualists say, to observe how rare counterpartal marriages are on the earth plane.

The discussion of soul mates, however fascinating, must be cut short in order to present a very lengthy and detailed description of a love triangle in the beyond (inescapable even there). This tale, *Alan's Elaine* not only sums up the Spiritualist views on sex, but passes the whole drama of life after death in review. It is the Spiritualist Divine Comedy.<sup>96</sup>

<sup>96</sup> This novelette is an excellent example of what the Spiritualists call "psychic fiction"; that is to say, it is not based on the lives of persons who once existed on earth and are now in the spirit world, nor is it the product of a direct communication from the other side. It is written inspirationally, "intuitively" as we would say, due to a temporary rapprochement with the spirit forces, and represents the application of the orthodox Spiritualist

## "ALAN'S ALAINE"

Aristotle described the Prime Mover as one who moves the world by being the object of desire and longing. In Dante this becomes l'amor che move il sole e l'altre stelle (the Love which moves the sun and other stars), and in Goethe the final romantic transformation occurs: Das Ewig-Weibliche zieht uns hinan (The Eternal Feminine draws us onward). In *Alan's Alaine* there is something of all three stages of this idea. Alaine, Beatrice and Helen in Spiritualist guise, is the immediate love or stimulus which drives Alan on to the attainment of the final Love or Goal: Infinite Intelligence—that which stirs all the world into life.

We already have noted Alan's sensations upon dying and upon arriving in the spirit world. He has just come to consciousness in the beyond, it will be remembered, when a series of phantasmagoric earth scenes pass before him. In one of these scenes Alan is confronted by two girls in succession, first Mary (Alaine later on) and Molly. At the sight of the former the spirit sits up, his face brightens and he involuntarily holds out his arms: "Mary," he murmurs, softly. But when Molly, small, with dark hair and eyes, somewhat younger than Mary, appears on the scene, Alan utters an exclamation of dismay

Mary was still standing with her back to the other two. Her attitude was one of hope and expectancy. But Molly drew nearer to him and put her arms lovingly about his neck. Her lips moved, and as the spirit watched, these words floated to his mind:

"Alan, darling, I love you. Why can't you love me, a little?"

The youth disengaged her hands from about his neck. "Molly, please don't. I like you, very much. But I can't love you."

Molly's gaze traveled from him to Mary, and a swift, sarcastic smile flitted across her face. "I know why you can't love me," she cried, bitterly. "It's because of *her*." Molly touched him on the arm. "Alan, come with me."

views to arbitrarily selected dramatis personæ. "Psychic fiction" is considered an authentic and reliable psychic manifestation and all the statements in *Alan's Alaine* agree with those on similar subjects received directly from spirits. For the place and date of publication see note 20, page 26.

The boy turned to obey. Then he cast one more glance at Mary. She seemed indifferent. With drooping head and sighing lips he walked away with Molly. Molly, now, was very close. She and the boy had linked their lives together, for better or worse.

In the phantasmagoric picture of his life now came scenes of quarrels, occasioned by petty jealousies; affection changing to dislike, even hatred; the birth of a babe who tarried only a few hours upon the mortal plane; and finally the death of Molly's physical body.

Molly was gone. The skies brightened. Alan looked about for Mary. But she, too, was gone. He had lost her, and he alone was to blame. The spirit sprang to his feet, hoping to dissipate the sad scenes. . . .<sup>97</sup>

Molly, then, is in the spirit world with Alan while Mary is still on the earth plane. Alan sees the latter often, first at his own funeral which she attended with her mother and then, as time goes on, almost daily. He pays her visits at her home, sits with her while she reads, etc., or accompanies her on walks and errands. On one occasion Mary senses that he is near and expostulates with him mildly.

"Alan, dear old friend, I know you are here, and I like to have you come to see me, but I have read of obsession, and I am afraid. You must not stay too long."

His eyes shone with happiness. "Mary, my dearest, my own, I love you. I wouldn't harm you for the world."

"I know you wouldn't, Alan—intentionally, but you may not know the laws. Study the spiritual laws, so that you will understand all things."

"Yes, dear," he murmured, dutifully, though not quite knowing what she meant by spiritual laws.

One night, however, some time later, Mary asks him to come to her:

The cry "Alan" that he heard had scarcely left her lips, he knew, for in the air, extending straightway to his spirit home, was a faint,

<sup>97</sup> With the exception of inserting a few brief connecting links in order to make clear the course of the action, I have allowed the authoress to present the rest of the story herself. The text and dialogue are considerably abridged, but I have tried not to lose anything essential to the plot or flavor of the tale.



luminous streak resembling that which is left in the wake of a meteor long after it has disappeared from sight. Alan was soon beside her and they talked, sitting there on the steps in the moonlight, physical woman and spiritual man, together. To her it all seemed like imagination, but to him it was true and real, and very wonderful.

But Mary grows away from him and tries to forget him. She marries finally and Alan attends the wedding. Never before has he felt so bitter and forlorn, never has he known such a bitter heartache. He feels that in being taken from the earth world, he has been deliberately cheated of a happiness that should have been his. In the midst of these thoughts, a hand touches his arm. Molly is standing near, her face dark with anger and jealousy.

"Ha!" she laughed, scornfully. "Still hanging around, I see. Does it do you any good, I wonder. Poor, love-sick fool! You are experiencing some of the heartaches, now, that you have caused others to suffer. And how do you like it? Not pleasant, is it?"

A quarrel between the two spirits ensues, in which recriminations fly back and forth, when from afar there comes a voice:

"Possess your soul in patience and in hope. To all beings, at last come love, happiness and peace."

Some time later, Alan is lying upon a couch in a little flower-bedecked cottage in the third sphere, thinking of his mother and Mary.

He stretched out his arms. "Dear ones," he murmured. "I love you so."

At that moment the silver tones of a little bell sounded above his head. He sat up and looked around. Attached to the wall was something which resembled an earthly telephone. The speaking tube only was visible. This was made of pearl. Above it hung a mirror about a foot square. Alan got up and walking to the spir-

<sup>98</sup> That a "triangle" involving two worlds sometimes may be taken seriously is shown by the fact that in October 1931 the Paris courts were called upon to consider a case in which a woman virtually names a spirit as correspondent. A dead first wife, through the mediumship of her former husband, ruled the household of the second wife.



ial telephone, looked into the glass. There he beheld the laughing face of Molly.

Molly's laughing face soon becomes a jealous one when Mary is brought into the conversation. Alan is forced to smile at her, and Molly bursts out with,

"You needn't laugh at me, Alan Price. I was going to ask you over to have tea, and I thought we could have a nice little chat together. Now I don't want to see you." And instantly the face, once smiling but now dissolved in tears, and all clouded over, was gone from the mirror and he saw only his own features reflected therein.

Molly telephones again and he decides to see her. Rising into the air,

He soared along slowly, experiencing a growing delight in being able to see at a glance so much of the beautiful country. A bright, golden light shone with a brilliant radiance everywhere, and a genial warmth and fragrance filled the air. His soul expanded with the wonder and beauty of it all.

Suddenly he sensed a change. He had entered a country which was different from the one which he had just left. The brilliant light had faded somewhat. Across the sky floated clouds, some white and fleecy, to be sure, others dark and menacing. Veritable winds swept past him; some brought with them an icy blast, in others there was excessive heat. He felt cold and shrunken within.

Alan finally reaches Molly's house situated at the edge of a wood, and finds his former wife waiting in the doorway. She apologizes for the character of the surrounding country:

"It is beautiful where you live. It is not so pleasant here, because we are so near to that other country. For beyond those woods is a desert—a terrible place, all rocks and sand, and in it live some awful people. Their curses and groans reach me quite plainly when the wind is in that direction."

"I am sorry," said Alan. "Why do you stay here? Why don't you come and live in the country where I am?"

She turned away. "They say I can, some time," she answered, evasively. Alan followed her into the house which contained but two rooms. These rooms were dark and dismal and contained only

the plainest of furniture. A table in particular attracted his attention.

"Where did that come from?" he asked, in surprise.

"I wanted it, so they let me have it," she replied.

"But how did you get it here?"

"This isn't the earthly table," she said. "It is only the spiritual counterpart."

"Oh," he answered, somewhat mystified.

"Do you want to see baby? He is in here."

She led the way into the room. The baby was sitting on the floor playing with blocks. At the sight of Alan he jumped up and toddled toward him with outstretched arms. They romped and played for some time. Then baby grew sleepy and Alan laid it gently down upon a couch and covered it with a quilt. Alan was about to remark that he must be going when Molly threw her arms about his neck.

"Alan, stay with me, please do," she pleaded. "I am so lonesome here with just baby."

Alan had planned otherwise. He tells her what is usually said in such circumstances:

"I'll come to see you often, Molly, and you can come to see me whenever you like. We will be friends, always."

"Friends!" she echoed. "I don't want to be friends. I want you for my lover and my husband, just as you were once. You married me. I am your wife. Why don't you live with me?"

"It is impossible to resume our old relationship, Molly," he said gravely. "And it is impossible to be a lover again, because I do not love you."

"But I suppose you wouldn't object to being a lover to her," she sneered, following him through the door.

Alan bids Molly good-by, asks her to come to see him some time, bringing baby, and then ascends into space.

Alan wended his way home. He enjoyed soaring like a bird through the air, viewing the cities and towns as he passed. He shortly entered his own pleasant country and was soon in his own home. He sat down in a big, easy chair near the window. The spiritual sunlight fell upon him, warming him. He soon began to feel at peace with all the world.

Was Molly still his wife, he wondered. In his inmost soul he felt that death in some way had annulled the marriage ties. But was

right in thinking thus? He did not want to live with her. He had no desire to go back to the old life of petty quarrels, jealousies, and hatred which he had experienced on earth. But—if there was a law in this world which compelled him to live with her, he could do so. He wanted to do right. He would ask Eustace [a friendly and more enlightened spirit]. If he were only here, now—

A shadow appeared upon the threshold and Eustace, smiling, entered.

"Why are you taking my name in vain?" he asked.

"I wasn't," said Alan. "I didn't speak your name aloud."

"Nevertheless, I heard it," answered Eustace.

Alan laughed. "From that, I judge that we will have to be careful of our thoughts in this world."

"Indeed, you will. And now, my boy, tell me about Molly. I heard that name, too, and I sense that there is just a little unpleasantness concerning her."

Alan told him all. When he had finished, Eustace shook his head.

"Poor Molly. I am sorry for her. But your obligations to her have ceased forever. Death is the deliverer in more ways than one. Death dissolves all marriage ties that are not of the soul. You have already discovered that she is not your true mate. You have come to the understanding of the truth quicker than she. Either she had not been enlightened, or she deliberately will not recognize the law. Her affection for you must have been much stronger than yours for her, else it would not continue so long over here. You say she lives down near the boundary line. That is because she lets the thoughts of jealousy and hatred sway her. Her selfish, unkind thoughts have formed a network about her soul that is difficult to break through, and so long as she persists in thinking such thoughts, the truth and light cannot penetrate. In time she will know about the law of mates. Then she will change and all will be well."

"Am I making a mistake in not living with her?" asked Alan.

"Let your own soul dictate, my son, and you will not make any mistake."

"But her soul is dictating, and she is making mistakes," persisted Alan.

Eustace nodded. "Yes, my boy, but you are on a higher plane than she is, and you are more enlightened."

Later on in the tale, we find that Alan has taken a man on the earth plane from a burning building and conveyed him to

one of the lower spheres. The first words of the new arrival whose name, incidentally is George, are:

"What kind of a place is this? If there is anything better, I want to go to it. I can't endure such surroundings. I'm not used to it. I have lots of money in the banks and out on interest—hundreds of thousands. I'll give you any sum you ask for—without reason, if you will only get me out of here."

"I'm sorry, my friend," Alan answered. "I cannot take you out of this place, and it is only by your own efforts that you can leave here. No one can help you but yourself. Besides, you have no money."

"You're a liar. I'll show you. I always carry a big roll of bills and my bank book with me."

His hands went into all his pockets but came out empty. "My God," he gasped, "I've been robbed!"

"No one has robbed you," Alan said kindly. "You have left those things behind. Henceforth, you will have nothing to do with stocks and bonds. Your wealth will be that of the soul. When I took you from that burning building you were naked. I gave you the clothes that you have on. But it is not the clothes that count, nor the money. It is what you are—what you have done—that counts. An honest, clean life, good deeds, kind thoughts and charitable acts in that life, will be your riches here. Those things bring happiness and joy; their opposites, misery."

"But," George expostulated, "can't I have money again? Can't I make it, here? Money was my life. I can't get along without it."

"There is no money in the spirit world," answered Alan. "This place is only on the earth plane, where it is a necessary commodity. Here, wisdom, goodness and truth, instead of money, will bring to us that which we desire. You will have to stay in this sphere until the aspirations of your soul become good."

At this, George walked away and Alan watched him with sorrowful eyes knowing full well the bitter struggle which would ensue before he could be lifted to a higher plane of existence. Sometime later, however, Alan meets George when the latter is in a more receptive mood. Alan tells him:

"This condition in which you find yourself is caused by your evil thoughts and deeds while on earth, by not living according to the laws of goodness and right. As we sow, we reap, and we cannot

et away from it. You have sown evil, you are reaping evil; and the only way to overcome that evil is to turn about and do right. First, be reconciled to your condition. Second, lend a helping hand to your fellow men." Alan pointed to the unhappy souls that dotted the dry sands in the distance. "Help them, encourage them, cheer them. Help them to forget their evil pasts. Put new thoughts in their minds, new desires in their hearts. The better your life here, the shorter will be your duration here. Your good deeds and thoughts will soon bring about better conditions, and in a short time you will feel happier and more contented. This is a land of eternal progression and great happiness is in store for every soul. Be patient."

Soon afterwards, Alan encounters Molly as he is making his way to the second sphere where he is working as a teacher. She asks and receives permission to accompany him. They have no sooner reached the barren land and wended their way through the throngs of unhappy beings, when they come upon George, sitting on the ground talking to a newcomer in that sphere. "I've turned preacher," George says, "but it's hard work. I can't make them understand." Suddenly he catches sight of Molly and for both of them there is love at first sight. Each had met the complement of his being. George tells Alan, "I've never seen any one like her in my life. She is adorable. . . . But I—I—my God, what am I saying. I'm a married man." George sinks to the ground and buries his face in his hands. Alan comforts him, thus: "George, understand this: Death dissolves all marriages that are not of the soul."

As for Molly,

From that time onward she was a willing and incessant worker in the field of the sinful ones. Her work was lifting her up and away from her old self. Her jealousies and quarrels had ceased, and toward Alan she had acquired an attitude of sisterly affection. The love which had sprung into being was to Molly and George the enduring kind, and when at last they confessed it to each other, they began the upward climb to the heavenly realms. Happy they were, even now, though situated only in the lower spheres of the spirit world. Eventually, their higher natures will have subdued and erad-

icated all evil desires and tendencies and, thenceforward, only he will attend the mated pair.

Let us return to Alan's true love, Mary, who is still on the earth plane. Ever since her marriage six years ago, Alan has been miserable and has tried to forget by throwing himself into his work. Only after attending the lectures which are held in the grand temples of the higher spheres does he abandon his attempt to forget. For he learns that all souls are mated at one time or another to their other selves, and that this love which he has carried with him through the doors of Death is the true one. He realizes it is no sin to love and therefore he visits her new home, but it produces in him an inharmonious feeling. It has no such effect upon Mary for she is encased in a physical body that is not so sensitive to the unpleasant vibrations which emanate from others as he, a disembodied spirit, is.

Mary is happy in her marriage for only a short time; then, since she is a Spiritualist, she seeks out a good medium in order to get in touch with Alan. The latter, it is needless to say, makes himself manifest to Mary<sup>99</sup> and for many years they communicate with and mutually influence each other. They "get in touch" through message bearers, trance mediums, automatic and inspirational writing, mental telepathy<sup>100</sup> and the Ouija board. The gist of Alan's messages is always: "I love you." They both understand that they are the two separated halves which God will eventually join together. She accepts him as her rightful lover, her spirit husband-to-be.

<sup>99</sup> I regret that the limitations of space prevent me from including the long message service given in the original. This service is extremely interesting because it is presented not simply from the point of view of those in the body, as nearly all such services are (witness those which are given later in this volume), but from the point of view of the spirit and his friends and aids in the beyond. We see both worlds, both parties to the conversation, at the same time, much as if we could see both the broad-casting studio and the audience simultaneously. See page 229 for a full description of the dramatis personæ involved in the transmission of a message from the spirit world.

<sup>100</sup> This term, like the others in this enumeration, is employed by the authoress herself. Mental telepathy, as commonly used, means the communication between two minds on the earth plane.

they look forward to their union in the beyond, but Mary is not to leave the earth plane for a long time yet. In the meantime Alan is not idle:

As time went by he advanced from one sphere to another, higher and higher, gaining in wisdom and power. His outlook became broader, his spiritual perceptions finer, his understanding of the great universal laws deeper and clearer. He was athirst for knowledge and he acquired it persistently and thoroughly. Mary needed someone to guide and direct her, and he must know the solution to the problems of Nature in order to guide her aright.

Alan, until now, has been occupying a little cottage to which he had been first taken upon arriving in the spirit world, a cottage almost identical with those on earth. For it contains window curtains and blinds, rugs, tables with vases containing beautiful flowers, pictures on the walls—some real works of art, others replicas of those on earth, and finally, contains book-cases crammed with books. Alan, it seems, is very fond of good books, but he has had no opportunity of cultivating this taste on earth. Now, with endless time before him, he can read whenever and whatever he wishes.

Since rooms and furnishings in the spirit world get as dirty and untidy as they do here, Alan has a full equipment of brooms and dust-rags and we read of him sweeping the rugs, polishing the furniture, dusting the books as carefully as any well-trained bachelor on earth would.

Now, however, in view of Mary's possible arrival in the spirit world soon, Alan realizes that his little cottage will not satisfy her long, and he looks in the higher realms for a place in which to build his home:

Up through the spheres he soared until he reached the very highest plane of existence which he himself could attain. The time might be long before she would reach that spiritual altitude, but he knew that by reason of his attainments her progress would be more rapid.

Places upon which to build homes are free in the spirit world. One only needs be worthy. A spirit takes that which pleases him, and there is room and beauty enough for all.

Upon a high plateau overlooking a verdant plain and a winding



river with a gleaming city nestling at the foot of distant hills, he selected his site. Here and there were homes; some resembling the most pretentious buildings on earth, others composed of a substance which the mind of man has never dreamed of, in semblance similar to the finest gossamer, gold-veined and bejeweled, scintillating and glowing with a dazzling radiance. Such a one as this Alan designed for himself. By silent contemplation and deep concentration he brought into being his ideal home.

This home consisted of a large entrance hall, a magnificent living-room, largely proportioned and beautifully furnished, a music room containing several musical instruments, and a richly furnished dining room where he and his friends could sip the nectar of everlasting life. Upstairs there were three bed or rest rooms and a private sitting room, all furnished in keeping with the lower rooms. Upstairs and down there were spacious verandas and balconies where one could sit outdoors and enjoy the lovely view. About the grounds he caused to grow all the beautiful flowers and shrubs which he knew would delight Mary's eyes. Vines clung to the lattice work about the porches, rose bushes climbed to the eaves and stately trees cast their shade over house and lawn. At the lower end of the garden there was a little summer-house, delicate as a fairy's home, over which trailed the flowering vines. Near it was a lake, small but perfectly round in shape, which was nearly hidden from sight by the weeping willows. A tiny boat just large enough for two floated idly upon the water.

When the house and grounds were completed Alan left it and descended to the lower spheres. But ever and anon he betook himself to that home of his heart's desire carrying with him some priceless jewel which he had gained by his own good deeds in the spirit world, or by some loving thought or kind action of hers.

In each intermediate sphere Alan constructed a small home where Mary could rest and feel contented while learning the lessons of that sphere.

After fifty years of communication between the two worlds, the Great Deliverer enveloped Mary in an all-pervading sleep. Her spirit friends and loved ones laid the newly-born spirit upon the cot in Alan's home, the same cot that had been used by Alan upon his arrival in the spirit land.

When the others had gone, Alan looked down upon her. His Mary had come to him at last. How beautiful she was! The lines of care



had been erased, the hair had resumed its natural color and the skin was fair and smooth. A faint tint lay on the cheeks and the lips were a carmine hue. One hand lay outside the coverlet, the other had fallen carelessly back upon the pillow. How different were the two pairs of hands—the spiritual and the physical. The earthly hands which even now were growing cold and rigid, showed plainly the marks of toil which the years had brought. These hands were beautifully formed and white as lilies, and the palms were pink-tinted like a sea-shell.

Reaching into the pocket of his waistcoat, Alan took out a ring which he slipped on her finger, which he then kissed. With another kiss bestowed on her fair cheek, he withdrew from the room. He then went into the garden and sat down upon a rustic bench. There was nothing to do but wait. His duties in the second sphere were over for awhile. Others had taken his place and told him to take a "vacation."

As he sat there, he lived over again the past. He saw that what he had called evil was really the lesser good, but this could cause deep sorrow. Suffering, however, had purged his soul of its dross, his sins were expiated and he stood upon the threshold of a newer and more wonderful life, looking toward an illimitable Eternity.

Stretching ahead of him into the future lay sphere after sphere and zone upon zone, planes of happiness and wisdom through which he would pass with Mary, his mate, ever by his side. And after he had acquired all the knowledge and consequent power which this planet and its spirit world had to give, and he had advanced to the last plane of the outermost zone, what then? There was more beyond that, he was sure, for he had passed through but the kindergarten of knowledge, as yet. Would he go to the spirit planet which surrounds the Earth, there to remain for an indefinite number of centuries, or would he be transferred to the spirit worlds of the other planets, one by one, inhabiting and learning the lessons of all? And, if that were so, where should he go after he had reached the spirit world of Neptune, the oldest planet of this solar system? Would he stay within the precincts of this solar system becoming a teacher or governor of a sphere, a zone or perchance of a planet itself, or should he be allowed to travel out into space until he came within the boundaries of another solar system, sister to his own? And upon reaching that and acquiring all the wisdom and knowledge contained therein would he travel on to the next—and the next? And—after millions upon millions of years had passed, and cycle upon cycle had

flown away, while he was gaining knowledge upon the countless systems of the Universe, would he then have acquired the wisdom, the power and the skill to gather the floating particles which are strewn upon the ether by the disintegrating comets, mold them together by the force of magnetism and electricity, breathe upon them, assemble them and by some infinite power incomprehensible to mortal man, send a new sun spinning into space upon an orbit of its own? After having started, would it gather particle after particle, all this time being under the guidance of his giant will? If he should create and bring into being a sun which would in time bring forth planets seven or eight in number, and send them spinning around itself, would he be allowed to rule over that solar system which he had thus by the God-given power within him brought into being? Would he be allowed to guide and direct its movements, station it in the Universe, watch and guard it as an own beloved child? Could not the germs of people and of animals begin their conscious life upon these planets, as well as upon others in the Universe? Who knows but that all the solar systems in the Universe are guided and upheld by one who aeons ago came into conscious life upon some planet.

Wisdom is power. Power is God, and God is Life. Life is in the tiniest blade of grass. It is also in the mightiest sun. Life is God. Life combined with power and guided by wisdom, works miracles. Being himself a creator, even in a small way, would he become in a measure a co-worker with the Great Creator? Eternity has no end. The soul from the beginning of its conscious life is gaining steadily in wisdom. Its natural trend is to work, to build, to create, to do. It brings into being upon the earth plane a building of mighty proportions and magnificent beauty. Would it not be as easy, billions of centuries hence, to bring into being a solar system? The one is built upon a planet when the soul is young. The other is fashioned far out in space when the soul has become a god. Surely, in the progressive life of Eternity, wonders can be wrought by a child who has, only in a lesser degree, the attributes and characteristics of its Father, the Creator.

With a sigh Alan aroused himself from his reverie. Millions of years hence, perhaps, he and Mary would create worlds, but just now— He arose and returned to the cottage. Mary was still sleeping—the embodiment of love, beauty and youth. As he watched her, he saw the lines of her form resolve themselves into graceful curves

and her face take on a youthful loveliness. The whole spiritual body was expanding, bringing forth the beauties of the soul.

The garment which enveloped her was also effecting a subtle change. Instead of the cloak which it was at first, it had become apparently a gown of pale blue velvet, brocaded with silver. A ruche of silver lace, edged with blue, adorned the neck and sleeves.

Mary awakes, is bewildered by her new surroundings and changed state; then catches sight of the ring and its design—two loops interwoven. She has seen only one other ring like it, and that is the one Alan had given her years ago. Alan sees her kiss the ring. He steps forward.

"Mary," he whispered.

"Alan," she faltered, unable to believe it was he. "Alan."

With a glad cry he gathered her into his arms.

"Yes, it is Alan, dear. Oh, my dearest. At last! At last!"

Her arms crept up and tightened about him, even as his about her. Their lips met in a long, lingering kiss which cemented their souls for eternity. Standing there in an ecstasy of bliss they realized that nothing—worlds, space, life nor death—could part them, now. They were one being, complete and inseparable.

After the meeting, after long hours of visiting and rejoicing, after questions had been asked and explanations given and many things so obscure in the earth life had been made clear, they heard footsteps outside, the door opened, and there appeared her father and mother, his father and mother, and relatives and friends of both families who had come to welcome her to the land of eternal souls.

Some time later Alan took her into the next higher sphere. There, in a home which was already prepared, a wedding feast was laid. For this occasion Mary was attired in a gown of transparent white silk with a veil of filmy lace. An ancient spirit was there who amidst that throng of guests clasped the hands of Alan and Mary and gave them his blessing, adding:

"You, Mary, shall henceforth be called Alaine, to conform with that of your consort, Alan. What God hath joined together, no man can put asunder. May you always be united in love, harmony and truth."

The festivities over, Alan took Alaine on a trip through the heavenly spheres. They traveled around the planet, visited the foreign countries and saw many strange people. They visited cities which

are unknown upon the earth to-day—cities which existed forty and fifty thousand years ago, and which had lived in the eternal heavens since becoming obliterated centuries ago.

Whether foreign or native, all spirits were congenial and kind. The language being universal, and one of thoughts rather than words, each could make himself thoroughly understood to the other.

They traveled to the second sphere, especially to that part wherein lay Alan's labors. There they met Molly, whose soul was becoming cleansed and purified by her work among the lowly. Her penitent way of expressing her regrets and sorrows over that which had occurred in the past, wrung Alaine's heart, and made Molly her friend forevermore.

Reaching, at last, their beautiful home in the higher sphere, they entered upon a life of complete happiness and bliss. Alan shortly took up his work again and by his side was Alaine, aiding and helping him in every possible way. She enjoyed the work of lifting the fallen even as did her other self, and side by side they worked and labored for the amelioration of the human race.

PART TWO  
FAITH IN DAILY LIFE



## CHAPTER FOUR

### SPIRITUALISM AS A CHURCH

#### ORGANIZATION: INTRODUCTORY

NOW that we have seen *what* the Spiritualists believe, let us turn to *how* they believe. For a religion is not merely a philosophy or theoretical faith, it is a practical one. Any belief to become social property requires machinery with which to spread and maintain itself; it requires, that is to say, an organization, officers and services.

Though Spiritualism as a movement is loosely organized, it possesses sufficient cohesiveness to be called a Church and indeed the local societies in great numbers have adopted the name of "church" and incorporated as such. What Spiritualism lacks in integration, it makes up in extent and membership. Beginning quite humbly in the small hamlet of Hydesville, upper New York State, in 1848, the movement has since grown until now a network of independent and affiliated Spiritualist churches spreads not only over the greater part of the United States and Europe, but over practically the entire civilized world.<sup>1</sup>

#### ECCLESIASTICAL GOVERNMENT

The organization of the Spiritualists is congregational. In the United States, local societies are banded together in State

<sup>1</sup>Extremely valuable reference works in connection with the organizational side of Spiritualism are the following: Hartman's *Who's Who in Occult, Psychic and Spiritual Realms* (1925); *Who's Who in Occultism, New Thought, Psychism and Spiritualism* (1927); *International Directory of Psychic Science and Spiritualism* (1930); *Who's Who in Old and Modern Thought Movements* (in preparation).

In these pages I will refer to them simply as Hartman's *Who's Who* (1927), Hartman's *Psychic Directory* (1930), etc.

associations and these again in national organizations. In England, local churches of a given section of the country are united in district societies and these are further linked in nation-wide associations. Spiritualists in other countries, when affiliated, are organized in similar fashion. But in every country there are, of course, a great number of small independent associations and single unaffiliated churches.

Many Spiritualist churches, whether affiliated or not, have a church board—the equivalent of a synod, group of elders, presbytery—to which they are responsible and which determines the policies of the particular society. If the church is affiliated with a state and country-wide association, the board of the latter has jurisdiction over the state association, which in turn has jurisdiction over the local church or society. (The amount of control actually exercised is not very great, however.) An independent or unaffiliated local church which has no church board and which consists simply of a medium and a congregation owes no allegiance to any one or anything except the principles of Spiritualism, such as it interprets them, the laws of the state and country in which it is situated, and its congregation. In actual practice, this often means that the church (or medium) is responsible to no one but itself (himself). Such "boardless" and irresponsible churches are gradually decreasing, as are the number of independent local churches and the mediums who are not ministers. The Spiritualist organization, whether looked at from the local, national or international aspect, is growing more compact and "tighter" all the time.

The church boards of the local societies have regular stated meetings, elect officers, determine by vote matters of policy, the "ecclesiastical" fitness of ministers, the admission to fellowship of applicants, and so on. The National Spiritualist Association (henceforth referred to in these pages as the N.S.A.), the best organized Spiritualist body in the United States, has yearly conventions lasting three days as do the state associations of which it is comprised. The National Spiritual Alliance holds similar conventions, and the Progress-



sive Spiritual Church (an association) <sup>2</sup> plans to hold a convention of the churches of Spiritualism to be held in Chicago in 1933 in connection with the World's Fair. Such conventions, in form, are similar to the conventions of scientific and commercial bodies.

#### SPIRITUALIST AUTHORITY AND LEADERSHIP

The Spiritualist organization regarded in its world-wide aspect is poorly centralized. There is no ecclesiastical head or heads, no equivalent of a Pope, Archbishop, Bishop or other dignitaries and officials of the orthodox faiths. Nor is there a leader and prophet such as Mrs. Eddy for Christian Science, or Mme. Blavatsky, Miss Katherine Tingley, or Mrs. Besant for Theosophy.

In Spiritualism, no one individual, no one group or faction is all-powerful in any executive or legislative way. There is no single leader or prophet who is the germinal principle or guide of the movement, nor is there any single body or council to which Spiritualists, whether in this country or all over the world, may go to as a court of last appeal.

They also lack a written word or testament, a holy book which is universally regarded as the source of authority. There is no Spiritualist equivalent of the Holy Bible, the Talmud, the Koran, or *Science and Health*. *Nature's Divine Revelations* of Davis, and the five volumes making up *The Great Harmonia* might be looked upon as furnishing an important source of spiritual strength to some Spiritualists, but most of these are theologians and historians and not ordinary practicing believers.<sup>3</sup> Probably the written authority most often cited is the Holy Bible of orthodox Christianity. Indeed, the

<sup>2</sup> Unless otherwise stated, all references to church associations are to be understood as meaning those in the United States, all references to local societies as meaning those in New York City.

<sup>3</sup> Oahspe, "a New Bible in the Words of Jehovah and His Angel Ambassadors" (Boston and London, 1891), written and illustrated automatically by the Spiritualist Dr. Newbrough of New York, might be considered a Spiritualist sectarian bible, but it is unknown to most Spiritualists. (There is an Order of Oahspe Church [Spiritualist] in Boston, Mass.) According to

Confession of Faith of the Progressive Spiritual Church is based upon the authority of the Bible.

Yet authorities, whether in human or written form, play little part in Spiritualism. It is an extremely individualistic faith, one that is created anew with each believer. This differentiates it from practically all other Western religions.

Major personalities and leaders are superfluous in Spiritualism because it does not depend on a divine afflatus, an *aperçu*, that comes once in the history of the race, or of a particular portion of it, and can never come again. Every believer may enjoy this *aperçu* vicariously at any time if he will but avail himself of the nearest Spiritualist service; better still, if he is willing to undergo some training he can soon experience the *aperçu* himself! What need has the believer of the verbal testimony of others who are reporting on events which transpired thousands of years previously, what need has he of a written authority when he has the testimony of his own eyes and ears!

Several types of emotional allegiance do exist, however. (The loyalty to and the reliance upon the departed loved ones and spirit guides are to be set aside here, as we are considering allegiance to those on the earth plane and allegiance, also, of an "organizational" character.) The orthodox believer is loyal first and foremost to his faith or creed; the particular minister or church he attends, though important, is secondary. But the Spiritualist besides being loyal to his creed is peculiarly indebted to the specific revealer and corroborator of it—the psychic. Every Spiritualist has one particular medium to whom he goes for "evidential material" and whom he honors and respects, since such a medium is usually found only after considerable searching and is replaceable with the greatest difficulty.

Another example of emotional allegiance on the part of the Spiritualists is shown in their attitude towards the Fox sisters

James (*Varieties of Religious Experience*, footnote 2, p. 478), Dr. Newbrough was in 1892 or shortly before at the head of the Spiritualist community of Shalam in New Mexico. An article in Hasting's *Encyclopedia of Religion and Ethics* (1917) stated that the sect called "Faithists" still survived though its numbers were very small.

who are revered by them in a manner which resembles the attitude of the orthodox and cult religionists toward the founder of their faiths, and indeed the Fox cottage where Modern Spiritualism was born is regarded by most Spiritualists as a shrine. In early Spiritualist literature Rochester itself is referred to as "the Bethlehem of the new dispensation."

Towards Davis they are pious and respectful. Was he not John the Baptist crying in the wilderness of hypnotism, animal magnetism, phrenology and orthodox Christianity? Did he not tell of the coming of the Son (the Sensitive), who would link humanity with God (though the Son turned out to be a daughter and two of them at that)? After the advent of the Fox sisters he became an apostle as well. Davis did more for Spiritualism in its pioneering days (1847-1880) than any other single individual.

Coming down to the present day, we find the Spiritualists paying intellectual, if not ecclesiastical homage, to certain men whom they regard as their spiritual leaders, and whom they put forth as their finest representatives: Sir Oliver Lodge, Sir Arthur Conan Doyle, Sir William Barrett, Sir William Crookes, Arthur Russell Wallace, Camille Flammarion, William T. Stead, Professor J. H. Hyslop, Edgar Lucien Larkin. Such names lend prestige and respectability to the movement and are invaluable aids in propaganda. These men are the standard bearers behind whom they go out to do battle with the enemy—the skeptic.

For a religion to choose such men as defenders of the faith—all scientists (with the exception of Stead, Doyle and Hyslop) and scientists, moreover, of first-rate ability—may seem unusual. Yet the function or rôle these men have as theologians and the use to which they are put in Spiritualist missionary work show how natural, how inevitable this choice is. There is no end to the accretion of such leaders to the movement. Whenever any eminent literary or scientific person turns Spiritualist and describes and justifies his conversion in very vigorous and articulate fashion he is automatically added to the roll-call. Lodge and Doyle have been the most valiant defenders of the faith in recent years, carrying the

warfare right into the enemy's camp. They have done more for Spiritualism in the twentieth century than any other persons. Doyle especially toiled strenuously for the Cause, traveling all over the world on lecture tours. His exertions in connection with these resulted in a physical breakdown in the Fall of 1929 and contributed to his death in early July 1930. If Davis was the Apostle of Spiritualism in its beginning, Doyle was certainly the Apostle of the movement at its height. Edward Shanks, writing in *The Evening Standard* (London) for July 7, 1930, said: "If ever the Spiritualist movement reaches the rank among the world's religions which he claimed for it, he will be remembered as its St. Paul." Doyle called a popular book of his on Spiritualism *The New Revelation*.

Though the Fox sisters played an important rôle in Spiritualism, they "midwived" the movement rather than gave birth to it themselves. Actually they were not the source of the doctrine but accessories to it. Men hold the "key" positions in the various Spiritualistic associations and in the organizational side of Spiritualism—such as it is—throughout the world. Men have always done the pioneering work for the movement and men, not women, are universally cited when the question of its foremost moral or spiritual representatives comes up. Women have something to say, however, as minor officials—members of local church boards—and as journalists (the editor of the *Progressive Thinker* is a woman). And women, of course, constitute the major portion of the ministry—the mediums, and of the membership body.

#### CHURCH FINANCES

One of the factors responsible for the weakness of Spiritualism as an organization is the lack of money.<sup>4</sup> Unlike all the established faiths, it has practically no endowments or investments upon which to depend and it is tendered few gifts. It has no vested interest in the form of secular real estate and the amount of church property is negligible. The Morris Pratt Seminary and the building in Washington, D. C., which

<sup>4</sup> An analysis of the cause of this penury will be found on page 582.

houses the N.S.A. are the only two instances that I know of in this country where property has been willed or deeded to the movement as much. There is much talk of the fabulous sums earned through Spiritualism and mediumship, of the readiness of pious believers to part with their fortunes. Some of these stories may be true, but the "huge" profits in such cases go into the private pockets of the mediums and not into church funds, locally or nationally. The money most certainly does not go to aid the movement as such. Spiritualism consequently is compelled to pay for itself out of its earnings and is therefore one of the very few self-supporting religions.

#### POLITICAL ACTIVITY

One remaining institutional aspect remains to be considered, that of political interest and activity. Though the N.S.A. lobbied at Washington in 1926, and the General Assembly of Spiritualists (N. Y.) lobbied at Albany in 1929 in connection with legislation designed to legally recognize mediums as religious officers: the ministry of Spiritualism, the organization as a whole is nowhere as ubiquitous and leech-like in its lobbying, as keen to scent violations of its spiritual honor as, for instance, the Methodist and Christian Science churches.

Spiritualist lobbying is perhaps pardonable, then, since it is due to an impulse of self-preservation; it is not missionary nor does it meddle at the present time in matters extraneous to itself as a religion, though it was once closely associated with the Woman Suffrage, Temperance, and Anti-Slavery movements. Perhaps its lack of political activity to-day is due to the fact that all these three objectives have been obtained, though an exception might be made in the case of Temperance. Yet I have found no evidence of any campaign or even a definite stand taken for the Drys (as the Christian Scientists have made).

Some notion of the Spiritualist attitude towards other problems of general import may be found in a statement of the N.S.A. (*Census Report*, page 11)<sup>5</sup> as follows:

<sup>5</sup>The complete reference will be found on p. 143.

They (the Spiritualists) are opposed to war, to capital punishment, to restrictive medical laws, to every form of tyranny, political or religious.

#### ORGANIZATIONAL STATISTICS

##### (SPIRITUALISM ABROAD)

There is, to begin with, an International Spiritualists' Federation (Fédération Spirite Internationale) with headquarters in Paris.<sup>6</sup> The first International Spiritualist Congress was held at Liège in 1923, the second at Paris in 1925, the third at London in 1928.

England boasts of 26 Spiritualist societies and associations.

<sup>6</sup> Sir Arthur Conan Doyle was Honorary President of the Federation until his death. E. W. Oaten, Editor of *Two Worlds*, is President. At the present time, the following countries are affiliated: England, France, Germany, Belgium, Brazil, Spain, Holland, Cuba, Switzerland, South Africa, Costa Rica, Mexico.

"The Federation's treble purpose is:

1. The creation and maintenance of the ties of fraternity among the Spiritualists throughout the world, regardless of their race, language or nationality.
2. The study together of Spiritualism and connected sciences under the scientific, philosophical, moral and religious points of view.
3. The propagation and diffusion of these studies and of the facts relative to psychic sciences; the mutual teaching and the practice of solidarity, which is the moral basis of Spiritualism.

"The Federation holds that Spiritualism is a philosophy based upon abstract scientific notions whose fundamental principles are thus stated:

- (a) Existence of God, supreme cause of everything, abstract principle without anthropomorphic character.
- (b) Existence of the Soul (or Spirit) bound to the physical body during its life by an intermediary element; perispirit or fluidic body.
- (c) Immortality of the soul inseparable from its fluidic body.
- (d) Communication through the mediumship between the visible and the invisible worlds between the incarnate spirits (living) and discarnate ones (dead).
- (e) Continuous and progressive evolution of the spirits towards perfection across multiple sensible manifestations.

(f) Personal responsibility with application of the Casuality [sic] Law.

"The International Spiritualists' Federation does not impose any tenets, only settles, as a necessary condition of its existence, the affirmation of the principles. The Federation invites every one to the study of these, believing that the formula which it offers responds to the historic needs of our epoch (From the Constitution of the Federation, quoted in Hartman's *Psychic Dictionary* [1930], pp. 79-80.)

<sup>7</sup> Among these are: Community of the Inner Light, London Spiritualists

among which four may be considered as church organizations.<sup>8</sup> Affiliated with the latter are approximately 450 churches distributed over twenty or more districts, each district containing from six to seventy churches. There are, in addition, about 130 unattached societies, making a grand total of 580 Spiritualist churches in England at the present time.

There are Spiritualist associations in Germany (7), Canada (5), Australia (5—one of which has 14 churches in affiliation), France (4), Belgium (4), South Africa (4), Holland (3), Hungary (3), Cuba (2), New Zealand (2—with nine churches), India (2), Portugal (1), Austria (1), Italy (1), Japan (1), Spain (1), Denmark (1—with seven churches), Scotland (1), Philippine Islands (1—with forty branch churches).

#### ORGANIZATIONAL STATISTICS

##### UNITED STATES

According to the Census of Religious Bodies (1926),<sup>9</sup> there were a total of 611 *affiliated* Spiritualist churches and societies in the United States at that time. No reliable index is available, however, of the number of *independent* churches and societies. Hartman's *Psychic Directory* (1930) lists 550 churches, both independent and affiliated, but there is no way of telling whether this list is incomplete for each class of church or whether it is complete, indicating in the latter case that a considerable shrinkage in the number of existent churches has taken place since 1926. I am inclined to favor the view that Hartman's list is incomplete both for affiliated and independent

Community, Christian Spiritualists' Federation, Dialectical Society of London, Gallican Catholic Movement (Catholic Spiritualist Guild), Guild of Spiritual Healing, Survival League, Fellowship of the Spirit, London Spiritualist Alliance, National Spiritualist College (awards degrees), The Society of Communion, The Temples of Light. For others, see *ibid.*, p. 81.

<sup>8</sup> These are: British Mediums' Union, British Spiritualists' Lyceum Union, British Magnetic Healers' Association, Spiritualists' National Union, Ltd. (A union of Spiritualists and Spiritualist Churches or Societies located in the United Kingdom or Colonies. Over 400 churches in affiliation.) *Ibid.*

<sup>9</sup> United States, Government Printing Office, Washington, D. C., 1928. This census of religious bodies is undertaken by the Department of Commerce every ten years.



churches. However, nobody knows how many Spiritualist "churches" there are at any given month or year. A large percentage of them are constantly forming and dissolving. In many cases a "church" means that a medium is trying his or her fortune in a particular locality, and rents a room and starts what he calls a church. If he leaves, in nearly every case the church goes also.

The Spiritualist movement started in the Northeastern part of the country but has since spread over the entire nation—though concentrated in limited sections. The N.S.A. reported in 1926 as the geographic areas which contained most of its churches: New England—44, Middle Atlantic—142, East North Central—175, Pacific—91.

There are thirteen Spiritualist associations in the United States (a fourteenth—the Survival League, a branch of the English society of the same name—is about to be formed) of which eight designate themselves as national in scope.<sup>10</sup> Of these, the N.S.A. is the largest, most powerful, and in a sense, the official Spiritualist organization. It alone at present merits the designation "National." The N.S.A. was organized and held its first convention in Chicago, Ill., in 1893, but present headquarters are in Washington, D. C. With the exception of the New York State Association which seceded in June 1931, all the state associations and a majority of the local societies are affiliated with it.<sup>11</sup> A board of nine trustees,

<sup>10</sup> The eight self-styled nation-wide associations or societies (of which only the first, third and eighth offer statistics) are: The National Spiritualist Association, the National Independent Spiritualists' Association, The National Spiritual Alliance, The National Colored Spiritualist Association, The Independent Associated Spiritualists, The Independent Spiritualist Association, The Spiritualist Mediums' Alliance, The Progressive Spiritual Church. The local associations are: General Assembly of Spiritualists (New York), Chicago Spiritualists' League, New York State Spiritualist Pastors' Alliance, Order of Higher Spiritualism, United Spiritualist League. (A "National" body—the National Association of Free Psychics—which appeared in Hartman's *Who's Who* (1927) does not answer to the roll call in the *Psychic Directory* (1930).)

<sup>11</sup> A *Proclamation of the General Assembly of Spiritualists* (New York) issued in July, 1931, states that at the annual convention held during June, 1931, in Buffalo, N. Y., it severed all relationship with the N.S.A. This, of course, will affect the statistics of the latter organization, the changes in



elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the greater part of the movement in the United States.

The N.S.A. has for auxiliaries associations in twenty-two states.<sup>12</sup> Each of these state associations includes a number of Spiritualist churches. The New York Spiritualist association which seceded is called "General Assembly of Spiritualists of New York" (G.A.S.) and its charter read, at least until the time this book went to press: "A corporation created by the laws of New York to administer, create and control all Spiritualist churches in New York State."<sup>13</sup>

which will not be fully known until the next Religious Census. The split will also alter the complexion of the organizational situation in this country, although it is too soon to say anything about this. The G.A.S. calls this severance "an epochal event that marks a period of Reformation in the history of organized Spiritualism in America." It gives as its grounds for secession a number of reasons of which the following is an abridged account: "The N.S.A. was founded merely for the purpose of mutual conference by the several state organizations, with no idea of establishing a central dictating body. Now, however, the N.S.A. is attempting to absorb more and more power into its hands, to eliminate state rights and to make the Spiritualist movement sectarian. It has passed resolutions illegally disenfranchising negro delegates, most of whom belong to the G.A.S., it threatens to discipline those who teach the doctrine of reincarnation, and it restricts the full expression of mediumship. In general it exhibits a spirit of hostility toward the State organization." The G.A.S. further states that it "stands ready to cooperate with state associations, groups or other Spiritualist organizations to confer in a fraternal way for mutual benefit, with a view that eventually Spiritualists of all groups and organizations may, from time to time, assemble in congress, for the enhancement and propagation of Spiritualism as a world religion without regard to race, color, or nationality." (A copy of the Proclamation will be found in *Immortality*, official organ of the G.A.S., for July, 1931.)

<sup>12</sup> These are: California, Colorado, Connecticut, Illinois, Indiana, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, Missouri, Montana, New Jersey, Ohio, Oklahoma, Oregon, Pennsylvania, Texas, Vermont, Washington, Wisconsin. In 1926 the State associations which included the largest number of churches were those, in the order named, of New York (83), California (61), Illinois (57), Pennsylvania (46), Ohio (45), Michigan (34), Massachusetts (31). Due to the defection of the G.A.S., California heads the list at present.

<sup>13</sup> The G.A.S. does not actually control all the churches in New York State, however. It is the largest and strongest association in the state, especially because of its former affiliation with the N.S.A., but there are a great many independent churches and several independent associations in the

The N.S.A. does not hold undisputed sway over the ranks of American Spiritualists. There are at least two other bodies that must be taken into consideration, as far as national statistics are involved and locally there are various other important groups.<sup>14</sup> According to the General Statement which precedes the statistics in the Census Report on the various Spiritualist organizations:

In 1906 the only organized Spiritualist body in the United States was the N. S. A. It was claimed by this association and by others that there were numbers of individuals, and even of small communities, that were not included in its enrollment, and later a new body was formed under the name of Progressive Spiritualist Church. In 1913 another group was formed, the National Spiritual Alliance, holding doctrines . . . similar to the two older bodies.

The membership figures and related data submitted by these three principal Spiritualist associations to the Census Report in 1926 as compared with reports in previous years follow:

*National Spiritualist Association*

	1890	1906	1916	1926	Gain 1916-26
Churches . . . . .	334	454	343	543	200
Value of property. \$	573,650	958,048	440,955	1,307,356	\$866,401
Membership . . . . .	45,030	35,056	23,197	41,233	18,036
Lyceums . . . . .	....	75	75	86	11
Lyceum scholars ..	....	2,699	3,180	5,412	2,232

state. The G.A.S. reported 83 churches in 1926; Hartman's *Psychic Directory* (1930) lists 144 affiliated (including those of the G.A.S.) and independent churches in New York State.

A rapidly growing association in New York City is the Independent Associated Spiritualists Supreme Council which at the present writing consists of six churches: Spiritual Science Institute, Inc., Inspirational Church of Divine Thought, Temple of Brotherhood, Inc., Temple of Light, White Center, Inc., Beacon Light Church (Religious Notices of *New York Sun*, April 5, 1930, and Hartman, *ibid.*).

<sup>14</sup> The G.A.S. probably will contest the supremacy of the N.S.A. with greater vigor than the two bodies named here. According to its own claim it had in June, 1931, 134 churches in New York State, and in its Proclamation it makes an open bid for the cooperation of other Spiritualist associations. (See p. 145, this volume.)

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## *National Spiritual Alliance of the United States of America*

	1916	1926	Gain
Churches .....	....	59	....
Value of property .....	....	\$44,000	....
Membership .....	....	2,105	....
Lyceums .....	....	5	....
Lyceum scholars .....	....	94	....

## *The Progressive Spiritual Church*

	1916	1926	Gain 1916-26
Churches .....	11	9	(loss) 2
Value of property .....	\$51,500	\$32,800	....
Membership .....	5,831	7,383	1,552
Lyceums .....	....	1	....
Lyceum scholars .....	50	46	....

When these three organizations are considered together we have:

	1916	1926	Gain 1916-26
Churches .....	354	611	257
Value of property .....	\$492,455	\$1,384,156	\$943,201
Membership .....	29,028	50,631	21,603
Lyceums .....	75	92	17
Lyceum scholars .....	3,230	5,552	2,322

## ORGANIZATIONAL CREDOS UNITED STATES AND ABROAD

The three organizations listed in the foregoing table represent as many varieties of Spiritualist opinion, but since their doctrinal differences are relatively unimportant and since the N.S.A. stands high above the other two in point of church members, number of churches, value of property, etc., and also shows the greatest growth, I append the Declaration of Principles which it adopted in convention, sections 1 to 6 at

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Chicago, Illinois, October 1899, and sections 7 and 8 at Rochester, New York, October 1909: <sup>15</sup>

### DECLARATION OF PRINCIPLES

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule, "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

The following definitions were adopted by the N.S.A. in 1914 and 1919:

### DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication by means of mediumship, with those who live in the Spirit World.

"Spiritualism is a science" because it investigates, analyzes and classifies facts and manifestations, demonstrated from the spirit side of life.

"Spiritualism is a philosophy" because it studies the laws of nature both on the seen and unseen sides of life and bases its conclusion upon present observed facts. It accepts statements of observed fact

<sup>15</sup> A sketch of N.S.A. history and of additional aspects of its doctrine will be found in the *Census Report* accompanied by similar sketches of the history, organization and doctrine of the National Spiritual Alliance and of the Progressive Spiritual Church.

of past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day.

"Spiritualism is a religion" because it strives to understand and to comply with the Physical, Mental and Spiritual Laws of Nature, which are the laws of God.

2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this and the Spirit World by means of mediumship, and who endeavors to mold his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A medium is one whose organism is sensitive to vibrations from the Spirit World and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

The G.A.S. at the time of its withdrawal from the N.S.A. in June 1931 made a number of resolutions

in order that the Spiritualists of this country and the world in general may obtain a definite and concise statement of the principles and policy of the General Assembly of Spiritualists and a better understanding of the attitude of this organization toward world problems.

Among the resolutions was one re-affirming its acceptance of the *Declaration of Principles* and of the *Definitions* just enumerated. In addition, it was resolved

That a Spiritualist healer is one who, either through his own inherent powers or through his mediumship, is able to impart vital, curative force to pathological conditions.

That we accept as the fundamentals of Spiritualism the philosophy of the Divine Harmony of Nature as expressed by Andrew Jackson Davis.

That we pledge our allegiance to the Constitution of the United States of America.

That we reaffirm our adherence to the American principles of complete separation of Church and State; freedom of thought, speech and the press; and unalterably oppose legislative efforts to inject compulsory religious training in the public school system.

That we declare ourself to be opposed to all wars, but that we endorse those movements that have for their object peaceful set-

tlements of disputes between nations and coöperative efforts in solving economic, industrial and world problems.

That we declare our adherence to the principle of the brotherhood of man, the universality of Spiritualism, regardless of race, color or nationality.

That our aim shall be the continued effort to raise our standard, to encourage study classes, lyceums, reading courses, dissemination of Spiritualist literature, and research work in psychic phenomena.

[That we advocate] the recognition and demonstration of the gift of prophecy, clairvoyance, clairaudience, trance and other forms of mediumship.

[That we advocate] the continued adherence [sic] of a policy of sharp distinction between honest mediumship and tricky imitations, hereby declaring our emphatic opposition to all base use of mediumship and the sensational display thereof, keeping a clear line of distinction between mediumship and fortune telling, in which endeavors we invite the coöperation of all Spiritualists and the public in general. (*Proclamation of the G. A. S.*, pp. 2 and 9.)

It is interesting to compare the credos of the N.S.A. and the G.A.S. with one typical of Spiritualists abroad, that promulgated by the Glasgow Association of Spiritualists.

#### SPIRITUALISM <sup>10</sup>

Is the Science of spiritual potentialities, the Art of spiritual unfoldment:

Demonstrates the fact that there is no death:

Banishes that undefined dread of the future which all feel more or less:

Convinces of the unity of all Religions:

Makes luminous many statements in the Bible otherwise obscure:

Satisfies the deepest cravings of the human heart:

Gives supreme solace to the sorrowing:

Points the way to sweet communications with those beyond the veil:

Emphasizes the fact that we are spirits *now*, and endowed with super-normal faculties which may be exercised here and now:

Teaches the need for spiritual development or personal holiness and the possibility of endless progress hereafter:

<sup>10</sup> Hymnal of the Glasgow Association of Spiritualists, pp. 94-95 (1919).

Propounds the truth that the conditions of the spirit spheres are natural:

Dissipates the vulgar ideas of Heaven and Hell:

Declares that only in Self-realization is salvation to be found:

Maintains we are the founders of our own destiny, and the sculptors of our own character, and that death does not transform us miraculously from sinners into saints:

Reveals the truth that personal destiny, character, and attainments are not lost when we pass out of the body:

Asserts that on the other side of life we are seen and known as we are, and not as we now outwardly appear to be:

Recognizes that what is called miracle is not a suspension but a fulfillment of natural law:

Proves that Love is stronger than death:

Shows that service and helpfulness characterize the people of the spirit spheres: and

Inculcates the doctrine of the Brotherhood of Men and the Fatherhood of God.

#### THE RELATION OF PSYCHICAL RESEARCH SOCIETIES TO SPIRITUALIST CHURCHES

The purpose and function of psychical researchers and psychical research societies are fully treated in a later chapter. Let it suffice to say here that though in a few instances there may be a difference in attitude and belief between the so-called scientific investigator and the ordinary believer, in most instances there is none, and the researchers, *as a class*, and at the present, are to be looked upon as Spiritualists. This seems like a bold statement, which the researchers are certain to treat as a defamatory accusation. It is not meant as such. At any rate, I ask that judgment be reserved until the more detailed discussion in Chapter 10 has been considered.

In estimating the extent and the strength of the Spiritualist movement, consequently, the psychical researchers and their societies, for the most part, are to be included with the Spiritualist membership, churches and organization.

There have been four International Congresses of Psychical Research: the first at Copenhagen (1921), the second at War-



saw (1923), the third in Paris (1927) and the fourth in Athens (1930). There are psychical research societies in the following countries: England (17),<sup>17</sup> United States (16),<sup>18</sup> France (7), Scotland (3), Greece (3), Denmark (2), Canada (2), India (2), Holland (2), Austria (2), Japan (2), Switzerland (2), Poland (2), Rumania (1), Russia (1), Iceland (1), Australia (1), Germany (1), Ireland (1), Belgium (1), Sweden (1), Tunis (1).

#### FACTIONS IN SPIRITUALISM

On the intellectual side, Spiritualism presents a fairly compact and homogeneous front to the world. There are lines of cleavage, certainly. No faith, no system of belief, whether religious or secular, can exist long without the appearance of a fissure in the one-time smooth and unified mass. The ortho-

<sup>17</sup> These are: Society for Psychical Research (the oldest and most famous one), Birmingham and Midland Society for Psychical Research, The British College of Psychic Science, Bromley Circle of Psychic Study, Ilford Psychical Research Society, Ipswich Psychic Society, Jewish Society for Psychical Research, National Laboratory of Psychical Research, Northern (Private) Psychic Correspondence and Study Group, Oxford University Psychical Research Society, Psychical Research Institute, Quest Society, Sheffield and District Society for Psychical Research, Sheffield Society for Psychical Research, Society for the Study of Supernormal Pictures, Victoria Psychical Research Society, West Riding of Yorkshire Psychical Society. Hartman, *Psychic Directory* (1930), pp. 68-71.

<sup>18</sup> These are: American Society for Psychical Research (the oldest and at present the most widely known one), the Boston Society for Psychic Research (founded in 1925 as a secession group from the A.S.P.R. and an active and rapidly growing organization which states that it "was founded in order to conduct psychic research according to strictly scientific principles thus maintaining the standards set by Hodgson and Hyslop," American Psychical Institute and Laboratory (which has only a paper existence), Baltimore Psychic Study Club, Boston Psychic Inquiry Club; also societies in Mill Valley (Cal.), Cincinnati, Chicago, Dillingham (Washington), Enfield (New Hampshire), Milwaukee, Minneapolis, Philadelphia, Washington (D. C.). (Three societies.) Ibid. The A.S.P.R. and the B.S.P.R. have members in many states and foreign countries and publish hundreds of pages a year. The others are small local groups which print nothing. Several of the latter are composed of a handful of devout Spiritualists, who attend "performances" but know nothing about any kind of research and care even less. They have taken unto themselves the name "psychic research" because of the propagandistic value of this term.



dox faiths, centuries and tens of centuries old, have through a process of spiritual sporation or budding, given rise to countless separate, self-subsisting organisms or denominations. The cult faiths are young, and are to be measured in terms of decades; they have not yet begun to split up into anything so well-marked or distinct—the divisions had best be called "factions."

In Spiritualism I regard the orthodox wing as that group adhering to the principles put forth by the pioneer Spiritualists (1848-1880). All divergences of opinion since then are deemed heterodox, even though each of the factions considers itself the true exponent of the faith and regards the others as straying from the fold.<sup>19</sup>

The N.S.A. may be considered the representative of the orthodox attitude and in a way it monopolizes the field, intellectually and institutionally, in this country, just as the Mother Church, the body founded by Mrs. Eddy, does in Christian Science.

The first among the various heretical groups (or attitudes) which are found is that made up of Spiritualists who flirt with Theosophy and the latter's type of Spiritism<sup>20</sup> in addition to the Spiritualist variety. One such group split off from the N.S.A. in 1913 and formed the National Spiritual Alliance.<sup>21</sup> There are other Theosophical Spiritualists who believe in re-incarnation on the earth plane as well as development in the beyond.<sup>22</sup> Finally, there is a class of Spiritualists that would like

<sup>19</sup> It is perhaps better to employ the distinction of orthodox and heretical rather than conservative and radical, right and left wings, fundamental and modernist, in order to avoid contemporary and misleading connotations.

<sup>20</sup> See Preface.

<sup>21</sup> See *Census Report*.

<sup>22</sup> The body of re-incarnationists apparently has grown to respectable dimensions, for the N.S.A. in October, 1930, at the Detroit National Convention, adopted the following resolutions:

"Resolved: That whereas, the teaching of the doctrine of reincarnation as a principle of Spiritualism subverts the chief premise of our teaching, which is that of continuity of life, recognition of departed friends, reunion—

And whereas such claim of reincarnation produces no proof through psychic research to sustain it—that the National Association declare itself as to what constitutes the teachings of Spiritualism *per se*.

Furthermore, be it resolved, that any speaker, medium or teacher proved

to divorce their faith from Christianity and any form of orthodoxy entirely and make of it a credo, a scientific platform, appealing to any one regardless of his present religious faith. This non-doctrinal point of view, a typical Theosophical tenet, is illustrated by the Rev. Arthur Ford, minister of the First Spiritualist Church (affiliated with the G.A.S.) and, according to his own statement, formerly a Protestant Episcopal clergyman.<sup>23</sup>

Another group insists upon its members accepting a Confession of Faith based upon the authority of the Holy Bible instead of the N.S.A. Declaration of Principles; it also talks much about the Christ-Spirit and a hierarchy of superior beings or angels. Such a group resigned from the N.S.A. in 1907 and formed the Progressive Spiritual Church.<sup>24</sup>

An attitude very similar to the foregoing is that held by a small class who do not wish to give up the beliefs held before their conversion to Spiritualism from Christianity or Judaism, Unity, New Thought, etc. Those Spiritualist churches which employ a ritual with a distinct flavor of Catholicism about it would fall into this class also, as would those Spiritualists who lean towards Christian Science, its method of healing and its view of the non-existence of matter. There are very few of these, however.

to be promulgating the doctrine of any sect other than that of pure Spiritualism, be amenable to the discipline of the State and National Boards."

The G.A.S., when seceding from the national body, protested specifically against these resolutions.

<sup>23</sup> In a sermon delivered during the season of 1928, Rev. Mr. Ford protested, half in a tone of indignation, half in ridicule, against the state affairs in the church which made it possible for certain cliques to talk of a heresy trial. In view of his Theosophical leanings (see his Development Class lecture) as well as his deviations from the orthodox Spiritualist canon in other ways, I understood this to be a reference to himself; the church was either his own or the G.A.S. There was a heresy trial eventually (Spring of 1929) due to the question of the reliability of messages supposed to have been received from Houdini. Rev. Ford was exonerated of fraud, but then resigned. Another heresy trial (though for what cause I do not know), this time demanded by the board of the N.S.A., occurred a few years ago. The accused individual was Rev. Robert Russell, at that time Pastor of the First Association of Spiritualists of Philadelphia, Pa.

<sup>24</sup> See *Census Report*.

Still another heretical attitude often met with is that which deems communications at the present time superfluous and inadvisable and holds that a belief in the philosophy is quite sufficient. Davis, as we have already noted,<sup>25</sup> did not feel the necessity of continually getting in touch with the departed, once it had been established as a fact; many of the "advanced" Spiritualists to-day agree with him here.

A final cause of dissension among Spiritualists and one recently arisen relates to the extent to which negroes may participate in the institutional side of the Spiritualist movement in this country. The national body wishes to reduce this to a minimum; the New York State organization is unwilling to curtail the privileges of its negro contingent in any way. This was advanced by the latter organization as one of the chief causes of its split with the N.S.A.

All these lines of cleavage, however, have not as yet deepened into separate divisions or sects such as are exemplified in the splitting up of the Protestant movement into two hundred or more denominations. The differences between Spiritualist factions are relatively unimportant and Spiritualists taken as a whole, as a world-wide body, are in fundamental agreement. The attempts, moreover, to emphasize similarities outnumber those of emphasizing dissimilarities. A new organization, for instance, the Survival League, founded in England in 1929, and about to found a branch in this country, states in a circular:

It is not a new society as such, but it is an attempt to link societies already in existence and all people outside those organizations who have had definite proof of SURVIVAL. No group or individual linked with the Survival League can be asked to subscribe to any but the one tenet of a belief in Survival as proven and demonstrable. By uniting, however, they will be able to give an unanimous answer to the greatest of all questions: "Life after Death through established communication with those who have died." The League will make a common meeting ground to those for whom survival is a demonstrated fact, *to the exclusion of any controversial points in psychic or spiritualistic philosophy.*<sup>26</sup>

<sup>25</sup> See p. 13.

<sup>26</sup> Italics mine.

Should serious dissension ever threaten in the Spiritualist ranks, such an association as the International Federation of Spiritualists, together with its International Congresses, might act as a force to keep them together. It would have to become much more powerful than it is now. As constituted at present, its influence is only of a moral and advisory sort, if even that.

#### NUMBER OF SPIRITUALISTS IN THE UNITED STATES

According to the Census Report (1926) there were in that year 50,631 enrolled members of Spiritualist churches. What relation does this figure bear to the actual number of persons who are Spiritualists, that is to say, persons who believe in Spiritualism, even though they are not enrolled as members, and perhaps never attend services, public or private? The figure given, though reliable as far as it goes, does not go far enough. It takes no account of independent societies and unaffiliated churches, nor of psychical research organizations. I should hazard the estimate that for every enrolled member there are at least ten to fifteen non-enrolled ones. Very few Spiritualists that I have encountered personally and socially were enrolled as members of any church, though practically all of them attended services of one kind or another.

Spiritualists, it should be remembered, are reluctant to acknowledge their beliefs for a number of reasons.<sup>27</sup> Furthermore, as the N.S.A. (*Census Report*, p. 12) states:

... many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in States which have neither local nor State organizations. It therefore follows that the State and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

<sup>27</sup> See p. 160.

Cult believers differ from orthodox ones in that there is practically no insincerity among them so far as their profession of faith is concerned. When a person enrolls as a Spiritualist or announces that he is one, there is no doubting the fact. He *lives* or *experiences* his belief. He knows *that* he believes, and he knows *why* (in terms of his own reasons, that is to say). To-day comparatively few orthodox believers are proselytes whereas most Spiritualists are. Even when born into a Spiritualist family, they test their creed for themselves before they acknowledge it to be true.<sup>28</sup>

Figures respecting such believers, therefore, should be revised upwards; those respecting conventional churches should be revised downward. In concrete terms, this means that there are no more believing Catholics, Protestants or Jews than the official figures indicate, and it is very likely that there are a great many less. But there are many more Spiritualists than the census count grants, even though we take into account the fact that many members and adherents attend several Spiritualist churches.<sup>29</sup>

#### ORGANS AND METHODS OF PUBLICITY

Spiritualism makes public its ideas through a variety of means. First, there is the vast permanent literature which has sprung up since the Fox sisters initiated the movement as we know it. There are 1800 titles listed in the New York Public Library, 3000 in the Congressional Library at Washington, and a similar number in the library of the London

<sup>28</sup> Evidence of this will be found in the Credographs of Lay Believers.

<sup>29</sup> It is very difficult to state how many enrolled members of Spiritualist churches there are throughout the world. No international statistics are available. On the basis of the figures given in these pages a rough estimate of the total number of Spiritualist churches could be calculated, then multiplying this number by the average membership figure of the United States churches (82) the total number of enrolled members might be determined.

The total number of unofficial members could be obtained by multiplying the sum just arrived at by 10 or 15. Official plus unofficial figures will yield a grand total. My estimate, based on these hazardous and tricky arithmetical processes, is 1,500,000 to 2,000,000 Spiritualists, of whom between 500,000 and 700,000 are in this country.

Spiritualist Alliance. Hartman's *Psychic Directory* (1930) contains a bibliography of 1200 volumes which the editor claims are still widely read.<sup>30</sup> The N.S.A. estimated that approximately 2000 volumes bearing upon the subject of Spiritualism were written in the second half of the last century. Even these lists are incomplete and must always remain so, since American libraries lack many foreign volumes, and libraries abroad lack American contributions; then, too, many pamphlets, periodical and fugitive writings do not find their way into any collection.<sup>31</sup> A complete list of all the Spiritualist writings produced throughout the world since 1848 would probably run to at least 5000 items. But whatever the total number, each year a substantial contribution is made to the permanent literature much to the discomfort of the historian and student.

Even a guide to the inhabitants of the Spirit World, a social register of the Summerland Four Hundred, is available. This is *Who's Who in Etheric Society*, described by the publishers as a "direct message from the other side, clairaudiently received by Helen Wells, together with an interesting account of life in the spheres."

Spiritualist writers range from men prominent in the arts and sciences, to those illiterate or nearly so, and to those mildly or seriously deranged.

These books and periodicals may be obtained in the many bookshops specializing in Spiritualist literature. One in London, called The Psychic Bookshop (of which Sir Arthur Conan Doyle was the proprietor) has for its cable code, consistently enough, ECTOPLASM.

As for the periodical literature,<sup>32</sup> there are in the United States at the present time two venerable and influential weekly papers, the

<sup>30</sup> Despite the outpouring of Spiritualist literature, most Spiritualists read little. Furthermore, it is true that many books in Hartman's list are no longer read even by them.

<sup>31</sup> Some of such periodical and fugitive writings may be found in the Skidmore Library at Lily Dale.

<sup>32</sup> See Hartman's *Psychic Directory* (1930) for detailed references, addresses, subscription rates, etc.



*Progressive Thinker*, founded in 1889 and published in Chicago, and the *Banner of Life*, published in Boston. The *Banner of Light* started in 1857 and stopped in 1907. The *Banner of Life* is not the same paper with the name changed, as Hartman claims, but started as a rival paper and beat the other. The *California Spiritualist* appears twice monthly; the *National Spiritualist*, the official organ of the N.S.A., published in Chicago, appears once a month, as does the *Imperator*, a German language publication, and *Immortality* (A Magazine for Progressive Thinking People), both published in New York City.

Other periodicals published in the United States are: *Answers; Forrest Spiritual Fruitage*; the *Direct Voice* (A magazine devoted to communication between this world and the next); the *Mystic World*; *Psychic Light Review* (Devoted to Psychic Science, Education and Social Reform); *Psychic World* (Philadelphia's First Spiritual Paper); *Spiritual Tidings* (Published by the Order of Higher Spiritualism); *Spiritualist Advocate*; the *True Light* (A Magazine for Spiritual Uplift); *Spiritualist Monthly*, official organ of the California State Spiritualist Association. *Psychic Research* (called the *Journal of the American Society for Psychical Research* until January, 1928) which is Spiritualistic though perhaps not Spiritualist, is published every month in New York City. *Reason* (with the motto: And the Truth shall make you Free) is a quarterly published in California.

Canada boasts of the *Spiritual Voice* published in Toronto. England has the *Christian Spiritualist* (A Journal of Triumphant Fact) published by the Society of Communion; *Light* (A Journal of Psychical, Occult and Mystical Research); *Two Worlds* (The People's Popular Spiritual Paper) founded 1888; *Spiritual Truth* (For all seekers of Truth and Evolution of the Soul and Their Brother's Spiritual Progress and Upliftment); The *Greater World*, founded 1928;—all weeklies. The following are published monthly: the *Lyceum Banner*, official organ of the British Spiritualist Lyceum Union; The *National Spiritualist*, official organ of the Spiritualist National Union, Ltd.; *Occult Review*, founded 1905; *Service*, founded 1872, issued by the Marylebone Spiritualist Association; *Temples of Light*, official organ of the Christian Spiritualists' Federation; *The Medium*; *International Psychic Gazette* (Britain's Popular Psychic Monthly); *The British Journal of Psychical Research*, official organ of the National Laboratory of Psychical Research is published bi-monthly. Quarterlies are: the *Quest*; *Moore's Journal*:

*The Unknown*, published in the interest of modern thought movements, as Christian Science, Theosophy, Spiritualism, New Thought and the several schools of metaphysics, philosophy and occultism.<sup>33</sup>

Periodicals are also published in Brazil (14), France (12), Germany (6), Holland (6), Belgium (4), India (3), Australia (3), Argentine (3), Cuba (2), Spain (2), Denmark (2), Hungary (1), Iceland (1), Italy (1), Mexico (1), Poland (1), Tunis (1), Russia (1), New Zealand (1), Scotland (1), Algiers (1), Chile (1), Czechoslovakia (1).

Spiritualists do not have access to the newspapers and magazines for publicity and propaganda purposes as do the Christian Scientists. What notice they receive, they would rather forgo since it is nearly always of a flippant and depreciatory character (though this is much less true of English newspapers). In such cases the faith is rarely defended by any one of importance; most Spiritualists of culture and standing in the community are reluctant to even admit their faith in public—they certainly will not fight for it. Spiritualism in the lay mind is too closely associated with insanity and freakishness (wrongly, I believe) for a foremost citizen to stand up in meeting and proclaim his beliefs.

An occasional motion picture may present many of the Spiritualist notions in a very indirect way as background for a story. I once met a scenario writer, a Spiritualist, employed by one of the leading motion picture companies who claimed she was writing a story based upon Spiritualism and that she had seen to it that her faith was not made sport of.

Another publicity technique employed is that of having

<sup>33</sup> In Hartman's *Who's Who* (1927) will be found descriptions of some twenty-five Spiritualist periodicals and papers which had their day and passed on to a sleep, which, unlike that of their editors and contributors, knows no waking. At least no issues, so far as I know, have been brought out in the Spirit World. Some of these, interesting for their titles, were: *Communication*, monthly; *Borderland* (1853-57); *Human Nature* (1867-77); the *New Existence of Man Upon Earth* (1854), published in England by Robert Owen; *Psychic Truth* (quarterly), published in Lily Dale, New York; *Spirit Messenger and the Star of Truth* (1849), published in Springfield, Mass.; *The Spiritual Telegraph* (1852-59), published in New York. The *Call of Truth* was published in New York City in 1928-29 but apparently has passed out of the body.



mediums write directly to certain persons, whether they be Spiritualists or not, and say they are getting messages intended for them. Pierre Keeler in a column which he runs weekly in the *Progressive Thinker* addresses messages to persons in various localities, even though he does not know them, relying upon friends of these individuals to call their attention to the messages. Sometimes a medium will write to a person in the public eye who has suffered bereavement recently and say that he has received a communication from the departed. For example, Mrs. Walter G. Hinchcliffe, widow of the airman who lost his life in a transatlantic flight, was informed shortly after his disappearance that messages were being received from her ill-fated husband.

On the whole, Spiritualism must depend upon its missionaries,<sup>34</sup> upon the persuasiveness of its own literature and its own journals, upon paid advertisements in secular newspapers, and upon other devices peculiarly its own, for bringing itself to the attention of the potential convert. Probably the most helpful agency in spreading the faith is the mighty stream of literature pouring from the Spiritualist presses. This literature in any ten year period is probably more extensive than that of Christian Science in its entire history.

Of the various Spiritualist agencies for obtaining publicity, three are worth nothing here: the radio, the advertisements in its own journals, and those in the daily newspapers.

It is very natural that in this modern age the Spiritualists should make use of such an excellent publicity vehicle as the radio. During the season of 1929 the Spiritual and Ethical Society contracted with WMCA, New York, for an eighteen week period on the air, transmitting a service once a week. The service ended with the statement: "Meetings of this body

<sup>34</sup> In this connection the N.S.A. states: "During the last few years the missionary work has been carried on through the agency of a small number of missionaries at large, who are authorized to organize societies, solicit funds, etc. These are mostly itinerant ministers, who have charges of their own and spend only a part of their time in this work and receive no compensation for it. A fund, now amounting to about \$50,000, is being developed for the purpose of carrying on general propaganda work." (*Census Report*.)

are held every Sunday at Hotel Astor, New York City at 2.30 P.M. All are welcome."

The Spiritual Science Institute, of the Independent Associated Spiritualists, during the Spring of 1930, broadcast once a week over WOR (later over WMCA and WPCH) a service with a sustaining program that consisted of the Celestial Choristers; on other occasions the sustaining program consisted of eminent soloists and a large orchestra.

The first three of the following advertisements appeared in the *Banner of Life*, the second three in the *Progressive Thinker*, in Spring 1928 and Winter 1929 issues. They illustrate to what extent spirits are employed as fortune tellers and how certain mediums attempt to reach clients among the believers:

Rev. —, the well-known medium and message bearer, will answer ten questions for one dollar. Business or spiritual. Absent treatments one dollar a month.

Mr. C——, trance medium, will send you a reading, on all affairs of life, and give you free a gazing crystal with instructions for use, for \$2.00. Send in at once, offer good only a short time. Send 25¢ extra for mailing. Write at once.

M—— I—— P——. Special Offer: \$5.00 life reading for \$2.00; taking up your life step by step, year by year, until you are called to the spirit side of life. Send birth-date; questions answered. It may mean everything to you to be guided through the uncertainties of life ahead. How much it would have meant to you in the past if you had only known the future! Send for this reading. Keep it. Be guided in the months and years ahead by it. Address: . . . . .

Mrs. M—— P——. Readings by mail. Ten questions, \$2.50. Satisfaction or money refunded.

E—— T—— R——. Spiritual and material readings. Clairvoyant, clairsaudient and psychometrist. Four questions, \$1.00; full reading, \$2.00. Send lock of hair.

Rev. N—— B——. The old reliable medium healer and teacher of developing mediumship. Your future foretold and spirit messages. Ordinary reading, \$1.00; life, \$2.00.

The Spiritualist techniques for aid, guidance and healing are indicated to some extent in the following advertisements which appeared in various Spiritualist journals.<sup>35</sup>

Worcester, Mass. — Street. Healing Centre conducted by Madame La R——, Psychic. Spiritual Healing. Public Services every Thursday at 2.30 and 7.30 P.M. followed by Spirit Messages.

Adella M. W—— W——, Spiritual-Magnetic Healer and Teacher. Let us help you with personal and absent healing treatments, nothing too deep, but Spirit and Magnetism can reach to it. Come for your psychic unfoldment.

Psychic Healing. Satisfaction or Money-Back Guarantee. If you are tired of being experimented on and of obtaining only temporary relief, write to-day for booklet to Madame La R——. Treatment and Lessons for Health, Success, Love and Prosperity, \$4.00 per Week.

Spiritual Aid Corporation of California, Inc. For \$2.00 per month each member has the privilege of Spiritual advice on all affairs of life, four times per month, and a full month's treatment for healing at the office or by mail; absent treatments are just as effective. Do not let this small amount stand in your way for health, happiness, and prosperity. Get your membership card at once.

Rev. Gloria F—— G——. Test Medium. Sealed questions returned. Personal, spiritual and material problems solved, \$1.00 (stamped, addressed envelope).

K—— remedies for the sick. Specially prepared under direction of Ancient Spirit Forces; for derangements of liver, kidneys and other ills. No. 104 for tense condition of nerves. No. 103 Green Oil for liver. (Three bottles of each for \$5.00.)

Spirit Photographs. Special Offer: Send name, address and one dime and receive a spirit photograph of Medium and Indian Guide, also interesting literature. Address Dr. W——, Medium.

K—— Spiritualist Institute. Noted Psychic Center for Unfoldment of your spiritual phases. Lessons and Healing in your own

<sup>35</sup> 1 to 3 appeared in *Banner of Life*, October, 1928, and May, 1929; 4 to 9 in the *Progressive Thinker* on the same dates; 10 in *Immortality* and 11 in the *Call of Truth*.

home and at institute by spirit powers. Ancient Masters and Healers, Egyptian and Hindu, conducting. Learn a profession. Write for terms.

Attention! Attention! Sick people. Do you know why you are sick? Do you know that K—— Institute has a noted Healing Center under the Guidance of Ancient Spirit Masters and Healers? Do you know we can tell you what is wrong with you? Do you know we are giving for a very short time only, a psychic diagnosis of your health conditions, free, with one week's free treatments? Do you know we can help you physically and spiritually? Try us. Send birthdate, sex, leading symptoms, duration of illness, with stamped envelope for immediate reply. Write for Spring Terms on lessons in the home and at Institute for professional course on healing and unfoldment; low rates.

Instructions in Cosmic Psychology. How to be your own seer. The Divine Principle in Self-Healing and aiding others. Developing classes Thursday evenings. Children backward in studies can be aided.

*People of Other Worlds*—a message from the starry kingdom as to how to improve conditions on earth. Everybody should have a copy. Price \$1.00. Lectures, instructions, mental or sealed questions by appointment. Vesta La Viesta.

When confronted with difficult personal problems, consult our Personal Psychic Service Department, exclusively devoted to the solution of personal problems. This service is strictly confidential and absolutely free to all our subscribers. Enclose coupon, a self-addressed, stamped envelope and fifty cents in coin or stamps to cover cost of stationery, labor and mailing.

The following advertisements appearing under a column headed *Spiritualists* are taken from the *Religious Notices* page of the New York *Sun* of April 12 and 19, 1930 issues. They illustrate the means by which the Spiritualist churches try to reach the general public, to obtain not merely private clients as did the mediums sponsoring the advertisements just cited, but congregations, though private clients are hoped for and always materialize (no pun intended).

**SPIRITUALIST.**

**I. A. S. SUPREME COUNCIL.**

**SPIRITUAL SCIENCE INSTITUTE, INC.**  
 Founder-President.

**JULIA O. FORREST, Ph. n.**  
 Inspirational Church of Divine Thought,  
 123 West 88th Street.  
 Spiritual Meetings, Healing, Prayer Messages  
 Tues. and Thurs., 3:30 and 8:30 P. M.  
 WMCA and WPCB Sunday, April 13, 2:30  
 P. M., Special Sacred Musical Program.  
 Celestial Choristers—Sustaining Program.  
 Saturday, April 19, 9:25 P. M.  
 Celestial Choristers—Sustaining Program.  
**Forrest Spiritual Fruitage.**  
**1st Edition Monthly Magazine Ready.**  
 Telephone Schuyler 6850.

**Temple of Brotherhood, Inc.**

Carolyn Duke, Minister. Sun., 8; Wed., 2.  
 160 W. 73d St., Studio 1G.

**Temple of Light**

145 West 42nd St. (Third Floor).  
 William Charles Owens, Pastor. Sunday,  
 Tuesday, 8 P. M. Wed., Friday, 2 P. M.

**White Center, Inc.**

140 West 42nd St. (Third Floor).  
**LOUISA RIEMVIS, Pastor.**  
 Tuesday, 2 P. M.—Friday, 8 P. M.

**Universal Church** 2228 Broadway  
 (79th St.) Rm. 1  
**BEENE MORRISON, Message Service.**  
 Monday, Friday, 8 P. M. Sun., Wed., 2:30.

**Universal  
 Spiritual Church**

Beulah E. Thompson  
 George C. O. Haas, Ph. D. { Ministers  
 Services—Sundays, 8:15 P. M., at  
**HOTEL BILTMORE**  
 Subject: "Resurrection and Eternal Life"  
 Spirit Messages by Beulah E. Thompson.

**Spiritualist Church  
 OF Eternal Advancement**

228 W. 72D ST., N. Y., NEAR B'WAY  
 Services Sun., Tues., Thurs., 8:15 P. M.  
**Rev. A. G. HENSLEY** Pastor and  
 Lecturer  
 Message Bearer: **JAMES BALDERSON.**  
 Mrs. Gertrude Blumentfeld, Pres.  
 Affiliated G. A. S.  
 Memorial service Thursday evening, April  
 24th, for our arisen President, Mrs. Milton  
 Rathbun.

**LITTLE CEDAR SPIRITUALIST CHURCH**

109 West 72d Street, Room 308.  
**BEULAH M. HELMS, Pastor.**  
 Services Tues., Thurs., Sat., Sun., 8:30 P. M.  
 Wed. Afternoon, 2:30 P. M.  
**FLOWER SERVICE EVERY  
 SUNDAY EVENING, 8:30.**  
**LECTURE, MESSAGES and MUSIC.**  
 Easter Sunday: Service and Musical Program  
 Lecture: "The Son of Man Glorified."

**First Spiritualist Church**

Affiliated General Assembly Spiritualists.  
**ALPHA GABRIEL, Lecturer and Medium.**  
 Special Memorial Service  
 Sunday, April 20, at 8 P. M.  
 In memory of Harriet M. Rathbun  
 and Emma Helms.  
 Message Service Wednesday, 8 P. M.  
 30 West 72d Street.

A Memorial Service for Mr. Victor D. Sen-  
 bury will be held Friday, April 25th, at  
 8 P. M. Kindly bring flowers.

**FRANCES SEABURY**

1947 Broadway (Lincoln Arcade), Room 421.  
**MEETING DAILY, 8 P. M.**  
 Also Tuesday and Thursday, 2:30 P. M.

**Beacon Light CHURCH, INC.**

2228 B'way (79th), Rm. 3  
**HERMINE LEGER, Pastor.**  
 Sun., FRANK C. LANGDON will assist.  
 MESSAGE | Sun., Tues., Thurs., Fri., 8 P. M.  
 SERVICE | and Tuesday Afternoon, 2:30

**REV. CONRAD HAUSER, N. S. A.**  
 Spiritualist Church of Psychic Science,  
 320 West 77th St., New York City.  
**PUBLIC MEETINGS**  
 Sun., Tues., Friday Eve., 8; Wed., 2:30 P. M.  
**A MESSAGE TO EVERY ONE.**

**MARGARET WEBER** 2228 BROADWAY  
 (79th St.) Room 3  
 Minister of the Violet Spiritualist Church  
 MESSAGE | Sat.-Mon.-Wed., 8:00 P. M.  
 SERVICE | Wed.-Thurs.-Fri., 2:00 P. M.

**PROGRESSIVE SPIRITUALIST CHURCH.**  
 398 St. Nicholas Ave.,  
 1 Block West 9th Ave., "L," 120th St.  
 Tuesday, 8:30 P. M. Sunday, 3 to 5 P. M.  
**MARGARET FULTON WILLIAMS.**

**ROBERT HECTOR** 30 W. 72D ST.  
 ROOM 2  
 Message Service **SATURDAY**  
**TUES.-THURS. 8 P.M.**

**ELIZABETH MARKLEW** 110 West 42d  
 3d Floor  
**CHURCH OF SPIRITUALIST DOCTRINE.**  
 MESSAGE SERVICE Sat. & Thurs., 8 P.M.

**Katherine Clements** 1947 B'way  
 (66th), Rm. 504  
**WHITE ROSE SPIRITUALIST CHURCH**  
 MESSAGE | Sat., Sun., Thurs., 8 P. M.  
 SERVICE | Thurs. at 2:30 P. M.  
**NOTED CALIFORNIA MEDIUM**  
 Wed. and Fri. at 8 P. M.

**SPIRITUAL & ETHICAL SOCIETY**  
College Hall, HOTEL ASTOR, Sun., 3:30 P.M.  
MRS. HELEN WELLS of New York  
will take dictation from the Invisibles Teach-  
ers, followed by Question Box.  
**RECEPTION OF NEW MEMBERS.**

**UNIVERSAL CHURCH** 2228 B'way,  
79th St. Room  
**REENE MORRISON**  
Piano and banjo selections by Carmel Deros.  
**SUBJECTS**—Dynamic Force—How to De-  
velop and Direct the White Light Conscience  
within. For Health, Business, Happi-  
ness. Class forming (limited number),  
membership card obtained at this address  
or phone Riverside 5327.  
**MESSAGES** Mon., Fri., 8:15 P. M.—Prompt.  
**TO ALL** Sun., Wed., 2:30. Affil. I.A.S.

**Spiritualist Church of Communication**  
Affiliated with Gen'l Assembly Spiritualists,  
235 W. 109th St., near Broadway  
**WM. H. LAKE—PHENOMENA MEDIUM**  
Regular Church Services Sun., 8 P. M.  
Message and Dark Seance Tues., 8 P. M.

**CHURCH OF SPIRITUAL BARNUM**  
Affiliated General Assembly Spiritualists.  
Services Tuesday, 2:30 P. M., Dryden Room,  
100 W. 72d St. Trance Worker: Sarah W.  
Cushing, Pastor: Jennie E. Barrett, Ass't.

**PROF. PHILLIPS**, 324 W. 85d St., Apt. 17.  
Open developing class Monday, 8 P. M.  
Private interview by appointment,  
Susquehanna 3705.

**W. T. S.**  
Spiritual Psychic Progressive Thought Center  
Sun., 8 P. M.—Trance Address, Messages,  
**MRS. M. MANSELL** of England.  
Wed., 8 P. M.; Thurs., 3, 8 P. M., Messages.  
Earnest seekers welcome. 158 W. 106th St.

**L. RAMSAY**—Private Messages, Spiritual  
Healings, Physical and Mental Develop-  
ment. Daily Classes from 2 to 10 P. M.  
at 50 East 124th St. Ground Floor.  
**ALL WELCOME**

**MRS. J. BELSON**, Spiritualist Comforter.  
Meetings Wednesday evenings, 228 Broad-  
way, near 79th.

One publicity device, finally, remains to be noted which is self-explanatory:

### EVERY SPIRITUALIST SHOULD WEAR A RECOGNITION BADGE \*

You are not a sincere Spiritualist if ashamed to acknowledge that fact, and the easiest and simplest way of doing this is by wearing the Emblem of Spiritualism, three forms of which are shown here. The gold is beautifully engraved by hand and is relieved by the combination square of white and the circular band of black enamel, making one of the finest emblems ever produced. They should be worn by Spiritualists everywhere.



Solid Gold Maltese Cross, \$6.50

\* From *The Progressive Thinker*.

The center of the design represents a human face, the highest type of intelligence. The face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and lead out into the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature upon which progression is based.



Solid Gold Maltese  
Watch Charm, \$7.50



Solid Gold Badge  
Pin, \$2.25

This design is set in the center of the pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindness extended to others. As the sunflower turns its face toward the sun, so Spiritualism turns the face of humanity from darkness and superstition toward the Sunlight of Truth and Progression.



Solid Gold Ladies'  
Brooch, \$5.50



Small Badge  
Pin, 75¢



## MEMBERS

*Requirements for Admission to Fellowship*

In order to become a member of a Spiritualist church, the candidate applies, usually in writing, to the church board which at one of its regular meetings votes to admit him to fellowship or not. The N.S.A. in this connection states:

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have public services for acceptance of members and require all candidates to give public assent to belief in Spiritualism and to the principles<sup>36</sup> upon which it rests.

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches; and they seldom consider ecclesiastical topics, holding that these issues belong to past ages, and that other topics are of greater moment at the present hour.

And members in good standing, the N.S.A. continues,

are those who continue to keep inviolate their vows made during a fellowship service and who contribute to the financial support of the local churches. (*Census Report*.)

## PREVIOUS RELIGIOUS AFFILIATIONS OF CONVERTS

Spiritualism is basically a Protestant denomination though it contains many elements of Catholicism.<sup>37</sup> It originated in a Protestant country as a protest against the current faith which it thought it was completely rejecting but which, in reality, it still retained in good part. Spiritualism has always been strongest, for instance, in predominately Protestant

<sup>36</sup> The Progressive Spiritual Church requires the acceptance of a Confession of Faith rather than a Declaration of Principles. See *Census Report*.

<sup>37</sup> Spiritualism is listed among the Protestant faiths, for example, in *Protestantism in the United States* (New York, 1929), by Dr. Bass.

countries like the United States and England and weakest in countries where Protestantism is a negligible quantity, notably in such homes of Catholicism as Italy and Ireland—to take only European nations. This accounts to a great extent for the unequal distribution of Spiritualism throughout the world. We find therefore that the overwhelming majority of Spiritualists have been Protestants before their conversion.

The remainder of the converts to Spiritualism are former Catholics,<sup>38</sup> atheists, Jews, and members of Eastern faiths. The number of Catholic and Jewish converts though still insignificant has been slowly increasing, especially in the last decade. Witness the founding of the Catholic Spiritualist Guild and the Jewish Society for Psychical Research at London in 1929. Soon, perhaps, the Jewish Spiritualists may take their place alongside of the Jewish Scientists and Jewish Theosophists.

Like the members, most mediums are former Protestants. So far as I know there are no Spiritualist ministers (i.e., affiliated with church organizations) who were once Jews or Catholics, though there may be on very rare occasions free-lance and non-professional mediums at private séances of other than Protestant persuasion. Most of the foreign born American mediums come from England, Germany, Sweden and other Protestant countries; none from Italy or Russia.

As for the Spiritualist theologians—those psychical researchers directly affiliated with Spiritualism and constituting the majority of investigators—we find that the greater part of those who become interested in the scientific investigation of psychical phenomena are members of Protestant faiths and that most of these eventually become converted in lesser or greater degree. The few Jews, Catholics and atheists who develop enough interest in Spiritualism to study the happenings of the séance room are rarely converted; instead they very often turn out to be the most rabid type of anti-Spiritual-

<sup>38</sup> At Lily Dale I noticed a few children with medallions about their necks and I have been told of nuns and priests visiting the Dale, but whether as believers, observers, or scoffers, I do not know. Spiritualism is of course anathema to Catholic officialdom.

ist.<sup>39</sup> It is surprising how few *anti*-Spiritualists there are among the Protestant investigators.

Consider, furthermore, the Spiritualist writers mentioned in this book. Every one (with the exception of Doyle) originally belonged to some Protestant denomination. There are practically no Jews or Catholics among those who have contributed to the body of Spiritualist doctrine and literature, which is through and through, therefore, the product of former Protestants.

If we analyze the contributions of the various Protestant denominations in the United States to Spiritualism, we find that the largest number come from the Methodist church (all bodies).<sup>40</sup> One Spiritualist writer claims that it was quite natural that his faith should have appealed to the Methodists, for

Methodism taught that there was a double witness within one's consciousness, the witness or testimony of one's own spirit and the witness or testimony of the divine spirit as to personal acceptance, at the same instant of time.

Baptists come next in the number of converts supplied and account largely for the Southerners and the negroes in the movement. The Protestant Episcopal, Universalist and Unitarian churches are the next largest source of proselytes to Spiritualism. The large number of converts which Episcopalianism contributes is due first to the liberality of the Episcopal church and its hospitality to alien creeds, and secondly to the fact that Episcopalianism (especially in its ultra high Church wing) and Spiritualism are both genuine rivals of Roman Catholicism.

<sup>39</sup> The anti-Spiritualist, an important type of investigator, goes out of his way, devoting more of his time and energy than his general interests warrant, in order to crusade with fanatical zeal against Spiritualism. Exposing fraud becomes not an incident, but a career and life-work.

<sup>40</sup> It is true that the Baptist and Methodist sects are the largest Protestant bodies in the United States which is a good reason for their being the most prominent and generous "feeders" of Spiritualism, but there are other factors involved since these faiths (especially the Methodist) contribute a larger percentage of their total number than do the others, such as the Presbyterians, Lutherans, etc.

On its own part, Spiritualism is kindly disposed towards members of other faiths and extends a welcome hand to all. The N.S.A. remarks:

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denominations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men. (*Census Report.*)

The foregoing statement is an excellent example of Spiritualist tolerance which is true more in the promise, however, than in the observance. In practice we find that once a candidate has taken his fellowship vows he is supposed to have only one faith—Spiritualism. Any double allegiance, any infantile clinging to the skirt-tails of orthodoxy is frowned upon by Spiritualist officialdom. Indeed, the *sincere* acceptance of the Declaration of Principles would make straddling—the retaining of the old faith along with the new—difficult. There are many such half-converted members, nevertheless, especially among former Episcopalians. This is natural since clean-cut decisions cannot be expected of intellectually indulgent religionists.<sup>41</sup>

<sup>41</sup> The *History of Cassadaga* (see p. 292, this volume, for full reference) contains biographical material concerning a number of the pioneers in American Spiritualism. I shall list below every instance which pertains to their religious affiliation before conversion. These instances are relatively few and are not intended as statistics. They do indicate, however, the correct proportions of the Protestant sects which contributed to Spiritualism.

Mr. R. S. McCormick's father was a Catholic, his mother a Methodist. He had two brothers, and the three were all Methodist. Mr. McCormick was a lawyer and a judge. After being a Methodist for forty years, and "after having made a deep investigation of Spiritualism, he became a convert."

Mr. Lillie, referred to later in connection with Lily Dale, was a Methodist, as was Mr. Emerson, and Mr. Walter Howell. The Rev. Samuel Watson, Methodist minister, believed in the ministrations with angels, whom he regarded as identical with spirits. He became an avowed Spiritualist and was compelled to leave the Methodist ranks. (Mr. B. F. Austin—to take an illustration from our own day—was also expelled from a Methodist church

## RACE AND NATIONALITY

In the Spiritualist movement in the United States there is a predominance of white and native-born Americans. The minority races and nationalities, nevertheless, merit some attention.

Rosamond Dale Owen's *My Perilous Life in Palestine* contains an account of how Robert Dale Owen, her father, an important American publicist, reformer and politician as well as a pioneer Spiritualist, persuaded President Lincoln to emancipate the slaves. Whether this is true or not—and it is very likely a legend—the Spiritualists with their liberal ideas and their belief in the brotherhood of man were at that time very friendly to all minority and oppressed groups and intervened wherever possible in behalf of the negroes for which aid the latter were very grateful. The negroes and the Spiritualists, both very much on the defensive, made common cause and felt some sort of affinity, just as the Jews at the present time regard the negro much more tolerantly, perhaps, than do any other group.

To-day we find an imposing negro contingent in the movement in Rochester for his heretical teaching, i.e., espousing the cause of Spiritualism; he was then for a time pastor of the Plymouth Spiritual Church and at present is editor of *Reason* and a prominent lecturer.)

Mr. Dean, born 1818, a deacon and then an elder in the Methodist Episcopal church, left the ministry temporarily in 1854 when he was elected to Congress. He returned to it but shortly after left again, this time for the newspaper business. Here he remained for fifteen years. In 1876, at the age of 58, "he tested each of the phenomena connected with Spiritualism, became a convert and left the M. E. church to become a Spiritualist minister." (Mr. Pierre Keeler, one of the veterans of the movement and still alive and active to-day at Lily Dale, came from the M. E. church.)

Mr. Rouse was a Universalist minister; Mr. Rowe was a Universalist. Mr. Hull's father was a Deist, his mother a Universalist. Mrs. Hannah Stearn's mother was a Presbyterian, her father a Universalist; she married a Spiritualist, and was expelled from the Presbyterian church for having married a heretic.

Mr. Danban was a Baptist. The father of another pioneer (name not mentioned) was a strict Calvinist; Mr. Barrett was a Unitarian. Mr. Bond was a materialist, but when he was thirty-five, he became a Spiritualist because of the evidential material produced through the mediumship of his wife (pp. 192-240).

ment—for reasons many and various. But while the white Spiritualists welcome the negroes as members of the *church*, they do not fancy them in a more intimate and personal way, as members of the *churches*. Much the same situation obtains here as in other white men's churches to which the negroes belong. Even with the Spiritualists, then, the phrase—All men are brothers, must be amended to: All *white* men are brothers.

Negroes are very rarely present at the white services either as members of the congregation or as mediums, though this is more true of rural sections than of urban. For some reason or other, however, colored Spiritualists are extremely loyal to the Cause when it comes to the matter of conventions and the delegates turn out in number far greater than the total negro contingent or its position in the church justifies, all of which brings about a difficult situation. At one convention some years ago the white delegates protested against the presence of the colored ones in the same hotel with them and as a result the colored delegates aided by the white leaders decided to form a separate national organization. A prominent negro Spiritualist was chosen as a head but he passed to the spirit world shortly after. A little later, however, the National Colored Spiritualist Association of the United States was formed whose fifth annual convention was held in Detroit, Michigan, September 19-22, 1929. Negro delegates nevertheless still attended the conventions of the N.S.A. and still met with the same prejudice <sup>42</sup> up to and including the Detroit National Convention in October 1930. At that time the N.S.A. adopted the following by-laws:

<sup>42</sup> The circular advertising the 37th annual convention of the latter organization at Boston, Mass., in October, 1929, bore this note:

"The rules of the Hotel Statler will not permit colored delegates to the Banquet, or to its rooms. Colored delegates will be permitted to attend all sessions of the convention. For further particulars write to Mrs. Emma B. Kaine, etc."

This is the statement of the hotel officials and not the Spiritualists, it is true, but the attitude of the latter is not very different, judging from the occasions and places (such as at the Lily Dale services) where they are free to have as their guests whomever they wish.



Article V., Sec. 8. After the convention of 1930, neither the National Association nor any of its State Auxiliaries shall grant a charter to a local society made up, in whole or in part, of persons of Colored African descent.

Article VI., Sec. 4. After the convention of 1930, no person of Colored African descent shall be seated as a voting delegate in conventions of this Association.

Article VI., Sec. 15. After the convention of 1930, no society affiliated either directly or indirectly with the N.S.A., a majority of whose members belong to the Caucasian race, shall admit as a member a person of Colored African descent.

It will be remembered that this "illegal disenfranchising of the negro" was one of the chief causes of the withdrawal of the G.A.S. from the N.S.A.

Though I have found no direct statement concerning the relation of the negroes and the whites in the spirit world, I assume that the same segregation obtains there as here, unless all spirits become white-skinned upon arrival.

The relationship between the American Indian and the Spiritualists, though not important from the point of view of church organization or polity is very interesting in other respects, for they discover in each other a profound spiritual kinship and Indian Day at Lily Dale is observed religiously every year by Spiritualists and Indians alike.

To begin with, the Spiritualists claim that they have modeled their Spiritual healing service on that of the Indians, and there is indeed a strong resemblance between the Indian medicine man and the Spiritualist healer. Secondly, much of the actual healing effected by the latter is due to the aid of Indian healers in the spirit world; thirdly, since the Indians were the original inhabitants of this country, and since as inhabitants they tend to hover near the scenes of their earth life, Indian spirit guides are very accessible in the United States, making up the greatest number of guides and controls found there, and are always most anxious to be of assistance. Furthermore, the spirit world of the Spiritualists and that of the Indian have much in common, and of all conveniently available eschatologies the Indian more nearly approximates that of the Spiritualist than



any other. Finally, the Spiritualists often take kindly to a downtrodden, abject group—as they do to the negro—and the Indians, deprived of their lands and monies, sick in body and heart, and rapidly vanishing from the earth plane, readily awaken their sympathies.<sup>43</sup>

At public services, one notes a number of foreign born members, some apparently recent immigrants, most of whom hail from Germany and the Scandinavian countries, and messages in their native tongue are often given them. Indeed, there is a strong German group, publishing the *Inspirator*, a monthly, and holding services entirely in German; even at English services it is not at all uncommon to hear a medium suddenly “lapse” from poor English into good German.

#### SEX AND AGE

The majority of Spiritualists, especially those in attendance at the public and the accessible type of private service, are women, though all of the leaders are men and though the latter did all the pioneering and spade work for the Cause. Since, also, most mediums are women the movement possesses a feminized character, much more so than most of the orthodox faiths, but not so much as Theosophy or Christian Science.<sup>44</sup>

As for their age, most of the members are middle-aged or

<sup>43</sup> Of another minority group, the Jews, the Spiritualists are much less solicitous, principally because the moral issue is confused with the religious, and Spiritualism, fundamentally a Christian faith, finds the Jews entirely alien to itself. The statement: All men are brothers already amended to All white men are brothers must be further amended, in light of Spiritualist practice, to All Christian white men are brothers. There is another side, of course, to this lack of interest in the Jews. Of all religionists, the latter are perhaps the least other-worldly minded and hence are the most difficult to convert, especially to a faith strongly Protestant. The Jews when they are proselyted are more likely “to go the limit” and become Catholics. It is probably true, however, that in the United States the majority of Jewish apostates join no church at all, but become agnostics, ethical culturists, etc.

<sup>44</sup> The percentage of males per hundred females as reported by the N.S.A. is 61.7 (out of 41,233 members sex was not reported for 14,495); for the National Spiritual Alliance it is 59.6.

The Church of Christ, Scientist, reports 32.5 as the percentage males per hundred females, and the American Theosophical Society 53.6.

older. It has fewer young people than the orthodox faiths but more than Theosophy or Christian Science.<sup>45</sup>

#### STRATA AND TYPES

There are interesting distinctions among the Spiritualists. The overwhelming majority of them, whether church-goers or not, are drawn from the lower and middle intellectual, social and economic classes.<sup>46</sup> These are regarded as the common herd by the upper class, a small group of intellectual aristocrats composed of the first citizens of the land: business men, lawyers, doctors (apparently unaffected by the Spiritualist distaste for regular physicians and the belief in spiritual healing), teachers, professors, judges, members of Congress, physicists, writers. The upper class, many of whose members are investigators and psychical researchers, is a true leisure class, looking down upon the motley crowd who flock to promiscuous public services in haphazard fashion. For, these superior intelligences contemptuously remark, how can the crude, vulgar and fraudulent manifestations provided at such services compare with the subtle evidential material obtained at private séances where test conditions prevail, where a sincere and honest medium is the vehicle and where a select group of investigators are present as witnesses through special invitation?

Among the Spiritualists, regardless of the strata to which they belong, are found certain types. First, making up the rank and file, are the ordinary, everyday sort of men and women who toil, raise families and pay the taxes—in brief, the demos. They are conventional, solid folk who regarded objectively could not be distinguished from their neighbors. As a matter of fact, except for their belief in Spiritualism (and

<sup>45</sup> For census purposes, members of any church body are divided into those below thirteen and those above. The per cent under 13 reported by the N.S.A. is 1.5, for the National Spiritual Alliance it is 2.0.

The Church of Christ, Scientist, and the American Theosophical Society report no members under thirteen.

<sup>46</sup> A more detailed analysis using as specific material the audience at Mesage Service will be found on p. 203.

certain minor psychological differences that this implies) they are alike.

Next are found the cultists, the faddists who make a speciality of cult religions and movements, who go in for the 57 varieties of magical guidance and healing techniques that run riot in these states. In its early days, Spiritualism had a penchant for all those movements and groups which were outside the pale of orthodoxy and rebellious against social strictures and confinement,<sup>47</sup> while members of the latter reciprocated and lent Spiritualism a sympathetic ear. In the movement were found Utopians, Socialists, Feminists, Prohibitionists, Abolitionists. These reform movements no longer have the same appeal for Spiritualism largely because their lot has so improved that its comfort is no longer needed. And then Spiritualism itself is better organized and probably more respectable than it once was. It is better able to stand alone. Contemporary evidence of catholicity on the part of Spiritualists is not lacking, however. Belief in their own faith is often accompanied by a belief in one or more of the following: Unity, Yogada-ism, New Thought, Vegetarianism, Osteopathy, Chiropractic . . . ad infinitum. These cultists are externally very often like the first type just described.

Finally, there is a very small group of obviously unbalanced creatures who, dwelling in a mental twilight, are neither sane nor insane; they are merely "freaks." The lay populace, in Sunday Supplement fashion, thinks of them as being wild-eyed, long-haired creatures, and calls this picture to mind whenever the word Spiritualist is mentioned. But these poor deranged folk, to begin with, seldom look like their commonly accepted portrait, and secondly they make up only a fraction of the membership. You can no more tell a Spiritualist by his appearance than you can a Presbyterian or a Methodist.

<sup>47</sup> As one instance out of many, consider Giles B. Stebbins, an early Spiritualist (referred to in the *History of Cassadaga*) who wrote for the Anti-Slavery Standard and lectured against slavery, and did similar double service for Temperance and Woman Suffrage.

OFFICERS <sup>48</sup>

It should be pointed out at the start that many mediums do not have a "church." Furthermore, many of those who conduct services in the churches are not affiliated with any official Spiritualist body. These two classes of mediums therefore cannot be looked upon as ministers or officers although they perform the same functions unofficially. The following discussion is concerned almost entirely with mediums who are members of recognized Spiritualist organizations, though many remarks apply to free lance and private mediums as well.

Spiritualist officialdom is extremely simple. The ecclesiastical hierarchy of the N.S.A., the best organized body, has but four levels at its maximum degree of complexity: the medium or minister who is responsible to the board of his particular church; this board, in turn, is responsible to the President and Board of the State association, and, finally, the latter is under the nominal jurisdiction of the President and Board of the N.S.A. who represent the final word for a large number of the Spiritualists in the United States.<sup>49</sup> This maximum is not always realized, for a local church board or a State Association, or both, may be lacking.

Spiritually, the officers belong to one simple, uniform hierarchy. No one is higher than a medium and a lay member may be just as high. (The difference between a medium and a layman is a technical one—ability to serve as an instrument.) The church board and its President are higher only in an executive and legislative sense, not in a spiritual one. A valid distinction between officers that might be made is that between

<sup>48</sup> If it is difficult to estimate the number of Spiritualists in this country it is doubly difficult to gain any notion of the number of mediums. A very rough estimate of the number of officers is possible, but when it comes to the unaffiliated and the private mediums, to the lay mediums in home Developing Circles, and to all the varieties of spontaneous mediumship, no calculation is possible.

<sup>49</sup> The Progressive Spiritual Church reports that "the officers of this church consist of a supreme pastor, a board of trustees, a secretary and a treasurer, elected by the congregation of the mother church. Branch churches elect their own officers, but are subject to the constitution and by-laws of the Mother Church."

a developing or apprentice medium and a fully "matured" or master medium. Other distinctions that may suggest themselves, such as those between skillful and crude, and between genuine and fraudulent mediums are judgments of value and not descriptions of status levels in the church polity. In connection with the latter type of differentiation between officers the N.S.A. states:

The ministry includes three classes—ordained clergymen, who hold papers as such from the National Association; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination,<sup>50</sup> and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination. (The N.S.A. *Manual* lists a fourth class: healers.)

Candidates for ordination are recommended by the local societies over which they are to preside as pastors; they are ordained by a State Spiritualist association, when authorized by the president of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the State association or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of two years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted to fellowship. (*Census Report*.)<sup>51</sup>

Additional material bearing on this matter is found in an imaginary dialogue given in the *Manual*:

Is there any way of knowing who are the recognized sensitives in the Spiritualist ranks?

<sup>50</sup> Many of these ordinations are farces.

<sup>51</sup> The Progressive Spiritual Church reports: "Candidates for ordination to the ministry of this church may be of either sex, but must be of good moral character, well qualified in some phase of mediumship, and shall have successfully pursued a course of instruction in the spiritual interpretation of the Scriptures in a seminary maintained by the church for that purpose."

The National Spiritual Alliance reports nothing more concerning the requirements for entering the ministry than: "Though advocating education in all its branches, the Alliance does not require a college education for its ministers."

Yes. Each year the National and State Spiritualist Associations issue papers (diplomas or ordination certificates)<sup>52</sup> to Sensitives whom they believe to be qualified and worthy.

Can any one get these papers?

We grant such papers only after the applicant has undergone certain educational training and examination and has proven himself competent to receive and transmit communications from the Spirit World. Our Sensitives correspond to the clergy of denominational churches.

The methods of becoming a member of the Spiritualist priestcraft were once extraordinarily simple. One showed mediumistic powers, either out of a clear sky or after preparation and all-night vigils—and, lo, he was a Sensitive, and, if he wished, a Spiritualist "minister," for there was no church organization and he could set himself up in business without much ado. It is no longer quite so easy, as has just been indicated. There are now certain intellectual and educational requirements which those mediums who wish the protection of an officially recognized body must accept, a protection especially valuable and necessary in encounters with the law. In New York State, for instance, a law was passed in 1929 which requires mediums to be members of a religious body if they wish to be unmolested by the police. As time goes on, the number of unaffiliated, professional mediums will decrease, unless they wish to work in exceedingly subterranean fashion. (There will be always non-professional or lay mediums, of course, if only for use by the psychical researchers in séance work.)

Despite the high-sounding statements of the N.S.A., the requirements for entering the ministry are still of an elementary kind to correspond with the caliber of the candidates presenting themselves for ordination.

It is still very much easier to become a Spiritualist minister,

<sup>52</sup> Incidentally, the ordination certificates cost from 5 to 25 dollars (the latter is the regular N.S.A. fee). One of Houdini's detectives was ordained several times and bought the "charter" of a "church." See *Fortune-telling*, (full reference, p. 408).

with respect to meeting the formal requirements, than a minister of any other faith. The various Spiritualist societies are trying to raise the standards for admission to the ministry but to make great demands of the candidates, to ask for a college education, for instance, would sound the death-knell of the church organization. For professional mediums are conditioned by definite external and internal factors.<sup>53</sup> With few exceptions they come from the lower and middle social, economic and intellectual strata. A great number of those in the United States are foreign born (hailing from Germany, Great Britain and the Scandinavian countries) and some bear all the earmarks of the recent immigrant. It is interesting to observe that though the medium often comes of the same stratum as his audience (a crude, illiterate medium for a very credulous, ignorant audience and a cultivated, skilled medium for an intelligent one) he is sometimes above and frequently below the level of his flock. In this the medium differs from the orthodox minister who is either of the same stratum as his congregation or a higher one—he is never lower. As for the age of the medium, this is considerably lower than the average age of his audience as a rule.

Perhaps four-fifths of mediums are women. Spiritualism unlike the orthodox faiths and like other cult faiths, does not refuse to ordain women for the ministry, nay, it welcomes them. This is no more than just, in view of the sex of those who were so largely responsible for the movement.

The predominance of women in the ministry is due to several important reasons: mediumship develops more spontaneously among them than among men, it appeals to them more as a profession, they are more contented with the meager and precarious financial returns of mediumship, and finally they suffer fewer social disabilities by being a medium. Were women barred from the ministry Spiritualism as a public religion would be seriously handicapped, since for a time not enough male mediums could be developed, or even if developed, not

<sup>53</sup> See Chapter Nine for a complete discussion of this.



enough could be induced to enter the ministry—unless there was a change in the social and financial emoluments attached to the office of the pastor.<sup>54</sup>

Spiritualism ordains negroes to the ministry. Negro mediums and ministers (many of whom belong to the National Colored Spiritualist Association) are fairly numerous, but only as pastors of all-colored congregations, though on special occasions they may preside over a white audience such as at conventions or at a service where they are called from the audience to give a few messages.

A curious characteristic of Spiritualist ministers is their perambulatory quality. I am not referring here to the system found occasionally in the orthodox faiths of a single pastor serving a number of congregations, but to that one whereby many Spiritualist ministers, including the lesser lights as well as the celebrated mediums, tour the country for long periods of time. In winter the principal cities are visited and in summer the leading camps. And there are some mediums, like Horace Leaf and Arthur Ford, who take a leave of absence from their church to tour the world for a year or two.<sup>55</sup>

Setting aside ultimate standards and using as a yardstick of comparison the orthodox ministry we find that most Spiritualist ministers are as limited in intelligence as they are unlimited in ignorance. Nearly all of them are inferior in culture and intellectual force to even a very mediocre orthodox clergyman. Even the relatively elementary requirements of the N.S.A. prove formidable for some mediums,<sup>56</sup> though very

<sup>54</sup> Some idea of the financial returns of mediumship will be found on page 320 in discussing the earnings of Lily Dale mediums in 1929.

<sup>55</sup> In connection with the itineracy of mediums, the N.S.A. remarks: "The system of itinerant speakers serving a month or two is passing away and local ministers or mediums serving permanently are taking their place. Many local churches have called regular pastors, on yearly contracts." This is true but it is not to be constructed as meaning that the *touring* tendency of mediums is on the wane.

<sup>56</sup> The G.A.S., when seceding from the N.S.A., complained about the increasing hardship upon its workers desiring Ordination. "We have had considerable difficulties in the past in this respect and the restrictions have increased from year to year. While most of us are in thorough accord that candidates for ordination should be properly trained with sufficient educational qualifications, we believe, however, that there is a limit to what con-

much less in the way of knowledge and character is demanded of them than of the candidates for the orthodox ministry. Not only the raw material but the finished product of Spiritualist seminaries is of a poorer grade than that of the orthodox training schools. There are exceptions, certainly, in such men as Horace Leaf and Dr. George Haas Ph.D. (Columbia). Yet even they cannot be compared with outstanding orthodox churchmen.

The average medium, as a rule, may possess a smattering of politics and current events because he needs them in his message work, but he knows practically nothing of the history of civilization and ideas, nothing of the world of fiction and poetry and the other arts. Even the little he knows is not presented well. The quality of the medium's English is notoriously poor and is the cause of as much chagrin to some Spiritualists as it is of suffering to the outsiders. The leaders and officials of the movement are constantly pleading with mediums that they educate themselves. This inability to handle our language is due to the medium's illiteracy or foreign origin. A very loyal believer would be likely to attribute it, however, to the difficulties in transmitting spirit world messages.

Not only are the ministers provincial and little traveled in the physical and mental worlds at large, but they are woefully ignorant of Spiritualist history and literature. Not by the wildest effort of the imagination could any of them be described as scholarly. Most of them have gathered the philosophy of Spiritualism from attendance at other mediums services, from desultory reading—and that principally in current Spiritualist journals, from attendance at Development Classes, and from correspondence or home study courses of the Morris

stitutes educational qualifications, and we do object that these qualifications should be limited to certain individuals' personal conceptions of the knowledge of the philosophy and history of Spiritualism. . . . According to the National by-laws, the board may require a candidate to appear in person before their board for examination, which rule, if enforced, would incur great expense in travel and inconvenience, with the prospect of final rejection. The by-laws as they stand to-day leave our candidate open to every discrimination." (*Proclamation*, p. 7.)

Pratt Institute,<sup>57</sup> the Spiritualist seminary which represents the *sine qua non* of culture for most mediums. Few, however, have taken the residence course of the Institute.

If mediums are not systematic readers or students, neither are they systematic thinkers. Even among those who are sincere believers—and this includes many more than the lay public suspects or the anti-Spiritualist would have us believe—there are very few, if any, who attempt to take their faith and “think it out,” to make the Spiritualist philosophy consistent, to present a unified theology. This is left for the leaders and intellectuals of the movement, particularly the out and out Spiritualists among the psychical researchers.

Very few of the ministers have written anything of an expository character; the most some can boast of are occasional articles in the Spiritualist journals. Practically all of the contributions of mediums have come from the elect among them: D. D. Home, Stainton Moses, William Stead, Mrs. Longley, Hudson Tuttle, W. J. Colville, J. M. Peebles, Moses Hull, Emma Hardinge Britten, and, of course, A. J. Davis.

An important and conspicuous lack in Spiritualist ministers is *spirituality*, a certain loftiness, beauty and nobility of feeling and utterance, such as is found sometimes (though rarely, I admit) among orthodox ministers. “Beauty of soul,” an indefinable yet profoundly meaningful phrase, describes a quality of the possession of which, even in slight degree, few mediums can be accused. This is not necessarily a condemnation of

<sup>57</sup> Correspondence courses offered by individual mediums are also available as the following advertisement indicates:

#### PSYCHIC GIFTS

Every one a Potential Sensitive  
Develop under Expert Tuition  
Practical Correspondence Course  
For all forms of Psychic Unfoldment  
Under the direct supervision  
of

HORACE LEAF, F.R.G.S.

Write for Particulars

HORACE LEAF

(Address and telephone number are here given)  
from *Immortality*



their mediumistic abilities; it is merely a description of their culture and personality. Since mediumship is a power which any one, regardless of mentality and character may develop, as the Spiritualists constantly proclaim, since it is not a supernatural gift but a supernormal one based on the extension of perfectly normal qualities, perhaps mediums need not know more or be more. They are only instruments or vehicles for higher intelligences. What need is there for them to be lovers of humanity, to achieve spirituality, to master—like their colleagues in the orthodox faiths—an elaborate theology, to have any awareness of the realm of ideas, to speak fastidiously, movingly, coherently. They are only mouthpieces. Possessing a shrewd, rule-of-the-thumb understanding of human nature, to begin with, a medium needs to acquire only a very specialized and limited technique—getting in touch with departed spirits, and a slight acquaintance with Spiritualist terminology and principles. Everything else will come through practice, through “development,” through the efforts of the guides and spirits in the beyond.

The matter of social or class distinctions in the ministry as contrasted with ecclesiastical rank, is an interesting one. For there are plebeians and aristocrats among the mediums, just as there are among the believers. Platform mediums (those officiating at Public Services) are as a rule inferior in caliber and in status to private mediums, but represent with regard to ability only a difference of degree, not of kind. Eusapia Palladino, D. D. Home, and the others mentioned on a preceding page were members of the élite in the past; their places are occupied to-day by such famous artists of the séance room as Margery, the Schneider brothers, Mrs. Chenoweth, Mrs. Osborne Leonard. These virtuosi would scorn contact with the ordinary journeyman medium officiating at public services and would protest vehemently at being linked or even discussed in the same breath with them.

There are class distinctions within the group of platform mediums itself. Arthur Ford, for instance, who is primarily a public medium, will not fraternize with any of his colleagues, and reduces his contact with the institutional side of the move-

ment to a minimum. His lack of fraternal spirit is duplicated by other ministers. One of the most curious and yet very understandable characteristics of mediums in light of their personality make-up and the economics of their calling is their indifference to *esprit de corps*. In no other group, whether religious or secular, is there so much gossip, slander and jealousy. Each medium looks upon practically all the others, either as out and out frauds, as poorly developed instruments, or else as having insignificant, inadequate "nobodies" for guides in the spirit world. The attitude of the public towards them fosters this suspicion and antagonism, for each Spiritualist has his favorite medium and all the rest are either regarded with indifference or else dismissed with contempt as unworthy of admission to the priesthood.<sup>58</sup>

Some corroboration of the description of mediums just given, will be found in the following account of the foremost Spiritualist seminary in the United States.

#### SPIRITUALIST SEMINARY

The Morris Pratt Institute located in Whitewater, Wisconsin, a town of 4000 inhabitants, is the first and only permanent institution in the United States ever established under the auspices of Spiritualism. The description of the school, its function and courses of study, is taken from the annual catalogue (1929-30):

#### HISTORY

Morris Pratt Institute was established by the late Morris Pratt, a citizen of Whitewater, Wisconsin. Guided by the direction which came to him by invisible intelligences, he accumulated a small fortune, and as a memento of his gratitude, he erected the institute building, which, for a number of years, he used for séances and services in the interest of Spiritualism.

It was Mr. Pratt's conviction, growing out of his experience, that there should be a school under the auspices of Spiritualism which should be free from the religious prejudices and misconceptions that

<sup>58</sup> See also pp. 321-326 on Lily Dale mediums and Chapter Nine containing an analysis of the psychology of mediums together with some Credographs.

dominate the present institutions of learning. To make this idea a reality he deeded the entire building, with land upon which it stands, free from all encumbrances, to seven well-known and reliable Spiritualists, as trustees of the property.

Money was donated freely, and within ten months upwards of \$3,000 worth of improvements were made, putting the building in condition for immediate use. As it now stands, the entire structure is a modern one in all its details. Probably no school building in the state has more attractive furnishings or is more conveniently arranged.

### PRINCIPLES

The school is based on the following principles essential in all true education:

Development of mind for original thinking and high standards of living;

Freedom of thought and liberty of expression;—but in no case shall unkind personalities be indulged in, nor other systems of religion or philosophy be misrepresented nor immorality be taught, nor encouragement of disobedience towards the government and its laws be permitted;

Careful avoidance of sectarian intolerance;

Every possible encouragement for personal improvement;

No discrimination against one because of his ideas or lack of education;

Reason, experience, intuition, and revelations from the upper world the best teachers.

### ADVANTAGES OF THE SCHOOL

The school aims to give mediums, speakers, writers and thinkers adequate preparation for their chosen work. In this age of general enlightenment, there should not be allowed upon any platform, rudeness, ignorance, insipidity, illiteracy or unnecessary idiosyncrasies.

The Morris Pratt Institute, while seeking to be thorough in all its work, gives special attention to the study and development of mediumship. Older schools of different systems openly deny, sadly misunderstand, purposely misrepresent, or silently ignore the character and claims of Spiritualism.

## PSYCHIC CLASS

The Psychic Class is under the direction of the Principal. It is not for the curious or carping critic, neither is the claim made that we can make mediums. Nature endows certain individuals with certain psychical qualities which enable them to be used by spirits, to produce phenomena and communicate with mortals. All we can do is to study and apply the most favorable conditions for the development of the psychical and mediumistic gifts. PLEASE DO NOT COME TO MORRIS PRATT INSTITUTE WITH THE IDEA THAT WE HAVE SOME MAGICAL FORMULA FOR THE MAKING OF MEDIUMS.<sup>59</sup>

## CORRESPONDENCE COURSES

The Institute under the auspices of the N. S. A. gives correspondence courses in the History, Science, Philosophy and Religion of Modern Spiritualism.<sup>60</sup>

<sup>59</sup> Capitalized in the original.

<sup>60</sup> SUBJECTS FOR GENERAL COURSE  
(26 Weeks)

## HISTORICAL:

I. Events Leading up to the Birth of Modern Spiritualism. II. The Fox Family and the Hydesville Rappings. III. Brief History of Modern Spiritualism.

## SCIENTIFIC:

IV. The Phenomena of Spiritualism. V. Mediumship and Psychical Susceptibility. VI. Various Methods of Developing Mediumship. VII. The Psychology of Entrancement. VIII. A Study of Test Mediumship. IX. Telepathy—Its Scope and Limitations. X. Laws Governing Physical Manifestations. XI. Hints as to How Some of the Phenomena Are Produced.

## PHILOSOPHICAL:

XII. The God Idea. XIII. Creation in the Light of Science and the Spiritualistic Philosophy. XIV. Man in the Light of the Spiritualistic Philosophy. XV. The Purpose of Life as Interpreted by Spiritualism. XVI. Man's Duty to Himself and His Neighbor.

## RELIGIOUS:

XVII. Religion—What It is, and Why Human Beings Need It. XVIII. Death in the Light of the Spiritualistic Philosophy. XIX. What we have Learned About Life After Death. XX. The Attitude of Spiritualists towards Jesus. XXI. The Doctrine of Vicarious Atonement. XXII. Personal Responsibility. XXIII. Sin and Its Consequences. XXIV. Heaven



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## SERVICES OF SPIRITUALISM AS A CHURCH ORGANIZATION

The N.S.A. *Manual*<sup>61</sup> provides a regular ritual for use at Marriages, Baptisms, Funerals, and Admission to Fellowship services, examples of which follow:<sup>62</sup>

and Hell. XXV. Evil Spirits and Obsession. XXVI. The Bible and Spirit Communication.

## SUBJECTS FOR ADVANCED COURSE

(30 Weeks)

### MEDIUMSHIP:

I. Mediumship and Self-realization. II. Bodily and Mental States—Their Effect upon Mediumship. III. Clairvoyance—Its Nature and Powers. IV. Psychometry and Prophecy. V. Magnetic, Suggestive, Spirit and Spiritual Healing. VI. Transfiguration and Materialization.

### EVOLUTION AND NATURE OF THE UNIVERSE:

VII. Astronomy. VIII. Geology. IX. Physics and Chemistry. X. Growth of Modern Knowledge. XI. Anthropology. XII. Special Creation or Evolution. XIII. Natural Selection. XIV. Embryology and Distribution. XV. Man's Place in Nature. XVI. Evolution and Spiritualism.

### COMPARATIVE RELIGION:

XVII. Religions of Ancient Egypt. XVIII. The Religions of India. XIX. The Religions of the Chinese. XX. The Religions of Greece and Rome. XXI. Mohammedanism. XXII. Christianity. XXIII. The Place of Modern Spiritualism among the World's Religions.

### THE BIBLE IN THE LIGHT OF MODERN SCHOLARSHIP:

XXIV. The Place of the Christian Bible among the Sacred Literature of the World. XXV. The Real Origin of the Pentateuch. XXVI. Origin of the Historical and Prophetic Books of the Bible. XXVII. The Gospels: Their Origin and Character. XXVIII. The Epistles of Paul and Others. XXIX. Apocryphal and Excluded Literature. XXX. Giving the Bible to the People.

<sup>61</sup> *Spiritualist Manual* issued by the National Spiritualist Association of the United States (A Religious Body), Revision of July, 1928, Washington, D. C. The Prefatory Note reads: "This Manual is designed to be a Handbook for Ministers, Speakers and Students, but its use is discretionary with them. It is hoped that Spiritualists generally will find it helpful in presenting the teachings of Spiritualism; and that in sections of our country where there are few Spiritualists, and no Mediums or Speakers, it will be an aid to willing workers in holding regular meetings and other services, exclusive of marriage."

<sup>62</sup> The *Manual* contains other types of services which though interesting in themselves are not employed often enough to merit consideration here. These are: Patriotic Service, Gratitude Day Service, Anniversary Service of Modern Spiritualism.

I. BURIAL SERVICE FOR GENERAL PURPOSES <sup>63</sup>

NOTE: Insert Music or Singing where desired.  
Selected Poem.

*Address*

The question propounded by Job, "If a man die shall he live again?" has been asked by millions since his day. It has been an absorbing thought all down the ages, and even to-day the question to many minds remains unanswered. Some persons still assert that the death of the body ends all; but the consensus of opinion is that there is a celestial as well as a terrestrial life, that throughout the illimitable space there are places inhabited by intelligent, spiritual beings, who once lived on earth in mortal form as we now live.

Jesus said: "In my Father's house there are many mansions." It certainly is logical to conclude that mansions in the skies, like mansions on earth, are intended to be occupied. It also seems reasonable to believe that the spirits of mankind, retaining their mental and soul attributes, as well as their individuality, pass on to live in homes or mansions suited to their various spiritual conditons. . . .

The glorious life of the higher sphere lies beyond us, but attainable by all of earth's children. What a sweet and profound consolation, that in the economy of the universe not one soul is doomed to endless suffering! Let us rejoice that immortality and eternal progress are the birthright of every one of the human family. Let us be glad that we can read with understanding the philosophy which lies behind the decree of nature as manifested in the flight of the spirit from this prison-house of clay. Let us bear with patience the temporary separation, with the assurance of a happy reunion in the not far distant future, when we can all sing with joy: "O Grave, where is thy victory; O Death, where is thy sting?"

*Invocation*

Infinite God, Wisdom and Love Divine, to Thee we turn at this hour. Our human weakness turns to Thine infinite strength; our human sorrow to Thine infinite tenderness. We ask that these Thy children, who are suffering the pain of separation in the transition <sup>64</sup> of the beloved spirit from this tenement of clay, may find sweet consolation and sustaining power in the glorious fact that Thou hast

<sup>63</sup> *Manual*, pp. 77-80.

<sup>64</sup> The Spiritualists label their obituary column: Transition Notices.

not put an impassable gulf between them and their arisen one. We thank Thee, O Infinite Spirit, that in accordance with Thy beneficent laws, souls incarnate and decarnate [sic] may exchange intelligent thought, and whisper to each other, across the border-line, their words of love and cheer. O Ministering Angels, we know that you gladly bestow your watchful care and guidance and instruction upon every willing spirit from the very time it leaves the body, and we would express to you our deep gratitude for all your affectionate ministrations to this recent arrival in the spirit world. Dispel the gloom which may linger around the house of mourning and protect those who are still left in the mortal form against all evil influences. In your wisdom, visit them with your spiritual radiance and quicken their aspirations for things divine. Help them to realize the comforting truth of the re-union of kindred souls in the spirit realm. Inspire them to stand faithful to the truth, so that when their time for departure arrives, they may be greeted by the smiling faces of loved ones gone before and be crowned by gentle hands with the halo of peace. Amen.

#### *Committal Service*

Now we commit this discarded body to be resolved to earth again. Like the broken vase which sets free the perfume of the pent-up rose leaves, so this broken body has released the spirit, which shall never return to it again. This body has served its purpose, it can serve that purpose no more. Earth to earth, dust to dust, ashes to ashes! Amen.

#### *Benediction*

May blessed angels go with you to your homes. May they lift the shadows from your souls and dispel every sorrow from your hearts. May you all live in such a way as to gain the approbation of a good conscience. May peace abide with you and the light of truth ever illumine your souls. Amen! <sup>65</sup>

<sup>65</sup> *Manual*, pp. 81-84.

2. BURIAL SERVICE FOR A CHILD <sup>66</sup>

(Bible Reading, Address, Prayer and Committal Service Omitted)

*Committal Service for Lyceum Scholars*

NOTE: The committal service immediately above may be dispensed with, when the Lyceum Scholars attend the funeral of one of their members, and substitute the following:

*Minister:* Dust to dust.

*Scholars:* Even so—dust to dust.

*Minister:* Where is our missing friend?

*Scholars:* Not here in the casket, but arisen.

*Minister:* Our friend now dwells in a better land.

*Scholars:* Whither we shall go, sooner or later.

*Minister:* Then let us say, Farewell, a short farewell. (Drops flowers on casket.)

*Scholars:* Tenderly, lovingly, hopefully. (Each drops flower on casket.)

*Minister:* Farewell, farewell, little friend, peace be with thee; blessings crown thee.

*Scholars:* Farewell, dear friend; spirit loved ones take charge of thee; angels guide thee into light and wisdom.

*All.* Return to us often, O Beloved Spirit, through the open doorway, until we shall all be re-united in that land where the day endureth forever and sad parting comes no more.

<sup>66</sup> A Spiritualist funeral which I witnessed at Lily Dale did not differ especially from other types.

The Spiritualist eschatology is put to severe test at a funeral and much doubting and heart-searching goes on during the service. At every funeral the Spiritualist cleans house. This may have been one reason for the subdued air of the mourners at the funeral which I observed.

There was little evidence of grief except on the part of close kin and in general it appeared that the mourners felt that the deceased, an old lady, was still with them, but since the transition from an earthly to a spiritual plane which she was undergoing was a profound one, they had gathered here out of homage to her and out of respect to the importance of the event. It was almost as if they had come to wish her "a pleasant trip across" and "until we meet again" as she embarked for a long and arduous journey to a strange, far-off land, a journey that her well-wishers would themselves make sooner or later.

3. MARRIAGE SERVICE <sup>67</sup>

NOTE 1: All persons qualified in accordance with the laws of the U.S.A. to perform the marriage service should inform themselves regarding state and municipal laws, where they are called upon to officiate, and comply with them, thereby assuring the legality of the marriage.

NOTE 2: The N.S.A. (by a Commission or by Ordination Sanction of the Board of Trustees) is the only body competent under the laws of the N.S.A. to ordain ministers of the Gospel of Spiritualism. State associations can only nominate or recommend persons for ordination.

(The Spiritualist marriage service resembles the conventional ones and need not be reproduced here. The minister points out, among other things, that woman is the equal of man, the disabilities under which married women labored having been removed by law; that man and woman are counterparts necessary to each other, so that by giving woman her full freedom both sexes are benefited. He requires the bride and groom to acknowledge their willingness to live together in the holy bonds of wedlock, until mortal death or *just cause* part them, and ends by saying:

"May the blessings of the angel world rest upon you both, may peace, plenty and happiness be your earthly portions; but above all things, may you under all circumstances have the courage to do right, the strength to resist wrong and the ever-present consciousness of requited love. Amen!")

4. SERVICE OF NAMING CHILDREN <sup>68</sup>*Invocation*

Angels of light and love, draw nigh at this time and shed upon this child the protecting power of your magnetic auras. Let no unholy thing, no unholy influences, at this hour come between this innocent young life and the influx of spiritual grace and strength. In your wisdom, select for this child a bright guardian angel, to be through life an inspiration for good and a warning against evil and error. Should great sorrow, strong temptation, or keen suffering come upon him (or her) in later life, strengthen and sustain him (or her) by your powerful presence. Guide him (or her) into the

<sup>67</sup> *Manual*, pp. 71-73.

<sup>68</sup> *Manual*, pp. 69-70.

paths of rectitude and honor; and help him (or her) to win the victory at all times over every destructive force. Amen.

### *Address*

. . . How sweet the prattle of childhood, like the murmur of the laughing brook. Thy breath is as fragrant as the air of the morning, for thou art one of the newest and fairest flowers in the garden of soul life. Indeed thou art an angel in embryo. Earth is not thy permanent home, only the station from which thou beginnest thy never ending flight through countless zones in the world beyond. . . .

With these most serious thoughts in mind, and in accordance with the spirit, and the truths of Modern Spiritualism, we are about to consecrate this child to the love and service of humanity, and the angel world. In their tiny hands the children hold the future and that will be good or evil, as they shall make it. . . .

### *Naming the Child*

The minister places flowers in the child's hand and repeats its name and says:

In the knowledge, fellowship and grandeur of the Gospel of Spiritualism, we consecrate thee to the Giver of all good gifts, to the service of the angel world, to humanity and to truth, forever.

## 5. SERVICE OF ADMISSION TO FELLOWSHIP<sup>69</sup>

NOTE: After inviting the candidates to come before or upon the platform, the minister, or in his absence the proper officer of the church or society, may thus address them:

### *Address by Minister or Church Officer*

. . . This church (or society) imposes no heavy tasks upon any one. Its yoke is easy and its burden is light. The essentials of a religious life and character, the principles of charity and the spirit of harmonious conduct are particularly emphasized by us. Before you can be admitted into full fellowship, I must ask you a few questions to which your assent is required.

<sup>69</sup> *Manual*, pp. 67-68.

*Questions*

1. Have you tested to the satisfaction of your own mind the sublime truth of spirit communion and accepted it as a means for the upliftment of mankind?
2. Do you promise, in so far as it lies in your power, to conform to your highest conception of right, morality, and honor?
3. Will you aid and assist your worthy poor and suffering fellowmen by supplying their physical needs, so far as you can without injury to yourself or family, and by giving them such spiritual consolation as may be yours to impart whenever proper opportunity offers?
4. Will you cheerfully contribute your just and rightful share toward the support of this church (or society), and do all that you can, reasonably, to promote harmony among its friends and members and to make its influence a source of good to this community?
5. Do you affirm your acceptance of, and belief in, the Declaration of Principles of the National Spiritualist Association, and do you promise to obey all the rules and regulations enjoined by the Constitution and By-Laws of said association, of our State Association, and of this church (or society)?

NOTE: Having received due assent to these questions, the minister or church officer will address the candidates as follows:

*Address by Minister or Church Officer*

I now extend to you the right hand of fellowship and cordially welcome you into the membership of this church (or society). . . . Be ever on the alert to do good that heaven may be your portion even while you yet remain on earth. Be faithful to duty, true to your trusts and loyal to truth. Be kind even to those who may oppose you or be unkind to you, for kindness is divinity applied to the lives of men. Be just in all your dealings with your fellowmen and sincere in all your words. Seek ever the paths of righteousness, and the riches of the spiritual kingdom will always be open unto you.



## CHAPTER FIVE

### SPIRITUALISM AS A PRACTICING RELIGION

#### WHERE PUBLIC SERVICES ARE HELD: SPIRITUALIST CHURCHES

SPIRITUALIST services are of two main types—public and private, each of which has many lesser varieties. The services themselves will be considered a little later on. Here we are concerned with the churches or “temples” where the Public Services usually, and even private services occasionally, are held.

I have never seen or heard of any Spiritualist church which bore any resemblance to edifices of other faiths. Spiritualists, perhaps, would like to have the funds with which to build real churches, but they suffer their lack in silence.<sup>1</sup> Still they would probably object to the orthodox variety with its characteristic architecture for no other reason than that it is a product of orthodoxy and against all things orthodox they have set their hearts forever.<sup>2</sup> They might further proclaim that Spiritualism is a science, or at least a scientific religion, which needs not religious edifices and the incidental apparatus and paraphernalia, but only lecture halls, blackboards and pointers. (Assembly Hall at Lily Dale is a good illustration of this point.

<sup>1</sup> Of the 611 churches included in the *Census Report* of 1926, only 94 reported on the value of their church property. The total sum returned was \$1,384,156. Of the 550 churches noted in Hartman's *Psychic Directory* (1930) only 18 are listed as owning their own property.

<sup>2</sup> I have been informed by Dr. W. F. Prince that Spiritualist churches resembling ordinary ones are to be found in San Bernardino, California; Philadelphia (bought from one of the denominations); and in Brooklyn. He states, furthermore, “There was a Spiritual Temple (not ordinary church architecture) in Boston which cost \$250,000 and would cost \$600,000 now. It has long been a movie theater, but still the beautifully carved name ‘First Spiritual Temple’ is to be seen in stone over the entrance.”

of view.) Yet they are not consistent here, as we shall soon see, and I am afraid it is the impoverished state of the church treasury and nothing else which makes them content with wooden folding chairs.

Let us take up first the founding of a Spiritualist church. Such a house of worship comes into existence when a dwelling, duly contracted for, and regardless of its original purpose, is given one of the infinite number and names which will henceforth indicate that it is the home of Spiritualism. One of the most curious aspects of Spiritualist churches is their names. Of the 550 listed in Hartman's *Psychic Directory* (1930) it is difficult to find duplications of names with the exception of those of the numerical type, such as First Spiritualist Church, Second, etc., and this in only fifty or sixty instances. Every possible permutation and combination is employed so that each church marks itself off from the orthodox churches, the primary source of competition, and also from other Spiritualist churches, the secondary source.

Names are important for publicity purposes, since the churches—so many of which are unaffiliated—are designed to further first the cause of the particular church (really the minister) and second the cause of Spiritualism. Incidentally, it should be noted that the names sometimes incorporate the various principles of the Spiritualist creed. One who had no previous knowledge of Spiritualism could learn some of the distinctive tenets by running his eye down the list of churches:

Spiritualist Church of Divine Light	Spiritualist Church of Natural Science
Unity Spiritualist Church	Spiritualist Church of Sacred Science
Hope Spiritualist Church	Church of Spiritual Promotion and Harmony
Helping Hand Spiritualist Church	Lincoln Spiritual Church of Silence
Hand in Hand Spiritualist Church	Light More Light Spiritual Church Society
Church of the Living Spirit	St. Matthew Spiritualist Church of Divine Truth and Science
Spiritual Church of Advanced Thought	
Four Leaf Clover Spiritualist Church	

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The Angel Messengers Spiritual Church	Spiritual Church of Welcome Church of the Spirit
Christ Spiritualist Church	Spiritual Temple of the Living God
Spiritual Science Church	Free Will Spiritual Alliance
Golden Rule Church	Biblical Spiritualist Church
Church of Revelation	Spiritual Unfoldment Church
Church of Universal Truth	Church of Spiritual Development
Fifth Church of Soul Scientists	
Spirit Communion Church	

After a church has been named, the next step is to dedicate it to the Cause. This requires a special ceremony. It is quite an event for a medium who has been struggling alone under his own name to blossom out suddenly as the pastor of a church. For example:

**SPIRITUALIST.**

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♣ Dedication—Sun., May 4, 8:30 ♣

**Spiritualist Church**  
**Universal Brotherhood**

146 WEST 73RD STREET  
 Special Program — All Welcome  
**ROBERT HECTOR—Medium**  
 (FORMERLY 30 WEST 72ND ST.)

♣ Message Service Sun.—Tues. 8 P.M. ♣  
 Thurs.—Sat.

Such a hallowing ceremony, then, brings into existence a church, though the latter in private life may have been nothing more than a large room in the basement of a brownstone front, behind or above which the medium and perhaps his family may live. Or else it is the parlor of the medium's home in an apartment house. The pastors of Spiritualist churches housed in fashionable hotels, and the well-to-do and popular mediums who may live in hotels or have pretentious private offices for consultations, are among the first ones to poke fun at the abodes of their colleagues and brothers in humbler circumstances.

<sup>3</sup> *Religious Notices*, New York Sun, May 3, 1929. This advertisement is to be compared with another of the same medium found on p. 165.

More than one Spiritualist church is often found in the same building. A few even make use of the same church rooms (really *room*) holding services on separate days. The churches migrate and interchange homes a great deal during the season, and appear and disappear from the scene without the slightest warning. No list of addresses will hold good for more than a month; rarely is a church found at the same place year after year.<sup>4</sup>

A few Spiritualist organizations and churches with large and well-to-do congregations hold services in auditoriums or reception rooms, the most imposing kind of church rooms which Spiritualism can muster. This is especially true in large cities. In New York City, for instance, the First Spiritualist Church during 1928-29 held its Sunday night services in one of Carnegie Hall's smaller auditoriums called the Chapter Room, though the other services of the same church, offered on Tuesday and Friday evenings, on Monday and Tuesday afternoons, and on Sunday morning (Children's Lyceum or Sunday School) were held in the rear of the basement at 30 West 72nd Street. The Universal Spiritual Church during 1929-30 held its Sunday night services (there were no other Public Services) in the Hotel Biltmore.<sup>5</sup> The Spiritual and Ethical Society held its

<sup>4</sup> During the month of December, 1929, the Church of Spiritual Harmony, the Little Cedar Spiritualist Church, the First and the Third Spiritualist Church, the Divine Science Spiritualist Church (to say nothing of a Jewish Science Society and an Astral Chapter—apparently a Theosophical society of some kind) were all housed in the same building at 100 West 72nd Street, New York City. According to an advertisement appearing in the *New York Sun*, of March 15, 1930, the Beacon Light Church and a medium, Margaret Weber, used rooms 3 and 5 respectively of 2228 Broadway, while another medium, Mrs. Belson, used either one of these rooms or another at the same address. Frances Seabury, medium, and the White Rose Spiritualist Church (December address: 2228 Broadway) used room 421 and 504 respectively at 1947 Broadway. Mr. Hector, a medium, the Spiritualist Church of Divine Guidance, and the Christian Spiritual Church, used rooms 2, "front" and 1 respectively of 30 West 72nd Street. This address during the season of 1928-29 was the home of the First Spiritualist Church and a Theosophical organization. The third floor of 140 West 42nd during March, 1930, was used by the Temple of Light, White Center, Inc., and the Church of Spiritualist Doctrine.

<sup>5</sup> Mr. John McEntee Bowman (now deceased), head of the Bowman-Biltmore Hotels Corporation, was a Spiritualist and founded the church in 1925.

Sunday afternoon services during the same year in College Hall, Hotel Astor. A Spiritualist society in Buffalo held its services in one of the large reception rooms of the Statler Hotel.

The chief cause of the absence of special edifices in Spiritualism is the lack of money. Then, too, until very recently mediums were legally classed with fortune tellers and the police were wont to swoop down on a medium and put him out of business. Mobility was a *sine qua non* at such times and temporary quarters the inevitable consequence. There is another reason why mobility was and still is desirable—the minister's frequent inability to pay his rent and to meet other bills occasioned by a falling off in fees obtained at séances and in free-will offerings collected at Public Services. As Spiritualism is recognized as a religion more and more, and mediums legally regarded as officers of this religion, some of the factors mentioned will play a less prominent part and stability of residence will be possible to a certain extent. But Spiritualism will not boast for a long time of anything comparable to the edifices of the orthodox faiths, or of Christian Science.

Let us turn now to the interior of the churches. A few rooms and halls are treated to some extent as churches. Pictures of Christ, and other pictures with various religious motifs, a dais made to simulate an altar, a lectern (Universal Spiritual Church), incense—all of these are sometimes found, though rarely in combination.<sup>6</sup>

A great many churches, if not the majority of them, are presented simply as lecture halls and auditoriums for an ostensibly non-religious, even scientific demonstration. Yet practically every service, as we shall see, regardless of the secular surroundings and the superficial overtones of the classroom or the laboratory, is essentially religious. The secular character of the churches is due in considerable measure to the lack of money and the consequent absence of permanent residences.

<sup>6</sup> In one of these churches, a charter granted to it by a parent organization bore the date 74, meaning 74 years since the birth of Spiritualism.

Flowers play an important rôle in Spiritualism and indeed its emblem is the Sunflower. Flowers abound at most Public Services, provided not by the church itself, but by members of the congregation. It is for the congregation's interest to do so, for the spirits like flowers and the latter help conditions necessary for establishing contact with the beyond.

#### PUBLIC SERVICES—WHEN HELD

It is very important to distinguish at this point between Public Services and Private Services (Séances). Public Services are advertised, are open to the general public without question, are supported by free-will offerings, and are attended by relatively large groups. Furthermore, messages are delivered only to a limited number, depending on the size of the audience and the time at the disposal of the medium, and are nearly always brief and general. Private services differ greatly in all these respects.

Public services represent the principal type of religious experience for the Spiritualists and will be discussed first.

Public services usually go by the name of Message Services and are thus advertised. Sometimes the service may be called a Healing Service or a Flower Service. But no matter what the name, what the occasion, where the service is held, messages from departed spirits are always involved at one point or another as the chief element of the ritual. (This is, of course, also true of private services.)

Public services are held anywhere from one or two to six or seven times a week (sometimes more often—as when mediums hold two and three services in one day), in about 107 churches in New York City, 62 in Chicago, 31 in Philadelphia, 21 in Boston, to say nothing of the 400 churches in smaller cities and towns all over the United States. The average church holds three to five services a week ten months a year. Though services are held every day, Sunday is particularly favored, while Saturday and Monday are least popular.

Spiritualist services are held most often in the evening, and to a lesser extent in the afternoon, but morning services, with

the exception of the Lyceum Service (Sunday School), are almost unheard of—at least in urban centers.

The frequency of the services and the times at which they are held deserve a few words.

Regarded from the minister's point of view, very frequent services are necessary in order to provide a large "turnover." With church rooms of limited capacity, with a small attendance and with meager free-will offerings, the only way of increasing the revenue is by having more services. So far as the congregation is concerned, frequent services are important in order to allow a varied choice of times for attendance.

The week-day afternoon services are attended nearly entirely by women who steal away from humdrum domestic tasks for a message or two. Services are held on Sunday evening rather than morning or afternoon for several reasons: to indicate divergence from orthodoxy, to offer a services at times when there are no orthodox ones—thus avoiding direct competition, to allow Spiritualists to arise late and attend to household and personal matters on their only free day in the week. But the main reason for a Sunday evening service is that the Spiritualists regard it not simply as a religious ceremonial but as a lecture and, most of all as a social occasion or function which mitigates the week's toil and stress.

#### PUBLIC SERVICES—SIZE AND MAKE-UP OF AUDIENCE

The size of the audience depends upon the popularity of the medium and the place in which the service is held. In cities like New York the average audience, whether at week-day or Sunday services, consists of from fifteen to thirty-five persons. Some churches, like the Universal Spiritual Church, have groups of about seventy-five, but this is true only of Sunday evening services. During the season 1928-29 the First Spiritualist Church had an audience ranging in size from 250 to 400 persons on its Sunday night services which were held in the Chapter Room of Carnegie Hall. At that time it had as its pastor one of the most popular of present-day American mediums, the Rev. Arthur Ford. The latter resigned, how-



ever, in the spring of 1929 and during the season 1929-30 the services at Carnegie Hall were discontinued and the First Spiritualist Church, in popularity and membership, is but a shadow of its former self.

Most services are attended by not more than twenty to twenty-five persons. It is upon congregations of such size that mediums depend, firstly to bring in a substantial portion of their livelihood, and secondly—and what is more important—to advertise themselves and their skill so cunningly and irresistibly that the members of the audience will be tempted to come around for private consultations which yield the largest portion of the income. At a public service the believer *hopes* for a glimpse of the beyond; at a private he *expects* a long, full look.

The audience consists nearly entirely of women. Women predominate at most religious services, but at Spiritualist services, the preponderance is overwhelming; there will be found perhaps five and often more women to every man. The photographs of Spiritualist groups found elsewhere in this volume will bear this out, though my estimates are based on a great many services of all kinds.<sup>7</sup> A very large proportion of the women at public services are widows, spinsters and divorcées. As for their ages, hazarding a guess, I should say that at any given meeting, of ten women one is thirty-five or under, four are between thirty-five and fifty, and five are between fifty and seventy-five, with more near the higher figure than the lower. The few men present are middle-aged and older, though occasionally one finds a young man, often an apprentice medium, or even a child (accompanying an adult) in the audience.

Analyzing audiences from the point of view of the social, economic and intellectual strata to which the members belong—again a hazardous undertaking, I should estimate that the lower class make up about 60 per cent of the average Message Service audience, the middle class about 35 per cent and the

<sup>7</sup> At the Universal Spiritual Church, for instance, on a Sunday evening in April, 1930, there was an audience of sixty-six; five were men, and of these two were ushers who collected the donations.

*This has definitely changed.*

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upper about 5 per cent. The following table offers arbitrary definitions of these strata:

Lower: very slight degree of financial security, little culture or refinement, a public school education or less, mostly less.

Middle: fair degree of financial security, some culture and refinement ("gentility"), a high school education or the equivalent.

Upper: complete financial security, considerable culture and refinement ("breeding"), a college education or the equivalent, and perhaps much more in actual intelligence and sophistication.

These percentages will not apply entirely to the congregation of the more firmly established and the more fashionable Spiritualist churches which, however, are few and far between.

It is perhaps necessary to point out that the audience at public services is composed of individuals who are in appearance normal, prosaic and ordinary in every respect. I have met with very few "freaks" in Spiritualism, whether at services or socially.

Audiences at Message Services contain many new faces at each meeting, new not only to the particular church attended but to Spiritualism itself, though the former class is probably larger than the latter. A minister or church member upon noting an unfamiliar face in the audience will invariably assume that the stranger is entirely or almost entirely ignorant of Spiritualist beliefs and practices. Most mediums make an especial point of delivering a message to these newcomers—if the latter seem "easy," that is, in need and not too skeptical.

Spiritualism has more transients, at least at Message Services, than almost any other faith. For any given Spiritualist to attend the services of a particular church, week after week and year after year as is the custom in other faiths, would be an unheard of phenomenon, one that would provide more comment than the most evidential of communications. Such a loyal believer would have to possess an inordinate capacity for taking intellectual punishment, since after receiving some messages and after attending a few services, he would find that the messages of any given medium varied only slightly in approach and content. Moreover, the constant repetition of the same

publicity and self-advertising talks, of the same "reviews of Spiritualist philosophy for the newcomer to our movement" would be unbearable.

The transients, then, come from other faiths, particularly cult faiths, and from other mediums and churches within the Spiritualist movement. Spiritualists rarely remain anchored to a particular church or medium long, but go about from church to church, service to service, sampling each, and judging the church either by the appeal of the medium's personality, or by results: the number of evidential messages the medium can produce.

Another important reason for this transiency is that those members who have found evidential material at a public service and have become full-fledged converts stop coming because they have obtained what they wanted. Reading further in the literature, they gain whatever additional comfort they need from the philosophy alone. Or, they shift their allegiance from public services to private where they can get in closer touch with their loved ones in spirit and where they can better satisfy the demands of the new rôle of "investigator" which so many of them adopt *after* conversion.

Payment at public services is nearly always a free-will offering, frequently twenty-five cents, most often fifty cents, and occasionally seventy-five cents to one dollar. Every one is expected to contribute and most probably do. Some mediums point out that a free-will offering is highly desirable and suggest fifty cents as an acceptable sum. But no attempt is made to check up on contributions and mediums hesitate to refer to "fees" or "payments" since this would be inconsistent with their allegation that they are officers of a religion engaged in a religious ceremonial, and might result in sundry legal embarrassments.

#### MINISTERS AND MESSAGE BEARERS (MEDIUMS)

Most services held in Spiritualist churches are conducted entirely by a single person. This is usually a licentiate or lay minister; often the medium is a "free-lance"—unaffiliated with

and unrecognized by any official Spiritualist body. Rarely does there officiate a fully ordained minister who is called Reverend. Occasionally, the spiritual labors are divided as follows: One individual, the minister (or lecturer) delivers the address or sermon and attends to the other minor items in the ritual. Another, the medium (associate minister) delivers the messages and is styled "Message Bearer."

If a fully ordained Spiritualist minister is seldom encountered, even more rare is it to find a medium who is *both* an ordained orthodox minister and a Spiritualist one, though there are several instances of this.<sup>8</sup>

Mediums do not wear ecclesiastical robes or carry on them any sign of membership in a priestly class. The male medium at public services in urban centers is found most often wearing a plain everyday suit of dark material. On Sundays, some of them don a frock coat and striped trousers or the moral equivalent, depending on the extent of their wardrobe. In rural centers (camps, etc.) mediums sometimes are very informally dressed, sweaters are worn, trousers and jacket do not match, and so on. Female mediums also wear their usual attire.

I personally have observed only one exception to this rule that mediums do not wear any special vestments, though there are probably a few others. Dr. Haas, minister of the Universal Spiritual Church, whose service is patterned very closely on that of the Protestant Episcopal church, wore the robes of a clergyman of that denomination: a white lawn surplice and purple stole over a cassock which was purple, however, instead of white as is customary. A crucifix hung from his neck and his stole bore a large cross. The Message Bearer, Miss Beulah Thompson, wore vestments which were a curious duplicate of those of Dr. Haas, except that her cassock was of tan silk instead of purple.<sup>9</sup>

<sup>8</sup> Rev. Arthur Ford is one. He claims he was formerly a minister of the Protestant Episcopal faith and comes from a Southern family in which, as he says, there have been so many ministers, Bishops and church dignitaries, they could almost hold an ecclesiastical conclave of their own.

<sup>9</sup> She imitated Dr. Haas in many other respects as well.

MESSAGE SERVICE—ELEMENTS AND ORDER OF RITUAL <sup>10</sup>

Message Services, the chief type of Spiritualist public service, are variable, both in regard to the inclusion of particular elements in the service and in their placing. Since no liturgical legislation exists (nothing is said about the Message Service as such in the N.S.A. *Manual* or elsewhere in the literature) the elements and order of the ritual depend on the minister's ability and mood, the place, the audience and the church board. On the whole, the services may be said to vary more than do the mediums themselves. Though Message Services are irregular, a theoretically complete service will be presented here, one which is seldom achieved in practice, however, because now one part, now another is omitted. But messages, as I have once indicated, are a constant factor. Without them there would be no service because there would be no congregation. (The collection and publicity notice, though not strictly liturgical elements, are like the communications in that they are never omitted.)

The service in duration varies from about forty-five minutes to about an hour and a half—this last is about the usual time. Some mediums, like the Rev. Conrad Hauser of the Spiritualist Church of Psychic Science will try to squeeze in two services in one evening: 8:15-9:30 and 9:30-10:45. One can remain for the second service, if he is so minded, only by an additional contribution.

The items in a theoretically complete service are:

Prayer	Hymn
Invocation and Reading	Messages
Hymn	Musical Selection
Musical Selection	Hymn
Sermon	Prayer
Musical Selection	Benediction

Many services, though not as varied as the foregoing schedule would indicate, might nevertheless be deemed fairly complete

<sup>10</sup> A brief description of the Message Service ritual with regard to its purpose will be found on p. 450.

if the Prayer and Invocation, the Reading and Sermon be each regarded as single elements, and if just one period of hymn singing and one of instrumental music be considered adequate.

#### PRAYER<sup>11</sup>

The complete service, then, begins with a prayer. This is often an out-and-out orthodox one, such as the Lord's Prayer, sometimes an orthodox prayer adapted to the Spiritualist interpretation; but a prayer of some kind is seldom omitted.

#### INVOCATION AND READING

The prayer is supposed to be followed by an Invocation and Reading. In practice, however, these are very often left out. The audiences usually have little patience with the "trimmings" of the service, with the possible exception of the hymns, and can scarcely wait for the messages to begin.

The N.S.A. *Manual* gives eleven Invocations and Readings for the use of their ministry, of which three beautiful ones: Numbers 1, 3, and 5 are reproduced here:

#### INVOCATION AND READING NO. 1

##### *Invocation*

O Infinite Spirit, manifesting Thy love and tenderness from fragile flower to mightiest oak; impressing in many ways Thy Infinite care and wisdom, we turn to Thee this hour and would be blessed by a more complete understanding of life's obligations and opportunities. We would have a more perfect comprehension of our duties, and greater strength to perform them. We would learn more and more of that great world of spirits to which the vast multitudes which have peopled the earth have gone from time to time. We would know more of that country toward which we are all traveling—more of

<sup>11</sup> Prayer is defined as man's petitioning of the Supreme Being or other extra-human powers. According to this definition, Spiritualist prayer would be better illustrated by the communication with spirits, than by the type used in the Spiritualist liturgy, examples of which, called Spiritual Songs (now in its 26th edition) will be found on the Song Card put out by the *Progressive Thinker*. I am following Spiritualist usage, however.



its structure, more of its spheres, its conditions, its illuminations, its glories. Give us, O Divine Teacher, more avenues of communication between this and the spirit world. In Thy wisdom sensitize the brains of many noble men and women, that Thy host of holy messengers may bring the light more abundantly into the dark corners of the earth. Touch the tongues of Thy inspired prophets with truth and the lips of Thy inspired teachers with wisdom. Give us a higher and a truer and a deeper appreciation of the blessed knowledge we possess. Give us courage and unselfish purpose to do the work which shall bring to others that knowledge which has brought joy to our own souls. Amen.

*Reading: What is Spiritualism?*

We brothers and sisters in the bond of a common faith and knowledge, in unity of aspiration and kindred devotion to a high ideal, would reason together concerning our glorious religion.

Spiritualism is an outpouring of the spirit upon humanity, a divine revelation from the spheres of light. It is the highest message of truth which we have, as yet, grown to grasp; and one whose depth, beauty and mighty significance we still imperfectly realize.

How little, as yet, we know of true Spiritualism! How far we are from mastering its wonderful philosophy. It cannot be contained between the covers of any book, or outlined fully in any written creed.

This Gospel of Spirit is as broad as the ether which encompasses the universe and holds the planets in its wide embrace. It speaks in every flower, vibrates in every note of melody and in every breath of life. It reaches out into spheres invisible, binding them to us and us to them, in one unbroken chain of harmony and love.

Spiritualism is the broad educator, the great redeemer, the emancipator which releases human souls from the bondage of superstition and ignorance, lifts the clouds of error that have so long enshrouded the world, and illumines the darkness of the world's materiality.

It is the potent leaven which permeates the whole earth and all people, of whatever name or shade of belief, liberating and uplifting them into the light of spiritual truth. It has been the prolific mother of other expressions of its own verities, it has been the parent of many modern inventions and discoveries that have advanced mankind.

It has given freedom to slaves and broken the shackles of mental bondage. It has introduced more enlightened methods of healing,



and was chief factor in the larger emancipation of woman. Through the gateway of inspired mediumship it has breathed forth poesy and melody. It has stimulated science and enriched philosophy. It has broadened the conceptions of men and liberalized beliefs and creeds.

As its most priceless boon, it brings to the world a universal religion of the soul, which will yet unite all humanity in one common bond of sympathy and love.

It is the only religion on earth that demonstrates immortality, and enjoys the communion of saints on this plane of existence.

It is likewise the tender nurse in sorrow, the kind physician for every need, physical or spiritual, the universal comforter. It has taken away the sting of death and left to the grave no victory.

It has abundantly proved that there is no death, that there is a world of spirit and we are its denizens, here and now; and hence there can be no separation between spirit and spirit under any circumstances, clothed or unclothed with clay.

It is only physical sight that suffers loss; and gradually our eyes are being cleansed from earthly dust, to discern spiritual things, and our mortal ears unstopped to catch higher vibrations than mundane atmospheres convey.

The intuitive spirit receives supernal messages from centers of inspiration in the upper realms, and grander revelations will be vouchsafed as we grow ready to receive them.

May greater receptivity be ours to gain more and more of truth and to live the truth we know. May we not be content to merely believe in spirit communion. Let us live our Spiritualism with fidelity, fearless of the unenlightened opinions of men.

Let us love truly, unselfishly; may our charity, even for those who wrong us, be strong and all-embracing. Let our forgiveness be perfect and unexpecting; our patience, serene, and godlike.

May we ever increase in all spiritual knowledge. May we know by rich experience, the potentialities of spirit, and learn, while yet embodied, what it is to be a free, masterful spirit; capable, even now, of every noble conquest and achievement.

### INVOCATION AND READING NO. 3

#### *Invocation*

Great Spirit of the Universe, Soul of all life, whom men have called Jehovah, Allah, God, Lord and Infinite Intelligence! Thou

art still nameless evermore. Thou who in Nature's temple hast given every form of life a voice of praise,—to the song-birds that carol in the groves, to the great deep that ceaselessly rolls its antheams, and to the worlds that speed onward through the limitless skies. While we rejoice with the joyfulness of Nature, and sing hymns of praise with the ever-living winds and waves, we still know, that in the other and higher temple, the temple of the soul, there are voices that ever speak aloud for truth, for justice, and for liberty. We thank Thee, O Infinite and Loving Spirit, that the soul of man is immortal and that the universe with all its beauty, with all its wonders, with all its sublimity, is the soul's eternal heritage. O! Thou, changeless amid the changeful things, we bless Thee for this higher and diviner life, which even now stamps the living clay with the image of immortal thought and beauty, and gives even to the followers of the world's pleasures the light of hope when darkness comes. May each heart forget its sorrows and receive a baptism of glorious power. May all the people of earth learn the truth which will set them free; may they be glad because of the light of immortality, which streams in and through the illuminated chambers of the human brain. May the terror of death depart; may the shadows and gloom of doubt disappear. May the Star of Knowledge never fade, the Moon of Wisdom never be eclipsed; and may the Sun of Spiritual Power eternally replenish its resplendent light. Amen.

*Reading: The Soul's Exaltation*<sup>12</sup>

#### PART I

Rise, O Soul, to higher things! Be exalted in the light of God's love, and reflect its power, as the waters of the lake mirror the stars in the dome of heaven at night. Be filled with power, O Soul, and minister to those who grope in Sorrow's night, seeking the light of the Sun of Joy.

Stand forth in the glory of the morning, O Soul, and drape thyself round about with luminous clouds, as garments of thine own

<sup>12</sup> This *Reading*, to begin with, is imitative of the Psalms; it also has a marked flavor of Emerson and Whitman about it, particularly the former's essay, *The Over-Soul*, and the latter's poem, *Rise, O Days from your fathomless deeps*. These two writers seem to be among those favored by cultured Spiritualists, the former for his transcendentalism and the latter for his pantheism, though Whitman's robust joy in life and especially in sex is totally wasted on the Spiritualists.

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divinity that shall radiate comfort, as the earth reflects light and heat! Be lifted up, O Soul, to the mountain tops! There clothe thyself with the raiment of Truth, that all men may be led to higher planes.

Fill the cup of thy being, O Soul, with the sweet waters of Eternal Truth, and fortify thyself by quenching the thirst of all who come to thee seeking aid! Rise, O Soul, to still higher things, transfigured by Wisdom's rays, that thou mayst lead all men to the mountains of Peace and Love!

Rise, O Soul, above my lower self! Speed forth on thy pinions of power, that thou mayst call all mankind to the vantage ground of the Spirit! Remember, O Soul, thine own immortal destiny, and seek that which will aid thee on thy heavenly way through true and loving deeds! . . .

Call aloud, O Soul, proclaim unto all the earth the glad tidings of everlasting life beyond the grave! Speak, that Sorrow's wail may be turned into songs of rejoicing, and Grief's dark pall be made a mantle illumined by the light of an angel's smile!

Cry aloud, O Soul, speak unto all who mourn, words of assurance that the grave hath been conquered, that Life hath gained an everlasting victory over Death!

Speak, O Soul, unto all earth's children the glad tidings of immortality! Let the sounds thereof penetrate the uttermost corners of the earth, that all tears may cease to flow, all pain be removed, and all anguish be forever healed!

### PART II

Proclaim, O Soul, unto all mankind—"Life is ever Lord of Death, and the Soul forever knows its own!"

Be comforted, O Soul! Know that thy dear ones live! Weep not, as those who have no hope, when thy loved one goes away, for behold an angel enters Paradise.

Rejoice, O Soul! Behold the Kingdom of Heaven is within thee, and learn that harmony with thyself is Heaven! Then shalt thou be filled with joy, and a glorious light shall encompass thee.

Be comforted, O Soul! Behold on the mountain tops of Peace in the valleys of Rest, on the plains of Truth, sporting in the sunshine of Love, filled with the music of choirs celestial, the children torn from the arms of mortals, blossom into full perfection in gardens eternal!

Learn, O Soul, that the pathway to the Higher Self lies across

the plains, through the valleys, and over the mountains. Thus thou mayst minister unto all the children, who are in need of thy tender care. Thus only canst thou hope to gain peace and rest for thy turbulent spirit.

Look aloft, O Soul! Behold the radiant faces of Heaven's angels smiling upon thee. Greet them in love, welcome them to the sanctuary of thy being.

Listen, O Soul, and thou shalt hear the joyous songs of thine arisen ones, telling thee they are free from the sorrows and toils of earth, free from pain and suffering, and are come in love to greet thee, to show the way to thy home in the Holy City of everlasting love.

Listen again, O Soul, and learn that thou thyself must build thy home in that City Eternal. Build its foundations upon the Rock of Truth, its walls of brotherly love, its dome of kindness, and make all its supports of pure love and its embellishment of unselfish deeds.

Make straight, O Soul, thy pathway before thee! Cast out from it everything that will cause thy brother to stumble and be watchful that its every sign-post bears the guiding arrow of a spotless life and a noble example.

Strike, O Soul, the Axe of Wisdom at the roots of trees which bear falsehood, selfishness, hatred and revenge! Plant in their stead the trees which bear truth, brotherly-kindness, love and mercy! Then shall there be rejoicing among the angels, and all of the children of men will call thee blessed.

#### INVOCATION AND READING NO. 5.

*Invocation (omitted)*

*Reading: Death, the Gateway to Life*

Let us consider the mission of Death. Millions through the ages have beheld him with terror. Let us dispel the gloom. O Death, thou givest a broader liberty, a more glorious freedom to the soul.

The door of thy castle swings inward, noiselessly opening upon enchanted chambers, radiant with unwonted light and glory, such as earth hath never known.

Thou kisseth down the eyelids in sleep, O Death, and dost imprint upon the lips the seal of immortality. Beautiful, indeed, at thy gentle touch, hath been the awakening into new experiences.

Not into a new life, but into a new individual experience, for it is

the same life that has unflinchingly kept its march through the ages, and thou bringest its fuller realization.

New fields, O Human Soul, lie open before thee; loftier heights than ever thy feet have scaled, stretch up and on before thee.

Death hath not robbed thee of thy treasures. All the good thou hast done, all the noble thoughts thou hast expressed, live and are with thee still. O Death, thou holdest within thy hands the key which unlocks the door of space and time.

The spirit is not born, therefore dies not. It is simply individualized as a part of the Infinite One. Each risen spirit becomes the architect of its own spirit home. Desires, motives and deeds are the materials out of which spirit homes are builded.

Art thou bereft of friends and loved ones? Doth sorrow rest heavily upon thy aching head? And doth thy tired spirit seek for rest? Thou art not alone; thy friends and loved ones were never so near to thee as now. All fetters broken, thy friends can draw nearer to thee now than ever before.

The sweet communion of spirit with spirit shall cool thy fevered, aching brow, and assuage thy lurking sorrow. Thy heart bowed down shall beat again with lightness and with ecstasy.

Rest shalt thou find, O Soul, in the midst of thy sorrow, and thou shalt hold divinest communion with kindred spirits. What more exalting and uplifting than the communion and fellowship of emancipated spirits! In silence, soul speaks to soul; thought leaps forth without sound; intelligence is transmitted upon gentle waves of ether.

What ecstasy more divine than when soul speaks to soul, noiselessly, through limitless space! Then thou art uplifted indeed, O Soul; thou hast scaled the spiritual Alps and caught glimpses of things unspeakable and untranslatable into the language of earth.

Then hast thou, O Soul, realized thy relationship with the Eternal Spirit. The spirit of man is indestructible, his soul immortal, his individuality everlasting, therefore let us not mourn and lament over Death—for Death is the gateway to life.

#### HYMN SINGING

The Invocation and Reading is usually followed by the singing of hymns by the congregation, led either by one of them at the piano (the usual form of accompaniment) or by the medium from the dais. Dr. Haas of the Universal Spiritual Church led the singing and also played the accompaniments on

the piano. At another church, the medium accompanied the hymns on a small household reed organ. Though a few churches are equipped with such an organ, the majority of them are too poor to afford anything save a piano—if even that much. One church I visited resorted to a portable phonograph for its hymns (and musical selections as well).

There are several Spiritual hymnals and collections of hymns but the best and the most complete one is that published by the N.S.A.<sup>13</sup> Some churches use hymnals; most of them use Song Cards—large pieces of cardboard bearing the words of about twenty hymns.

The hymns sung are sometimes the conventional orthodox ones: *Lead, Kindly Light, Abide with Me, Nearer, my God, to Thee*, etc.; sometimes they are orthodox hymns with Spiritualist verses substituted for the original ones. This is particularly true of the Doxologies and such a song as *Auld Lang Syne*. But most of the hymns in the hymnals and on Song Cards are original Spiritualist compositions throughout. Those appended here are among those most often heard at public services.

<sup>13</sup> Spiritualist Hymnal, A New Collection of Words and Music for the Congregation and Choir, Specially Adapted for Spiritualist Meetings, Published by the National Spiritualist Association, Washington, D. C., Copyright, 1911. "This hymnal should serve well for a better development of congregational singing, and also for choir and family use. Under the direction of the Board of Trustees, the first collection was made by Rev. G. Tabor Thompson, which was later supplemented by that of Mrs. Zaida Brown. Dr. J. M. Peebles donated to the N.S.A. the plates and ownership of 'The Spiritual Harp' from which collection a number of choice songs have been included in this volume. Selections . . . from other song books by Spiritualists and contributions by individuals have been inserted." From the Preface.

A hymnal in use by the First Spiritualist Church, New York City, was published for the Glasgow Association of Spiritualists by MacClure, MacDonald and Co. (Glasgow, 1919).

Dr. Haas uses the official Protestant Episcopal Hymnal (published 1916). He explained that he does so "because it contains all the hymns and because it is the cheapest." This is not true. First, the N.S.A. hymnal may be bought for thirty cents; second, his service contained many other Protestant Episcopal elements; finally, his father was a Protestant Episcopal clergyman. A humorous side to this matter of the hymnals he used was the carrying of them to and from the church in a large valise by one of the members who also served as an usher.

## No. 9.

## Sweet By-and-By.

S. FILLMORE BENNETT.

JOS. P. WEBSTER.

1. There's a land that is fair - er than day, And by faith we can  
 2. We shall sing on that beau - ti - ful shore, The mel - o - di - ous  
 3. To our boun - ti - ful Fa - ther a - bove, We will of - fer our

see it a - far; For the Fa - ther waits o - ver the way, To pre  
 songs of the blest, And our Spir - it shall sor - row no more, Not a  
 trib - ute of praise, For the glo - ri - ous gift of his love, And the

## CHORUS

pare us a dwell - ing - place there.  
 sigh for the bless - ing of rest. } In the sweet by - and - by,  
 bless - ings that hal - low our days. } In the sweet by - and - by,

We shall meet on that beau - ti - ful shore, In the sweet  
 by - and - by, by - and - by, by - and - by,

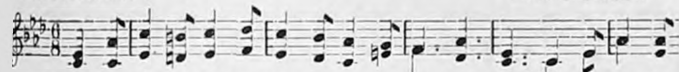
by - and - by, by - and - by, We shall meet on that beau - ti - ful shore.



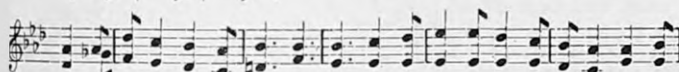
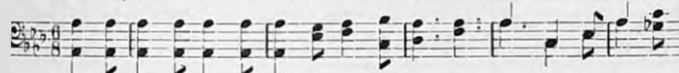
## 0.17. It Won't Be Long.

JOHN R. CLEMENTS.

THEO. E. PERKINS.



1. Tho' as pil-grims here we tar-ry for a few brief years; Tho' the path be  
 2. Tho' we oft - en sigh for qui-et like the heav'n-ly rest, Tho' our heads we'd  
 3. Tho' in vis-ions oft we trav-el in a spir-it bold, And we're fill'd with



rough and rug-ged thro' this "vale of tears," Let us not be dis-con-tent-ed, let us  
 like to pil-low in the home's sweet nest, Let us not be found to murmur, just say  
 un-told wonder at what we be-hold, Yet we know that e-ven dream-ing "not the



CHORUS.

qui-et all our fears; For it won't be long till we all get home. } Oh, it won't be  
 "all is for the best," And it won't be long till we all get home. }  
 half can e'er be told, "Oh, it won't be long till we all get home."



long till we all get home; Oh, it won't be long till we all get home, There we'll



voice our praise, Thro' un-end-ing days; Oh, it won't be long till we all get home.



## No. 63. Lyceum Marching Song.

*mf Joyously.*

Arr. by S. M. K.

1. We are march-ing on with badge and banner bright, We will work for God and  
 2. In the Ly-ce-um our ar-my we pre-pare, As we ral-ly 'round our  
 3. We are march-ing on the straight and pleasant way, That will lead to light and  
 4. Then a-wake! a-wake! our hap-py, hap-py song, We will shout for joy and

*mp Sweetly.*  
 bat-tle for the right, We will praise his name, re-joic-ing in his might,  
 no-ble stand-ard there, And the cross for truth, we ear-ly learn to bear,  
 ev-er-last-ing day, To the smil-ing fields where flow-ers ne'er de-cay,  
 glad-ly march a-long, In our Ly-ce-um let ev-'ry heart be strong

*cres.* CHORUS.  
 While we work for Truth and Right. Then a-wake! then a-  
 Then a-wake!

wake! hap-py song, hap-py song, Shout for joy, *cres.* shout for  
 then a-wake! hap-py song. hap-py song. Shout for joy.

joy, *rall.* as we glad-ly march a-long, *a tempo.* We are marching on and  
 shout for joy,

From "Spiritual Songs for,"

## Lyceum Marching Song.—Concluded.

sing - ing as we go *mp* To the sum - mer - land where crys - tal wa - ters flow, Come and  
 join our groups as pilgrims here be - low, Come and work for Truth and *f* Right.

## No. 64.

## Children Shout.

Dr. T. WILKINS.

G. TABOR THOMPSON.

1. Let us be re - joic - ing, With - out dread or fear; For the  
 2. Let us join in sing - ing, Death is vanquish'd now; Let the  
 3. Shout a - loud for - ev - er, Shout it un - to all; We will  
 4. We will stand u - nit - ed, Ev - er hand in hand; Till the

1. Let us be re - joic - ing, With - out dread or fear: For

CHORUS.

an - gels voic - ing, Make the fu - ture clear.  
 heav'n's be ring - ing With our heart - felt vow.  
 nev - er sev - er, Tho' the heav - ens fall.  
 world is light - ed With truth's burning brand.

the an - gels voicing, Makes the fu - ture clear.

Shout for truth's bright ray, All our fears have van - ish'd Since truth came to stay.

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## No. 38.

## The Angel Boatman.

MRS. LYDIA BAXTER.

THEO. E. PERKINS.

1. One by one we cross the riv - er, One by one we're fer - ried o'er;  
 2. One by one we're call'd to go, As we heed some gen - tle voice;  
 3. One by one the heav - y - la - den Sink be - neath the noon - tide sun;

One by one the crowns are giv - en On the bright, ce - les - tial shore.  
 One by one their vine - yard en - ter, There to la - bor and re - joice.  
 And the a - ged pil - grim wel - comes Eve - ning shad - ows as they come.

Youth and childhood oft are pass - ing O'er the dark and roll - ing tide,  
 One by one sweet flow'rs we gath - er In the glo - rious work of love,  
 One by one, with wrongs for - got - ten, May we stand up - on the shore,

And the white-rob'd an - gel boat - man Is the dy - ing pil - grim's guide;  
 Gar - lands for the an - gel boat - man To con - vey to realms a - bove;  
 Wait - ing till the an - gel boat - man Takes the helm, and guides us o'er;

And the white-rob'd an - gel boat - man, Bears them o'er the roll - ing tide.  
 And the white-rob'd an - gel boat - man, Bears them to the realms of love.  
 And the white-rob'd an - gel boat - man Lands us on the shin - ing shore.

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## No. 35.

## They Hover Near.

G. TABOR THOMPSON.

KARL WILHELM, arr.

*f*

1. When tired feet turn from the way That leads to light and end - less day,  
 2. Though clouds hang heav-y o'er our skies, And doubts and fears be - gin to rise,  
 3. Should wick - ed spir - its gath - er near, To fill the earth with gloom and fear,  
 4. There's just a step from heav'n to thee, The au - gels oft have said to me;

On ei - ther hand the an - gels fly, To point us to the home on high.  
 Oh, let us hide be - hind thy wing, To list - en while the an - gels sing.  
 Our spir - it guide is on his throne, To plead our cause, till we get home.  
 Though foot - sore, I will still press on, Nor fal - ter till the crown is won.

## CHORUS.

Oh, an - gel guide, from Beu - lah land, Still hov - er near our lit - tle band;

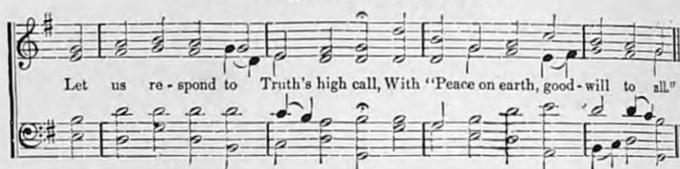
And lead us to..... the home a - bove, Where all is life, and light, and love.

## No. 156.

## Doxologies.

No. 1. Great fount of Life, and Love, and Light, In - spire our hearts to know the Right;

## Doxologies.—Concluded.



## No. 2.

With gratitude for blessings given,  
We join the friends of earth and heaven;  
And ere our parting, pray to-night,  
"Lead, kindly Light; Lead, kindly Light."

—G. Tabor Thompson.

## No. 3.

We bow to the Eternal will,  
With thankful hearts for good and ill;  
Knowing all things are from above,  
And everything a gift of love.

—G. Tabor Thompson.

The titles of other hymns sung in the Spiritualist churches are worth noting, for in them, as in the names of the churches themselves, the principles of Spiritualism are so simply and effectively enunciated that they bring home the temper of this religion to those unacquainted with it directly:

We'll Never Part Again  
Hand in Hand with Angels  
Beautiful, Beckoning Hands  
Surely the Curtain Is Lifting  
Be Happy  
Voices from the Spirit Land  
Gentle Angels, Pilot Me  
Sweet Spirits Can Return  
Shall We Meet?  
Going Home  
The Great Over-Soul  
Wait for Victory  
They Hover Near  
The Angel Boatman  
Open Wide the Gates  
I am Weary, Gentle Angel  
That Land Beyond the River  
Angel Voices  
Where the Roses Never Fade  
Open the Beautiful Gates for Me  
The Heavenly Hills  
When the Pearly Gates Unfold  
Under the Guidance of Angels  
From the Other Shore

Tenting Nearer Home  
There Is No Death  
Over the Mystical Sea  
What Are They Doing Today?  
Great Summer Home  
In That Sunny Land  
Life That Knows No Ending  
More Than Half Way Home  
Daily We Entertain Angels  
Celestial Clime  
The World Hath Felt a Quick-  
ening Breath  
Those Golden Gates  
Communion with the Dead  
The Angel Buglers  
Such Beautiful Hands  
Truth Makes Free  
The Protecting Power  
The Home Beautiful  
How to Live  
Sweetly Falls the Spirit's Message  
Sweet Spirit Land  
Oh, Think of the Home Over  
There

## MUSICAL SELECTION

After the hymn singing there is a musical selection, provided by an instrumentalist, such as a pianist or violinist, or by one or more vocalists jointly or by turns. Practically all of the artists performing are Spiritualists themselves who—since there is little money to pay them—volunteer their services. This accounts for the inadequacy of Spiritualist musical numbers, and the depressing effect produced by the musical part of the program. Most of the artists found at Spiritualist services impress one as destined for the lowest spheres in the Spirit World, or should be, at least, if singing off pitch on the earth plane be deemed as great a misdemeanor as intemperance or profiteering. Occasionally, however, I have heard talent of some artistic achievement: At Lily Dale services and also at the Spiritual Science Institute, Inc., New York City, where the oratorio, Handel's *Messiah*, was performed by the Broadway Tabernacle Choir, and where a Full Orchestra Concert was broadcast by radio station WOR in December 1929. The artists in each of these instances were paid for performing which accounts for their participation.

On one occasion the minister himself, Dr. Haas of the Universal Spiritual Church, provided the musical program, playing Walther's Prize Song from *Die Meistersinger* as well as snatches from other Wagnerian operas. (This minister as well as his congregation, however, represents the élite of Spiritualists.)

After the musical selections a sermon is supposed to follow. This is very often omitted, however.

## SERMON

Sermons delivered in Spiritualist churches have various names. Those ministers who do not like the association with orthodoxy that the word "sermon" calls up, style their talk a lecture or address because this involves the notion of teaching or expounding and of a body of doctrine, scientific and religious, to be taught. Others who like to think of their talk in somewhat more poetic and inspired terms call it a Reading



which serves as a substitute for a bible reading. Strictly speaking, however, a Reading or Lection (it was thus called in the Universal Spiritual Church service) is distinct from the sermon and it is only the latter which will be discussed here.

The nature of the sermon (for this is the function of the Spiritualist address regardless of the names given it) both as to subject matter and to treatment, as well as to its actual inclusion in the service, depends upon the medium's capacity. Most mediums are not capable of any tolerably connected discourse such as a sermon is supposed to be.

The Spiritualist sermon is usually propagandistic in nature, either positively or negatively. Under the positive head, we find presentations of arguments to justify Spiritualist beliefs and theories, to show the great need for Spiritualism and to dispose of specific objections to its claims. One theme which never fails to crop up in a Spiritualist sermon is that Christianity is based on psychical phenomena; that the Bible teems with it and that no better text book for Spiritualism could be found than the holy book of orthodoxy.

Under the classification of negative propaganda, we find discussions of the deficiencies of the orthodox Christian faiths, and animadversions on Theosophy and Christian Science, Spiritualism's closest competitors among the cult faiths.

(Practically all the material found in the Chapter on Propaganda is the stuff of which Spiritualist sermons are composed, though not expressed in so articulate or literate a fashion as is found there.)

The sermon often deals with some technical phase of Spiritualism, such as mediumship and the way to become a medium, i.e., the importance of Home Developing Circles, or the nature of psychometry and the principles upon which it is based, such as "vibrations."

The true Spiritualist sermon (and the entire service as well) makes few references to God and none to Jesus. Exceptions to this are rare. On one occasion, the minister of the Universal Spiritual Church spoke at length about God, Jesus and the Christ-Spirit in his sermon which, by the way, was a very coherent and well-expressed affair. Curiously enough, his re-

marks in this connection were echoed by the medium, Miss Thompson, in the spirit communications which followed.

I shall give a few excerpts from actual sermons to illustrate their content.

The Rev. Justin Titus at a sermon delivered at Lily Dale in 1929 pointed out the difference between the material and spiritual realms and spoke at length about the four injunctions: Repent, Renounce, Reform, Love. He then went on to relate the following incident:

"An old maiden lady tried living in a bungalow after spending her whole life in a boarding house. She failed. At the end of a year she went back to the boarding house again. You can't live in a bungalow, if you have a boarding house mind; you must have a "bungalow" mind. You can't enter heaven, if you are earth-bound with a material mind. You must get rid of lust and carnal desires. People think that because they have a religious tag they will be admitted into heaven at once. No! They must get rid of evil desires first." [Applause.]

He spoke of mediums with materialistic minds. "Right within the Spiritualist movement are men and women who sell their souls for a mess of pottage!" [Violent applause.] Just as Rev. Titus finished his accusation, a very tall, stout lady whispered to me, "\$3.00 a reading, he means." Incidentally, a sure method of stirring up an audience containing a number of Sensitives is to talk of fraudulent and mercenary ones in their midst. Each, of course, considers himself the exception.

He expatiated on the necessity of brotherly love, saying, "Those who love will not break the ten commandments, they will not murder one another, they will not steal from one another, they will not bear false witness against one another, they will not commit adultery with a woman . . . they will not commit adultery." Here the speaker stopped and continued on with another phase of his discourse.

[In a previous sermon he had also gone through the commandments and had also stopped at the same one. It is perhaps not only a matter of a sudden loss of interest which accounts for but four commandments—the other six haven't much meaning for Spiritualists.]

After the service, the minister was surrounded by a crowd of elderly ladies and one in the background murmured, "How spiritual he is!" The Rev. Titus was a handsome young man, clean-shaven, weighing about 190 pounds and over six feet tall; he was very tastefully dressed in a blue suit. He had a very calm, easy demeanor to

begin with and a very smooth delivery. As he progressed, he worked himself up more and more until finally words tumbled over themselves and he periodically would become inarticulate.

Only once did I hear a sermon which might have appealed to intellectually sophisticated persons, including as it did references to contemporary scientific and cultural forces, and this was due to a special reason which perhaps explains its uniqueness.<sup>14</sup> This sermon, delivered by the Rev. Ford, a medium who had been once an orthodox clergyman, was a skillful and urbane affair, the only sermon I have heard which would not have called out a patronizing attitude on the part of a civilized non-Spiritualist auditor. I reproduce part of it below, starting somewhere in the middle:

... as for Freudianism, that doctrine substantiates Spiritualism, and Watson and his Behaviorism and materialism can't explain mind and spiritual values by glands. Look at the modern scientists. Why all physicists inevitably get interested in psychical research. Each scientist dealing with the phenomena finds an explanation for them in terms of his own speciality, and as a matter of fact scientists are becoming more and more religious every day, like Eddington.

We Spiritualists must not be unwilling to face scrutiny. It is the business of investigators and scientists to collect facts, patiently without personal bias for or against. That is right and proper. Science deals with the physical, the real. But the instant the scientist begins to interpret, he is no longer a scientist. Spiritualism is an interpretation of facts, it is the best, the only interpretation of the facts: the phenomena.

I was speaking recently to a physicist working in the electrical laboratory in Schenectady. He was talking one afternoon about his work with very powerful artificial bolts of lightning and said, "Why, everyday in my laboratory I touch and work with God!"

We Spiritualists believe that Spiritualism flowed out of orthodox Christianity and that it will flow back again, and we will retain our own creed along with the belief in Spiritualism.<sup>15</sup>

<sup>14</sup> Rev. Ford and I had had on previous days brief discussions of methods of interpreting mediumistic behavior and on the present occasion walked into the Auditorium together (where the sermon was delivered). The Rev. Ford is apparently on the defensive, though I said nothing to warrant this attitude.

<sup>15</sup> This belief is common among Episcopalians who have become converts to Spiritualism. See Randolph family (Credograph No. 2), Dr. Haas, etc.

They say the Spiritualists do not believe in God. We believe in God. Spiritualism is "clarified Christianity"—Christianity divested of all the spurious, useless elements. "What good is Spiritualism?" the orthodox believer asks. I have officiated at Christian funerals and what did I see—grief and downheartedness. [Applause.] But Spiritualism lifts man up from the depths of ignorance, edifies him; it does not leave him in misery. Spiritualism is a proof of survival, a proof of the continuity of life; it is a pattern of living to follow out, *it is not fortune telling*. Spiritualists can't depend on Christ. We must stand on our own feet. The Spiritualist is the supreme individualist. We will eradicate our own sins, even though it takes a whole eternity in which to work them out!

Rev. Ford concluded the sermon with a recitation of the following poem:

## EVOLUTION OR GOD

## I

A fire mist and a planet,  
 A crystal and a cell,  
 A jelly fish and a saurian,  
 And caves where the cavemen dwell.  
 Then a sense of law and beauty  
 And a face turned from the clod—  
 Some call it evolution  
 And others call it God.

## 2

Like tides on a crescent sea beach,  
 When the moon is new and thin,  
 Into our hearts high yearnings  
 Come welling and surging in—  
 Come from the mystic ocean,  
 Whose rim no foot has trod;  
 Some of us call it longing  
 And others call it God.

## 3

A haze on the far horizon,  
 The infinite, tender sky;

The ripe rich tints of the cornfields  
 And the wild goose sailing high,  
 And all over the upland and lowland  
 The charm of the goldenrod—  
 Some of us call it autumn  
 And others call it God.

## 4

A picket frozen on duty,  
 A mother starved for her brood;  
 Socrates drinking the hemlock,  
 A Jesus on the rood.  
 And millions who, humble and nameless,  
 The straight, hard pathway trod—  
 Some call it consecration  
 And others call it God.

—HERBERT CARRUTH.

Most sermons are delivered while the medium is fully conscious—as in the examples just cited. During some, however, he is in a trance, a period in which his spiritual body is supposed to be more or less detached from his physical body. Discarnate spirit intelligences, borrowing the medium's vocal apparatus and speech for the occasion (Trance-Mediumship)<sup>16</sup> are the ones who really give the address. So far as the content and the effect upon the listener are concerned, I, for one, have never been able to distinguish between a sermon delivered while the medium is in full possession of his faculties and one in which he claims he is entranced. One of the latter variety,

<sup>16</sup> Inspirational Speaking is a kind of Trance Lecture in which the medium is not wholly unconscious and there is only a partial or intermittent entrancement. In this type of mediumship the spirit intelligence or intelligences are not entirely in control.

Concerning the significance of trance-mediumship the N.S.A. *Manual* has this to say (p. 133):

"There are a number of reasons why this phase of mediumship is superior for lectures and speeches, but only three will be cited here:

First: Because, by removing the consciousness of the medium from the scene of human activity there is protection from the audience, which might be, and which certainly was, the early years of these manifestations, harshly critical and strongly antagonistic.

Second: Because the manifesting spirit is in this way better able to ex-

however, will be found on page 326. It will be interesting to compare this with the ordinary type.

After the sermon there is likely to be a second musical selection followed by the collection. At the Universal Spiritual Church two ushers took up the collection and delivered it to Rev. Haas who blessed it in the name of the loved ones in spirit and dedicated it to the Cause.

By the time the sermon, hymns and other preliminaries are over, the minister and his flock are emotionally ready to put earthly things aside and initiate the contact with the beyond. Once such contact has been established, the service proper begins—the transmission of messages sent by departed friends and relatives of those in the audience. These communications are an unchanging element in the ceremonial, however variable other elements such as hymns, incense, prayers, etc., may be.

#### COMMUNICATIONS: PERSONS INVOLVED

Four dramatis personæ are the maximum entering into the transmission of any message: two human actors before us, and two spirit actors, off-stage, so to speak. First there is the human inquirer. Second there is the human psychic, sensitive, instrument or medium, as he is variously called. There is, third, the medium in the spirit world, the interpreter of the spirit's message, usually termed a control or guide. The latter, who is in partial or complete possession or "control" of the physical organism of the psychic, has a personality, a voice, and even a language and phraseology quite different from that of the medium.<sup>17</sup> The fourth actor is the communicating

press the ideas intended to be conveyed, which in many instances, are novel, if not entirely new, and if the entrancement were not total, the mind of the medium might be aroused to wonder or speculation and thus interfere with the fluency and accuracy of the speech.

Third: Because there is little or no nervous strain on the medium's organism, while the speech is proceeding, as compared with the strain on the ordinary speaker or as compared with that which the medium would undergo if partially conscious and continually questioning the verity of the statements made."

<sup>17</sup> Slater's control at a trance lecture once spoke of him as a "good instrument."

spirit. A communication may involve only three persons—the guide or interpreter in the beyond being dispensed with and the message coming directly from the spirit.<sup>18</sup>

#### COMMUNICATION TECHNIQUES

The medium establishes contact with a spirit communicant and also chooses recipients for spirit messages from among the members of the audience in a number of ways. These techniques run to perhaps a dozen distinct types, but they are altered and combined by practicing mediums in a manner to daunt the analytical powers of the hardiest of investigators. No two mediums "work" alike, said a Spiritualist minister, meaning not that there were an infinite number of communication techniques but that each medium applied one or more of them in a fashion to suit himself. I shall make an attempt, nevertheless, to describe some of what appear to me to be distinct varieties or manifestations of mediumship met with at Message Services.<sup>19</sup>

The messages may come through the medium while he is in

<sup>18</sup> A private communication may involve only two actors if the inquirer is also the medium.

The radio offers a very convenient means of representing the relationship of these four personalities, a means which has helped the propaganda for Spiritualism enormously since it makes the mechanics of communication readily understandable and plausible. Imagine a departed spirit at the Summerland broadcasting studio who cannot express himself easily, nor adapt himself to the special requirements of the spiritual microphone. (The spirit is supposed to have as much difficulty in the spirit world in transmitting his message to us, as we on earth have in receiving it, of which the imperfect messages are said to be the proof.) He is dependent, therefore, upon another spirit (the control or interpreter) who will translate or put his thoughts into a form which the human recipient can understand. The message, once sent out into space, can be picked up only by a receiving set (a medium on the earth plane) attuned to receive a communication of this particular wavelength. The sensitive or "instrument" (set and loud speaker) then transmits the message to the bereaved recipient for whom it is intended.

<sup>19</sup> Phases of mediumship found at special types of public services are described elsewhere: Trance lecturing and Inspirational Speaking, p. 326; Spirit Healing, p. 337; those found at séances are described as follows: Trumpet speaking, p. 437; Materialization, p. 258; Slate-writing, p. 256; Rappings, p. 311.



a trance.<sup>20</sup> When it is over, he remembers nothing of the messages delivered. There are relatively few trance mediums.

The information contained in the message may be obtained in other ways than by direct communication from a spirit in the beyond. The medium through an extension in the power and receptivity of his own senses and while fully conscious may perceive conditions in the spirit world and future circumstances on the earth plane.<sup>21</sup> This is called Clairvoyance (clear-seeing) which is super-normal sight, an extension of normal sight. Clairaudience is super-normal hearing. One medium, for instance, claimed that he heard by "tone-vibrations, discord, concord and chromatics."

Clairement is an extension of normal insight or feeling (the "sixth" sense), as when we say we "sense" something or have an intuition. A medium often states that he has a pain in his arm, meaning that through a kind of sympathetic vibration he has felt the pain in the arm of some one in the audience. There is an extension of normal olfactory sensitivity also and mediums say they "smell a condition of cancer" or they "smell something burning." The sense of smell, however, as well as that of taste and touch, never makes a separate phase of mediumship, as do the other senses.<sup>22</sup>

<sup>20</sup> See p. 228.

<sup>21</sup> There is a *trance* clairvoyance distinguished from trance mediumship in that no spirit communicant or external dominating personality enters. The descriptions of the spirit world by Davis which were found in Part One of this volume were the product of clairvoyance ("magnetic state"). In his early days this was a trance type due to the intervention of an operator, who induced the magnetic state—the equivalent of the mesmerist or hypnotist; later in his life it was a conscious type without an operator. Davis insisted he was not a medium, but a clairvoyant.

The projection of the astral body about which present-day Spiritualists talk is the trance clairvoyance of Davis in which the spiritual body of the medium wanders at will through space, both on the earth plane and in the spirit world. *My Travels in the Spirit World* (Astral Experiences in the Life After Death), (Vermont, 1927), by Caroline D. Larsen, *The Projection of the Astral Body* (London, 1929), by Hereward Carrington, an American psychological researcher, and *Seven Minutes in Eternity*, by W. D. Pelley, are all examples of this.

<sup>22</sup> This theory of knowledge based on the extension of normal sensory power is Spiritualism's contribution to the epistemological problem in philosophy.

The Rev. John Hill of the Spiritualist Church of Advanced Thought used a technique which he called simply "Vibrations." He would begin by asking all the members of the audience to think very hard about their problems and the spirits with whom they wished to communicate. Then rubbing his fingers caressingly across his forehead and making some indefinite passes in front of him—in the fashion of most mediums—he would suddenly select a recipient with whom he had made a contact. This recipient was required to hold one arm high up in the air during the transmission of the entire communication in order to keep the vibration "warm"; if the vibration was allowed to turn cold the communication failed. By reversing this and saying that a particular message was unsuccessful because the vibration had become cold, the medium found it easy to console disappointed inquirers. The psychic's constant talk of vibrations that were warm or cold or getting warmer or colder reminded one very much of the children's guessing game.

Mediums often talk of vibrations not as a separate technique, but as one utilized in conjunction with others. At Lily Dale services, for instance, the assembled Spiritualists were asked before the meeting began to refrain from moving about in their seats, changing seats, or leaving before the service was over because "any movement will interfere with the vibrations," because—in the terminology of an older day—any movement would break the magic spell. Congregations are constantly being told to be very quiet and "meditate in the silence in order to induce the proper vibrational condition for the messages." One must be careful not to spoil conditions for the spirits in other ways: a man holding a pipe in his hand waiting for a service to begin was reprimanded and told to put his pipe away lest it attract evil forces. But just as some things induce bad vibrations others—flowers, for instance—induce good ones.

Some mediums obtain their messages by means of a technique called Psychometry. This term is not to be confused with the present-day science of psychological measurements (the tests of intelligence, manual dexterity, special abilities,

for instance) which goes by the name of psychometrics. Psychometry in the Spiritualist sense is the name for the "science" discovered and named by Dr. J. R. Buchanan in 1842 and described again by Prof. Wm. Denton in 1863<sup>23</sup> which treats of the power possessed by some mediums of telling from any article worn near or touched by the inquirer or by the paper upon which he has written a query, the following: the identity of the inquirer, the sort of person he is, the nature of his problem and its outcome, and, finally, the particular spirit who is trying to communicate with him and who is aiding him in meeting this problem.

Psychometrics is based upon the belief that any article worn or touched by a person is endowed or saturated with a unique vibration characteristic of its owner and that this vibration is the clew to the all "ye know or need to know" about the latter's personality and life.<sup>24</sup> Indeed, as a medium stated, the object—no matter how important or how lowly—will prove satisfactory if it has been near the inquirer's body and if during its transfer from him to the medium it does not "contact with a foreign vibration." When a query is submitted in a sealed envelope, for instance, the question itself is not the important thing; it is the "scent" or fragrance of personality exhaled by the paper. A medium gifted and trained psychometrically need only handle the article or paper a moment in order to envisage the inquirer's entire history.

At a service of the Spiritualist Church of Psychic Science, the Rev. Conrad Hauser passed a large tray upon which were placed a ring, a hair pin, a key, a watch, a fountain pen, and a button. He said a few strands of hair or a coin would have done equally well. Picking up an article from the tray, the

<sup>23</sup> Buchanan, J. R., Dr., *A Practical Test of the Value of Psychometry*, and Denton, William, *The Soul of Things* (1863). I regret that lack of space prevents the inclusion of very interesting material from these books as well as from one which contains what is probably the best discussion of psychometry: *A Course of Instruction in the Development of Power Through Psychometry*, published by the Psychic Research Company, Chicago.

<sup>24</sup> It is interesting to note that in the practice of Voodooism or devil worship, the medium often asks for a garment which has been worn next to the body of a missing person in order to trace the latter by means of the visions which the garment enables the medium to have.

Rev. Hauser would go into the silence for a moment, and all at once his mind would be presented with the figure and face of a spirit, clothed and acting as he did on earth. A message from this spirit to the owner of the article then followed.

Psychometry, in brief, is like Vibrations in that it is a technique allied to clairvoyance, a kind of round-about clairvoyance, since in the latter type of perception no aid or mediating factor is needed.

Some mediums, as we have seen, obtain their messages—whether they are entranced or not—from spirits directly; others obtain them by means of an extension of their own sensory powers or supernormal perception. In both cases, the technique is “pure,” there is no admixture of human aid whatsoever. Other mediums require some human assistance, as when the arm is held aloft (Vibrations). It is the usual thing for even more aid to be required as when an object worn near or touched by the inquirer is asked for (Psychometry).

At the majority of services, however, mediums demand considerable participation on the part of the inquirer, the most frequent form of which is to have him write out his query. This is so common, as a matter of fact, that the message part of the service is by one church termed the “Question Box Period.” A circular of this society reads:

After the address an opportunity will be given for written questions of an educational or spiritual nature to be read and answered by *the Unseen Teachers* <sup>25</sup> during the Question Box Period.

The queries are called ballots and the communication technique involved is termed Ballot Reading. The matter of writing, collecting and bringing up the ballots forms a very prominent part of the ritual, which proceeds somewhat in the following fashion:

A few questions addressed to a particular spirit are written on a piece of paper; this is enclosed in an envelope on the out-

<sup>25</sup> Italics mine. It should be remembered that in the ballot treated psychometrically, it is the medium who perceives and treats the inquirer's problem; in the Ballot Reading, it is the spirit who performs this function. Unless the medium states the method used with the ballots, it is difficult to determine it from the messages or from the medium's procedure.

side of which the inquirer puts his initials or another identifying symbol in order that he may know and claim his message when it is given and that the medium will know to whom it belongs. Sometimes the paper is simply folded and the identifying symbol placed on the outside. The next step is for the inquirer to bring his message up to the desk or for the medium (an assistant or an usher) to go about with a tray or other receptacle and collect the ballots. At a service for a large audience these ballots may run into the hundreds, but the medium goes through only a handful—relatively and literally speaking.

It is extremely important, as has been already observed, that no persons touch the ballot except the inquirer and the medium since a successful and reliable communication depends on the medium attuning himself, becoming of the same wave-length as the prospective recipient. For a friend, an attendant or any other person to touch the ballot besides the two immediately involved would spoil or "disturb" the inquirer's vibration; furthermore the contact with a foreign vibration would result in a confused mixture of messages intended for different persons.

Two modifications of the Ballot Reading deserve notice. The first was the use of flowers upon which the ballot was pinned in order to induce good vibrations. The service at which this occurred was called a Flower Service.<sup>26</sup> The second modification was provided by a medium who had himself blindfolded before the service began by an assistant. Then the ballots (in sealed envelopes) were collected in a large basket from which the medium picked them one by one and delivered messages to the appropriate inquirer.

#### MESSAGES

With the communication part of the public service ritual seldom more than an hour or an hour and a quarter in length, twenty to twenty-five brief messages of a general sort are the maximum that can be transmitted. The majority of audiences,

<sup>26</sup> See p. 250.

however, consist of only twenty to thirty persons so that nearly every member receives some word from the beyond. The Rev. Conrad Hauser, for instance, advertises "A Message to Every One" and it is customary for ministers of such small congregations to ask towards the close of the service whether there are any who have not yet received a message. On the other hand, where the audience is larger than thirty there is not enough time to deliver communications to all and many persons are turned away empty-handed.

At times, one member is favored with several messages; this always makes the rest of the congregation envious, since each message is highly prized. Spiritualists sometimes scramble for communications like a crowd of urchins to whom a coin has been tossed. At one service, for example, I found an elderly lady whose eyes and ears were as defective as her heart was eager. Unable to perceive the glance and the outstretched hand of the medium or to make out the specific words of the messages, she would claim one out of every three as her own, and would begin to answer before the true recipient was discovered, much to the medium's chagrin, to say nothing of the recipient's.<sup>27</sup> Strangely enough, though there were spirit world hosannas for the others, there were none for her and the disappointed, "poverty-stricken" old lady, overlooked in the distribution of all that spiritual bounty and joy, made a very pathetic figure.

Mediums often direct messages to strangers rather than faithful church-goers in the hope of making converts as well as of obtaining clients for private séances—though mediums claim recipients are strangers in countless cases where they are not. While at Lily Dale I was told by one zealous Spiritualist that she deliberately stayed away from services on busy nights in order to allow the newcomers a chance.

A few mediums are diffident and retiring in their message

<sup>27</sup> Messages, incidentally, are regarded as belonging exclusively to the person who received them. I had occasion once to ask a stenographer and a good Spiritualist to take down messages on a Stenotype for me, but she refused, saying: "I don't know why any one would want another's messages. It's never been done. They're no use to anybody else and anyway they are private property."



work and though their mistakes are attributed to everything but their own faulty technique, they are at least willing to admit that they have erred. Most mediums, however, are cocksure and aggressive, almost belligerently so, and the recipient must not question the accuracy or the value of the message. Again, while the attitude of some mediums to their audience is an aloof and impersonal one, others are affectionate, even "gushy." There are mediums who are dull, colorless personalities, clumsy and slow-witted in their efforts; while others are extremely energetic and magnetic and work in a very expert and deft manner.

The actual delivery of the messages varies from those given in a deliberate, dramatic fashion, with a great deal of elocutionary technique, to those given in a crisp staccato, and to still others given in a monotone. Some messages are very concrete and full of homely detail: "a suit you took off this morning and hung on a hanger" or "you have the paper here with you now, haven't you?" These elicit "ahs" and "ohs" and rounds of applause from the startled audience. But most messages are vague and indefinite.

In thought and expression the message is nearly always very simple, *First Reader* monosyllables, in fact.<sup>28</sup> One medium protested nevertheless that the reason he was not understood by people was because he gave messages in symbolic form. I could not find any symbols in his messages but I did find the broadest of generalizations. He wasn't understood because he was *too* indefinite, even for Spiritualists who are particularly skillful in making generalizations apply to themselves alone. Another medium whose message work failed to satisfy her congregation would refer in every other sentence of the com-

<sup>28</sup> It is very difficult to resist discussing the "reliability" of the messages presented in the succeeding pages and the means by which they were obtained, but such explaining is outside of the scope of this book and I am giving them just as they were delivered from the platform. I have heard and read thousands of messages but I give just a few characteristic ones here. Additional messages will be found elsewhere in this volume in connection with the description of private services and other types of public services particularly those found at Lily Dale. An analysis of the content of the messages is given on p. 415.



munication to God, Jesus, the Christ-Spirit and then finish it off with one of the ancient orthodox orotundities, like one who flicks whipped cream on the dessert. And there are still other mediums who instead of identifying, sermonize to such an extent that their messages sound like purple patches from a Spiritualist anthology, much to the disappointment of the audience.

The first group of messages which follow were transmitted through Rev. Arthur Ford and were described by Sir Arthur Conan Doyle in an article which appeared in the *Banner of Life* recently. The entire article is quoted for it presents an excellent picture not only of the message work of Rev. Ford, but of the ease with which Sir Arthur was astounded.

### BEHIND THE VEIL

By SIR A. CONAN DOYLE

One of the most amazing things which I have seen in my forty-one years of psychic experiences was the first appearance of Arthur Ford at a Spiritualist service on Sunday, March 23d, 1928. Ford is the young pastor of the First Spiritualist Church of New York, and he, like the teachers in the primitive Christian church, before the devil sent theology to ruin it, has the power to show, as well as to explain, the wonders of the spirit world.

After my address he walked to the front of the platform, with a typical West End crowd of a thousand people thronging the auditorium in front of him. He was young, clean-shaven, alert, with a modest, boyish bearing which was pleasing.

"I am no clairvoyant," said he. "I have not the gift of sight. But I hear. I give you what I am told by my old friend Fletcher,"<sup>29</sup> who has been my guide since he passed over.

"There are so many who wish to send messages that it is difficult to separate them out, I will give you what Fletcher says."

He inclined his head, like one listening, and then: "Peter Armstrong! Is Peter Armstrong in the hall?" A rather astonished gentleman raised his hand.

<sup>29</sup> Fletcher was the first name of a boyhood playmate of Mr. Ford's who died some years ago. The latter promised Fletcher's family that he would never reveal the last name, for they are Roman Catholic "and do not want the public to know their shame."

"There is a whole group here for you—your mother Mary, your sister Kate, two brothers, Robert and John, your son Ned. Do you recognize them?"

"Yes."

"Well, they send greeting and love."

Then: "I get another name—Sarah Edwards. Is she present? Please put up your hand. Your daughter is here. She says her name is Lucy. You are in trouble, are you not?"

"Yes."

"Well, she says to hold on and all will be well. I give you that."

"John Walker." Another hand went up. "Your brother Willie is here. Passed out in the war. Is that right?"

"Yes."

"He says this is your first visit to a Spiritualist Church. Is that so?"

"Yes."

"Well, he hopes you will go on. I give you that."

"Any one here called Melton—Jane Melton?" A hand went up.

"Your brother Albert is here."

"No, I never had a brother Albert."

"Oh, yes, you had."

"No."

"Think again!"

"Oh, I am sorry. Of course, little Bertie, who died young."

"Yes, he is growing up nicely. He wanted to tell you so. And do not worry about your mother. She will be all right. I give you that."

So he went on, without pause or mistake, for twenty minutes, as a thousand can testify. And yet this man had only landed in England forty-eight hours before, and there was not, outside the platform, one person in that audience whom he knew.

There was an amusing sequel. Next evening we gave a dinner party so that Ford might meet a few inquirers. We then adjourned to our flat, where Ford fell into deep trance and his control Fletcher took possession of him, giving each of us very evidential proofs.

Captain Longstaff was there, the painter of the extraordinary painting where the ghosts of the dead soldiers surround the Menin Gate—a picture which has been presented by Lord Wollavington to the Australian nation.

The communications which follow are examples of the work of various mediums whom it is not necessary to identify:

I have R. K. F. To whom does this belong?

(*Young man rises*) To me.

I have a message for you. Developments fortunate for you will take place in the fall, do you understand? Do you mind if I speak frankly?

Not at all.

I am told to tell you to take care of your body, young man. Do that and everything will turn out well. That is what you asked, is it not: "Why did you?"

Yes.

Did I know that?

No.

Do I know you?

No.

Is that a test?

Certainly. Thank you very much.<sup>30</sup>

I want to come to *you*. Have you been told that you are intuitive, that you are mediumistically inclined? Anna says, "I am helping you all I can to have you throw off the worries." Do you recognize that?

Yes.

Could I have known that?

No. Thank you.

The spirit forces bring me in touch with a mediumistic family. I see Indian images, people. I see that power, strength, and joy will be given you next year. Anna says: "After to-night I shall be nearer than ever before. I had to wait until Mr. Slater came until I could get through. I am sending a red rose that I want you to wear here" (*medium points to heart*).

Johanna!

Yes.

You want to know whether you should give up school and go to work. Don't be the slave of your family. Be independent of anybody and everybody. That is what I am impressed to tell you. You work, if you want to.

<sup>30</sup> I was the recipient here. A friend of mine had committed suicide the month previous and I had written on a slip of paper, "R. K. F., why did you do it?"

Who is 1734?

(*Mother of preceding recipient*) I am.

You are worried about your daughter: "How can I make her obey me. Shall I let her leave school or not." My guide says, "Absolutely no! Make her know that you are boss, that your word is law. Keep her at the work she is doing, and don't let her change under any condition."

T.P.?

Yes.

You want to know about your brother—about his happiness. (*Vehemently*) Keep your noses and tongues out of it, and he'll be all right. If you people didn't interfere so much, there wouldn't be such trouble in families. No interference. You haven't seen me before, have you?

Yes. (*Titter from audience*)

(*Medium unheeding*) Of course you haven't, and I haven't seen you.

Who is John?

Here.

There is a spirit here who . . . (*medium to spirit aside*: "What is it? Who are you?")

(*Medium to recipient*) The spirit says nothing, but my guide tells me to tell you that a change in condition is coming in one . . . two . . . three . . . in three months time: next October.

Thank you.

When you were a young boy, your father once took you to a large city.

(*Meekly*) That is not so.

(*Intimidatingly*) It is so. You don't remember. You go home and think about it and you'll see that it's true.

(*Female medium*) Your wife comes to you and your little boy. She says: "I have him now, not you, but I want to tell you I love you, I love you!" Do you understand?

(*Middle-aged gentleman*) I do.

(*Same medium as preceding*) Who is Jim?

I am.

(*Medium holding side*) I get a pain here—something like cancer. Some one passed over with cancer. But it was not painful. Your loved one is happy now and sends her love. Do you recognize that?

Yes.

All is well with her. These spirit people show me their hands over your head. You know what spirit magnetism is—after being tired you get up suddenly full of pep. They tell me that you are quite a morning glory, that you get up early to get inspiration. Do I get that out of my head? Now a spirit comes to me in a motherly way; it is a motherly vibration. It will help you at all times if you will listen to it. I hear her say: "I come to you and I just want to put my arms around you and hug you and love you, and tell you how happy we are here, so wondrously happy!"

God bless you.

I get a message for . . . No, I do not think I will give this message. (*Strokes forehead.*) Yes, I will give part. This is from one who passed out through suicide by the name of Mary. She comes to one in the body, you sitting there (*pointing*) and wants me to tell you—this is not pleasant—you sitting next to a woman . . . (*rapidly and indignantly*) you should go home to your wife and to-day, because if you don't I see a dark cloud of trouble hovering over you.

(*All look around surprised, there is a flurry of low conversation, but no one acknowledges the message.*)<sup>31</sup>

I get a good vibration here, a very good one. You want to know whether to hold the apartment, or sublet it—that's your question, is it not?

It is.

Wait. Don't be discouraged, help is on the way. Wait for the spirit to tell you: "Go ahead."

How will I know a spirit? I would be afraid of them at night, though not so much in the daytime.

You are very foolish to be afraid. Spirits do not harm, they help.

What do they look like?

They will be dressed as they were in life, and look and act the same way as when they were last seen. They are dressed usually in white.

Why in white?

Because white is the spirit's color. You wouldn't want them

<sup>31</sup> Mrs. York (see Credograph Three), a confirmed Spiritualist, said to me as we were leaving the service at which this message was delivered: "This ought to convince the most sceptical—telling the husband to go home to his wife that way!"

dressed in black, would you? That would be frightful. Spirits are usually seen as a light and if one looks long enough, their features appear.

(*Recipient's neighbor*) I hear them as voices.  
Some do that too, yes.

This vibration is good, it's clever, I like it. I want to come to Agnes.

Here.

I see happiness for you, Agnes, in every way, shape, manner and form. As I come to you I feel a pain here (*puts hand to neck*). This is about some one still in the body who . . .

(*Another member of the audience, very anxiously*) Yes, yes.

(*Medium, irritated*) I am still talking on the last vibration.

(*Other member*) I am sorry.

I hear a spirit say: "Some one in the body should be careful about a goitre condition, some one named Mary."

(*Agnes*) She is in spirit.

(*Medium, unheeding*) This condition can be helped if Mary will be careful and will . . .

She is in spirit.

(*Medium, taken aback, but only for an instant*) Yes, it is a spirit; Mary—now it is clear—is warning you or some one in the family to be careful. It is a condition that runs in the family. We are only instruments. Mediums cannot work much. Their force gives out and the messages get twisted. I'm so sensitive to-night. I'm under a great strain.

Audubon Avenue?

Here.

I see something to be signed and a hand guiding that hand. I see a legal condition. I could tell you something very important now, but according to the law I am not allowed to prophesy. I see another gentleman who passed out with a throat and lung condition. Would you understand that?

I think so.

I am told to tell you not to worry. There is a spirit here who is attracted to you through the law of love. He is always here with you and ready to assist you. The trouble—that's gone, that's over, that's all right. I can see a working condition for you.

God bless you and keep you.

I see a basket of flowers for you. That's a symbol of something beneficial. That thing which you desire more than anything else in the world. You have waited and wanted it for a long time. I see a travel condition. West. California. Are there friends out West you are writing to? You want to know if there is a position for you there, don't you?

I don't expect to travel at all.

You don't know. It may pertain to some one in the family or a friend. I give you only what the spirits say. You must interpret it as you can.

I see a cloud over your head of conflict and uncertainty. You, the gentleman in the last row. You are concerned about an investment, are you not?

I am.

You want to know whether to dispose of what you have? It will turn out well, my guide says, you are perfectly safe. Has the notebook you have given me been touched by any one recently?

No.

Well, a marriage is likely to occur in your family soon, is it not?  
Not that I know of.

It hasn't been revealed yet. I can see that you aren't concerned much about material things, but about spiritual. You are engaged in some large spiritual undertaking, and you do not need to fear its outcome.

Thank you.

I get the young man in the back. Yes, you. Raise your hand.  
(*Young man raises his hand.*)

As I go into the silence I hear your grandfather talking. He seems to say: "Keep it up, my boy; it won't be long before you'll see the road clear ahead of you. We are doing all we can."

Thank you.<sup>32</sup>

The light goes out there; the full flash of the light is on you. Mother wants you to know that you must be patient, my friend, things will change before long.

(*Young girl, anxiously*) By the fifteenth?

When you ask for a definite time, I am stumped. I am impressed only to say "soon" or "far-off," not whether next week or at three o'clock in the afternoon. Spirit time is not like our time.

<sup>32</sup> I was the recipient in this message and the previous one.



You want to know about an illness, is that not so?

Yes. Not for me, for my brother. He has a bad stomach trouble and all the doctors—they can't help.

I can do nothing unless he comes himself.

I will *make* him come.

Don't bring him unless he is willing. You can't do anything with one who doesn't believe.

That's all right. I want him to come, and he too will want to come when I tell him. I know you will be able to give him the diet he should have.

I want to come to *you*, the young lady, yes. I see happiness and joy. I see stage-doors, letters from out West, a young man.

I am engaged to be married.

How wonderful. Don't worry. It will be just as you wish, and soon! <sup>33</sup>

<sup>33</sup> I cannot leave the description of messages without mentioning the message work of negro mediums. At the First Spiritualist Church one evening three colored young men came in during the middle of the service and seated themselves in a rear seat. They were tall, extremely well dressed, with splendid physiques and handsome jet black countenances. In all these respects they were far superior to white male mediums. The presiding medium (white), who apparently knew them, asked whether they would deliver a few messages. One consented, a very intelligent-looking chap who radiated "personality" and "magnetism" as do most other mediums of his race. With a companion playing a soft accompaniment on the piano, the medium went into a trance, writhing and grimacing quietly. After several minutes of this eye-rolling and head-twisting, he shut his eyes and began to speak. During the delivery of the messages he behaved exactly as he had when fully conscious, moving about and gesticulating dramatically.

This colored medium was much more emotional than white mediums, and spoke tenderly and affectionately, now to his spirit guides, now to recipients, addressing both classes as "Dear" and "Darling." This ambiguity had somewhat startling results when a female member of the congregation was addressed. He often held a long dialogue in a low musical voice with his spirit guide, expostulating: "Now, dear, don't hurry; be careful, that *isn't* the lady." Then, after listening intently a moment, he would answer, "I know, dear, but she says that *isn't* her message. She ought to know." On another occasion he turned to the recipient and said, "Dear, my guide tells me that the message is for you, and that she sees conditions clearing up for you within three weeks."

I regret that limitations of space prevent my giving a description of a service held at a colored Spiritualist church. Some additional messages delivered by colored mediums, however, will be found in the account of the convention of the General Assembly of Spiritualists (New York State).

## BENEDICTION

After all the communications have been delivered, there may be another musical selection, but it is almost certain that there will be an announcement of the hours and the place the medium holds private services. This is often followed by a prayer and then a benediction which serves to close the contact with the beyond. Rev. Ford asks his congregation to rise, and while they stand with bowed heads he pronounces the benediction which is especially noteworthy in that it (and his invocation as well) ends with: "We ask this in the name of Christ."

A characteristic benediction is given in the N.S.A. *Manual*, one for use at the close of the Patriotic Service, which accounts for a certain nationalistic flavor:

O Spirits of the higher spheres, help us to walk in the light as you are in the light; as yours is a life of harmony, so incline us to be harmonious; as your life is governed by perfect law, so instruct us to perfect our own laws; as yours is a life of love, so inspire us to cultivate love; to the end that we may be good citizens of our country and bring blessings to our fellowman. Amen.

With the Benediction over, the ritual is concluded and the group is dismissed.

## LESSER VARIETIES OF PUBLIC SERVICES

Besides the Message Service there are two other types of public service deserving of mention: Healing Service (Healing Class) and Development Class. Both of these are intended for rather specialized groups and are held much less frequently than are Message Services. Though messages are given in each instance, communication with loved ones is incidental, a means to an end. The Healing Service audience is composed of those seeking to regain their health, physical or mental, and the Development Class is made up for the most part of those who wish to become mediums. The latter kind of service is theoretically open to the public but since it is technical in

character and is inaccessible to the uninitiated, especially in urban centers, it is attended only by aspirants to professional mediumship. The Development Classes when held privately are called Development Circles and fall under the head of séances or private services. Inasmuch as examples of each of these specialized services are given later in the Chapter on Lily Dale nothing more need be said of them here.

All the services described and referred to so far may be termed direct or immediate types. The medium delivers messages to a visible, tangible audience. But the invention of the radio has made possible an indirect, absentee or "unseen" type of service. In the first instance of this to be given here, the actual, physical radio is used. The advertisement of one church runs:—

Listen in on your Radio

Every Friday at 7.45 P.M., Station WMCA.

Communications clairaudiently received are read over the radio, by arrangement with the Spiritual and Ethical Society of N. Y. C. Copies of the paper read may be obtained by writing station WMCA, enclosing dime.<sup>34</sup>

New York *Sun*, December, 1928.

The second instance of the "unseen" service, in this case a healing type, is an unusual element in the Spiritualist faith and is found in no other so far as I know. The *Progressive*

<sup>34</sup> A circular of the Spiritual and Ethical Society explains that "these talks are clairaudiently received from the World of Spirit by a Psychic who is not a 'professional,' who never receives remuneration, but with the desire to help mankind gives to the world the knowledge which is given by the Spirit World."

The talk is prefaced by the statement: "Cornelius Jansen speaking" and ends with "I, Cornelius Jansen, Bishop of Ypres, a prelate in the Church of Rome, came into this Higher School of Understanding, over three hundred and fifty years ago. I am speaking my words into the wave-length that can be registered by the ear of my instrument (the president of the Society, Mrs. Helen Wells), a human being as ignorant of life there as you are ignorant, but believing all this because it appeals to reason and logic. All that I enunciate she hears, records, and transcribes. I speak in short phrases, as you give dictation to your stenographers." After the talk, communications sent by THE UNSEEN TEACHERS, received clairaudiently, were given by Mr. John Molanphy, Reader.

*Thinker* sponsors a Spiritual and Mental Radio Station which enables members to tune in on the Great Dynamic Healing Circuit. It broadcasts three times weekly at 7 P.M., Chicago Time, on Universal Wave Length. At this time members are supposed to send out and receive these thoughts:

I must, I shall, and I will be healed,  
(and)

I ask the operator of the Progressive Thinking Healing Center  
To impress me what to eat, drink, and do  
For my sake, my family's, my friends',  
And for the great Cause.

#### SPECIAL MESSAGE SERVICE

The Watch Night Service held on New Year's Eve is a Message Service with minor variations. Though it is held only once a year, it is interesting enough, for a number of reasons, to be described here in detail.

#### WATCH NIGHT SERVICE

This service was given at many Spiritualist churches on New Year's Eve, December 31, 1929, but I shall describe a single one which took place at the Little Cedar Spiritualist Church, New York City, whose pastor is Mrs. Beulah Helms.

The service was held in a small auditorium called the Byron Room, began at eleven o'clock and ended shortly after midnight with the advent of the New Year. About two hundred persons, mostly women, were present occupying every available seat. They seemed to be drawn from that class falling between the middle and the lower: the genteel poor. A "free-will" offering of 50¢ was collected at the door.

The room was furnished with folding chairs, an upright piano and a dais at either end; a five-pointed emblem decorated with zodiacal designs was suspended over that dais which was being used. There was nothing in the room to indicate that it was the home of a Spiritualist organization. In front of the dais and on either side were some chairs and a table. On each of the two end tables a very tall

red candle burned with a bright, steady flame. (This was the first and only time I had seen a candle in any Spiritualist church.) To the right of the dais was a high-backed chair, almost a throne chair, which was occupied by the medium's assistant, a rather good looking young lady of uncertain age wearing curls and a permanent smile, and dressed with a studied fetchingness.

The service began with a musical selection performed, rather thumped, in forthright fashion on the hopelessly out of tune piano by a middle-aged man who received no applause when his rendition was over. Despite the silence, he leant back, satisfied that he had done his duty as he saw it and that his reward would be spiritual if not material. Immediately after the conclusion of the musical selection, Mrs. Helms went into a trance without much ado, and soon messages were issuing at a rapid rate. The communications were extremely general and brief, and ended with that sweet, old refrain, inescapable at Spiritualist services, "Don't worry; all will be well!" She spoke with a curious accent, probably German in origin, and her English with its ghastly grammar: "Get in touch to," and "Take you in touch to one in spirit" and its lame poetic flights along with her perfunctory platform manner, placed her as far as I was concerned in the class of unskilled mediums. But apart from these shortcomings, her messages were among the least "evidential" I have ever heard. Rarely have I seen a Spiritualist audience so apathetic, or shall I say, well-behaved.

In one instance, the pastor asked for a Harriet, saying there was a communication to be delivered. The assistant searched valiantly for the recipient-to-be, calling out in a very business-like voice, "Is there a Harriet in the material?" But there was no Harriet in the material and by a process of logical deduction it was decided that it was a Harriet in spirit which had been meant. Better luck was encountered here, and several persons acknowledged a Harriet in the beyond, but not enough interest was manifested seemingly to make a communication worth while and the medium passed on to other messages. She was, moreover, pressed for time and could devote scant effort on a single recipient. At another time, without a word of warning, she called in a tone of peremptory command, "Charlie!" and many of us reverting to childhood days stood at attention. For she sounded exactly like a mother calling her little son from the window.

The next message began with a request for William and the hands

began to sprout from various corners of the room, one, two, three, four, five, in most disconcerting fashion. "William" soon became "Bill" but this, instead of delimitating the field, only made it larger with consequences more embarrassing. Finally, the medium snapped her fingers and exclaimed, "No, I've lost it," and proceeded to another person. This woman after receiving the communication said, "Thank you, Mrs. Helms," but the worthy lady answered, "Mrs. Helms is not here. She is out taking a walk, doing something else, but not here." With conscious whimsicality the medium added, "She told me before she went out that she was going to sit on a cloud."

The Watch Night service was extremely interesting in one respect—the psychometric method employed by the medium. Each person desiring a message was requested at the beginning of the evening to lay a few flowers on the table in front of the dais. By the time the service had started, the flowers singly, and in clusters of two and threes (some contained even more), were stacked on the table to quite an imposing height. Pinned to the stem of a flower in each cluster was a small folded piece of paper bearing some identifying symbol and, of course, a query. The pastor, picking up a cluster of flowers at random, would detach the note and hand it to her assistant who would read off the identifying symbol. But the young lady had hardly done this when Mrs. Helms was well launched into the message itself. Then, as the communication neared its end, the flowers were passed to the assistant, who relayed them to a young man seated at one of the side tables, and he, in turn, placed them in a large vase. (Incidentally, the same psychometric method was used regularly at Sunday night services which were therefore called "Flower Services.")

When Mrs. Helms had begun her message work, she announced that she would deliver communications until 11.45, at which time she would present the predictions for the coming year. After she had given a great many messages she asked her audience, "What time is it now?" and the answers came, "11.45." The pastor tried to carry this off with the air of casually performing an astounding feat, and her gesture seemed to have its effect for many of the congregation were plainly startled.

The lady, her entranced eyes shut tight, now began to roll her head from side to side, as if getting the news from all over the world. She dramatized the panoramic sweep of the mind very successfully,



I thought. After a minute of these labor pains, the predictions were born. And what predictions! Just as she had gone to one extreme in prognostication with her messages which radiated an unflinching optimism and good cheer, she went to another extreme here. Her prophecies seemed a sadist's nightmarish orgy. For slowly and methodically she wended her way from country to country predicting gloom and tragedy. There would be, she revealed: a tidal wave in Florida coming from the Gulf of Mexico, one that would be worse than the one we had recently; a transit strike in New York City; a tornado in the Middle West uprooting trees and houses; a pestilence and famine would descend elsewhere; all crops would be destroyed in California, Arizona, and Washington. Two of America's best loved aviators would die, the stock market would go from bad to worse in the first months of the New Year, and in March 1930 as bad a slump would be seen as in October 1929—"all those who are thinking of procuring stock should curtail their thoughts!" There would be labor troubles in the United States with consequent unemployment. Mrs. Helms advised all those contemplating changes to hold on to their jobs and not to expect or hope for anything better than a living wage. The automobile industry was one exception to the general depression; there would be a great increase in this field. Another exception was later made in the case of inventors and inventions; it would be a marvelous year for them. The radio was being improved constantly and soon man would be able to communicate with the Spirit World.

As for Prohibition, it would take three years to repeal it, but this repealing would begin in the fall of 1930, for "the Spirit World will not continue to tolerate the loss of life. . . ." England would see the Labor Government overthrown with a great deal of bloodshed as a consequence; she would continue to have trouble in India.

The prediction came to an end here, seemingly because the medium supposed that midnight and the New Year were at hand. She asked that the lights be turned low. "We will go into the silence now to realize the God power<sup>35</sup> within you." Turning to the pianist, she said, "Play 'Nearer My God to Thee' very softly, very, very softly." We remained in the silence for an interminable minute or two, all keyed up (or at least I was) in anticipation of the hubbub to be set loose at twelve in the streets below. But no hubbub was forthcoming. Our pastor had apparently miscalculated, and when we came

<sup>35</sup> On another occasion she used the phrase "Father God."



out of the silence into another silence even more quiet, she resumed her predictions.

"In Brazil there is a great man who will do much for the peace of the world. Belgium will have a good year; France—very good spirits hover around France—and Roumania also." Mrs. Helms then referred to Greece and Athens, pronouncing the latter with a broad a. "We should look to Germany," she continued, "as a leader, especially for material conditions. We can learn from them there. Build, follow them in aerial development." Mrs. Helms praised Germany so much it seemed a definite proof of her ancestry. She said something about the Scandanavian countries (strange to say, nothing was said about Russia, Italy or Ireland) and then continued on with Turkey. "The Turkish Government will be overthrown; this one hasn't been any good, and the next one won't be any better. Another European ruler will be killed. It will be a bad year for heads of countries, but we don't have to worry. There will be lots of revolutions everywhere, especially in the political and religious fields; there will be an epidemic of cholera in one of the Asiatic countries, there will . . ."

At this point, we heard the muffled sound of the bells, the sirens and the shouting of those outside, and the New Year with its dire fate was at hand. Mrs. Helms announced: "For those who need help, I can be seen for consultations where I shall be very glad to do what I can for them."<sup>36</sup> Now came the words which ended the service: "This is Dr. Cook (her control) speaking. Good night." I was taken aback for a moment, it sounded so much like a radio station signing off. But the others seemed to accept Dr. Cook as a matter of course, for they rose and left the hall without making a word of comment in the auditorium or corridors outside.

#### PRIVATE SERVICES (SÉANCES)<sup>37</sup>

A séance is a private service for one to ten persons given either by mediums who are primarily the platform type and

<sup>36</sup> Her card read, in part—Services every Tuesday, Thursday, Saturday and Sunday at 8.30, Wednesday afternoon 2.30, consultation by appointment.

<sup>37</sup> In this section, as elsewhere in this book, when I use the term *psychical researcher*, I exclude the extremely small minority of individuals who attempt to pursue psychical research as a discipline unaffiliated in any way with Spiritualism. The term "*psychical researcher*," unfortunately, is used

who give séances on the side, or by those who confine themselves to private work entirely, in which category fall the greater part of those mediums investigated by the psychical researchers. (The latter, it is true, sometimes investigate professional mediums, but the more discriminating get discouraged, after some attempts, and mostly confine themselves to private persons.) The best class of séance mediums do not advertise and one learns of them through the recommendations of friends, from other investigators—if one is an investigator, from the reading of psychical research texts and journals, and, finally, from attendance at meetings of psychical research societies. The ordinary humble believer since he is not in the "know" does not as a rule hear of the leading private mediums; even if he did, he could not gain access to them. He comes in contact with only the less able and less eminent mediums, and this through friends, through advertisements in the Spiritualist journals and in the secular newspapers, or through publicity announcements at public services, where the mediums speak glowingly of the possibilities for more detailed and longer contacts with the departed to be achieved at private sittings. All Spiritualist churches make available for their congregations private readings in one form or another.

Séances are held in the home of either the recipient or the medium, usually the latter. When they are attended by large groups in public places such as theaters or halls they had better be called demonstrations. Some séances are intended only for those who wish to become mediums, either professionally or just for themselves and these are termed *Development Classes*. Camp Development Classes are semi-public in character and attract large numbers of lay believers in addition to potential psychics.

A private service may be given by a non-professional, un-  
by and applied to investigators of every grade. I do not at all wish to deny that there are psychical researchers who acknowledge no more kinship with nor responsibility for others who call themselves psychical researchers than a learned and scientific doctor does in relation to quacks and charlatans.

affiliated medium without charge, as is often the case with those mediums utilized by the psychical researchers, though almost as often such mediums seem to set no upper limit to their fees when the less technically trained seeker is involved. The fee charged by most séance mediums runs from two to three dollars for a half hour sitting with an average medium, to three dollars for three minutes—or fifteen to twenty-five dollars a sitting—with one of repute. The last-named sum is often given as a flat rate for a séance which one to eight persons may attend. The members of a particular family frequently take advantage of such a rate to hold weekly or bi-weekly séances limited to the family group.

The ambition of every medium is to earn a living solely through private work. The latter is preferred to officiating at public services because of the prestige and the income attached to it, because it permits them to give a more satisfying performance, and because it requires less salesmanship. It is "clean" work, even though at times it entails more effort and responsibility. Séance mediums who occasionally give public services do so only in order to advertise themselves more efficaciously.

The audiences at séances, though belonging on the whole to a higher cultural and economic stratum, vary more from séance to séance than those at public services. In the more accessible and ordinary séance are found middle-class types, with women in the majority, while at the more exclusive and expensive séances congregate Judges, financiers, ministers, members of Congress and other men and women celebrated in all walks of life. A small number of séances, given by the foremost mediums, are arranged especially for professional investigators—scientists, professors, writers, etc.; here men frequently predominate. The leisure-class attributes and trappings of the service, its exclusiveness, cost and clandestine traffic-with-the-occult quality, are often as potent factors in attracting the leading intelligences as the skill of the medium or the evidential material produced. The needs of this class generate

a type of service to meet these needs, just as do those of the "common herd."

Séances do not have as detailed a ritual as public services, and are not as religious in form as the latter though in mood they are probably even more religious. The most important ritualistic feature of the private service, as of the public, is the messages, which are relatively more specific, intimate and longer. Sometimes the messages are accompanied by a physical type of spirit manifestation, and sometimes the latter completely supplants the messages. Such a séance is of course much favored by most investigators, particularly present-day Continental ones. (There are some researchers, however, who prefer a type of séance exhibiting mental phenomena and who have found only the latter productive "of certain classes of supernormal facts, be their origins and processes what they may.")

Though messages delivered while the medium is entranced are probably the chief form, contact with the beyond is established in many other ways which change in popularity from generation to generation with the coming of the new fashions in communicating with the spirit world. The spirit may speak directly—sometimes through a trumpet<sup>38</sup> (Direct Voice), write on a slate (Psychography), write on a piece of paper (Direct Writing), write on a piece of paper using the medium's organism (Automatic Writing),<sup>39</sup> say "Yes" or "No" to questions by rappings varying from delicate ticks to sharp, metallic taps, answer questions by tilting a table (Table-Tipping) or by moving an indicator on a ouija board.<sup>40</sup>

The spirit may manifest himself in even more physical ways:

<sup>38</sup> The trumpet is a horn about three or four feet in length, usually made of aluminum, which is supposed to be suspended in mid-air as the spirit delivers a message through it. The use of the trumpet is described to a slight degree in the account of a Lily Dale trumpet hawker (Appendix No. 4), and in Credograph No. 1 of Mrs. Keaton.

<sup>39</sup> In automatic writing, a pad of paper and a pencil are placed before the entranced medium who covers sheet after sheet with spirit world messages, the nature of which he is ostensibly and sometimes actually ignorant.

<sup>40</sup> Literally a "Yes, Yes" board.

by raising objects or even persons off the ground (Levitation), by altering the weight of bodies, by moving small objects at a distance (Telekinesis), by ringing aerial bells, by making luminous appearances, by materializing<sup>41</sup> the entire body or parts like hands or faces, by etherealization (where the spirit is supposed to be less solid and generally floats), and finally by registering himself on a photographic plate. Book and newspaper tests, psychic gloves, finger print correspondences, and to a certain extent spirit photographs are the most fashionable, most "advanced" mode of spirit manifestation to-day with the Spiritualist *haut monde*. In the past it was materializations, which were exceedingly in vogue before 1900, less so since; spirit photographs which were popular back to 1870 or a little earlier; telekinesis, levitations, slate writing. One of the most popular demonstrations of the older days was guitar playing, with the instrument floating over the audience while the medium was supposed to be tied up in a chair.

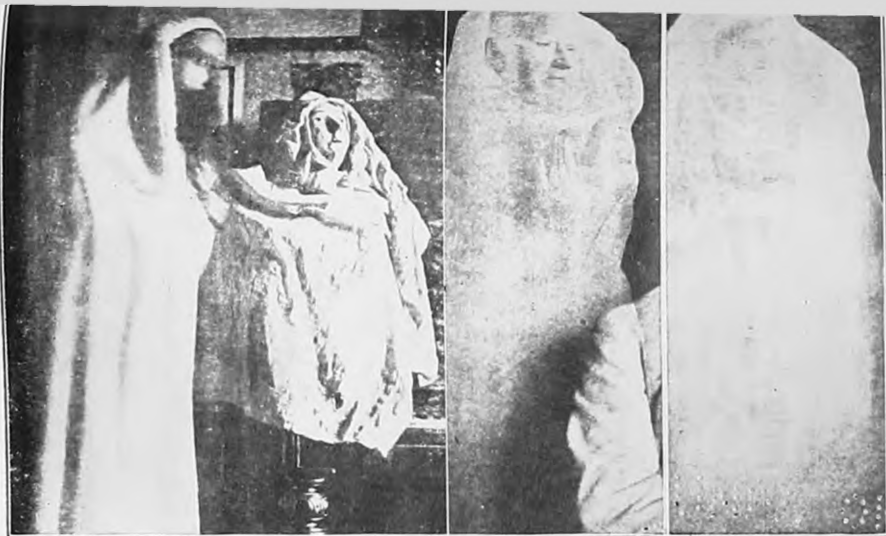
Private services are the chief source of the perfervid claims for Spiritualism; they are also the hunting ground of the anti-Spiritualist who obtains there the material for his scurrilous and damning attacks. Any one who wants to justify or expose Spiritualism heads directly for the séance room. Practically all the communications found in Part One of this book were delivered at séances, and descriptions of the latter make up almost entirely the vast literature of Spiritualism.

Some examples of private services follow. The first is a slate-writing séance in which the audience is a single person, the second a materialization séance held for a group of thirteen people and the third a series of séances held for a family group of three.

#### Slate-Writing Séance

Slate writings are seldom, if ever, given for more than a single person because the conflicting vibrations due to the presence of a

<sup>41</sup> A part or the entire body of a spirit is supposed to assume the material form which it possessed while on the earth plane. The term ectoplasm sometimes used in connection with materialization is not usually applied to the substance of a supposed material spirit, but to a substance which exudes from and retreats into the body of the medium by the natural openings.



#### PSYCHO-PLASTIC MATERIALIZATION

Reprinted from J. H. McKenzie's *Spirit Intercourse* by permission of Mrs. B. McKenzie.

The author states: "Here are illustrated two psycho-plastic creations taken by flashlight in London, one being in full form, the other in course of construction. The former is controlled by a spirit being, while the latter is composed of psycho-plastic matter only."

#### SPIRIT PHOTOGRAPHS

Relatives of Mr. McKenzie's taken, he states, in ordinary daylight many years after their decease. The coat sleeve showing belongs to the author.





ECTOPLASM ISSUING FROM THE MOUTH OF THE MEDIUM  
EVA C.

Reprinted from Baron von Schrenck-Notzing's *Phenomena of Materialization* by permission of the publishers and of the Baroness.



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Above:

#### PARAFFIN HANDS À LA KLUSKI

Reprinted from J. Malcolm Bird's "Margery" by kind permission of the author.

"The hand at the upper right is made, with Geley's best skill, from a rubber-glove original. The other four are hands obtained during actual sittings with Kluski; that at the lower right still carries the paraffin, the others show the plaster with the paraffin removed."

Below:

#### A "WALTER" THUMBPRINT

Obtained in presence of Mr. Walter H. Button

["Walter" is the control of "Margery" the medium]

Reprinted from *Psychic Research*, Journal of the American Society for Psychical Research, for April 1931, by permission of the Editor and of Dr. Crandon, husband of the medium.

THE VIND  
LIBRARY

third person in the room would reduce the chances of success to almost zero.<sup>42</sup> In the early days the spirit wrote directly on the slate. This was true in the case of the medium Slade, the inventor of this manifestation. To-day there has been an improvement in technique, in that it has been made easier. This has been effected largely by Mr. Pierre L. O. A. Keeler, whose psychographic mediumship is described in the following:<sup>43</sup>

Two slates, between which little pieces of pencil or crayon have been placed, are tied together. From three to five questions are written by the inquirer on separate pieces of paper presented by Mr. Keeler. The inquirer and the medium seat themselves, and take hold of opposite ends of the slate. There is an absolute silence for sometimes twenty minutes or a half hour and occasionally, as when the recipient is a skeptic or out to trap fraud in *flagrante delicto*, the whole sitting is fruitless. The usual thing, however, is for a ten or fifteen minute wait to ensue, after which a kind of scratching is heard made by the pencil between the slates; this continues for some time and then ceases. The slates are separated and on one or both are found messages which can be read sometimes only by holding up the slate to a mirror.

During the war, Mr. K. abandoned slates because they were very expensive and he could not afford to mail them to people—he has always done a great deal of his work through correspondence. A Mrs. Randolph (see Credograph Two) suggested that he use cards and shortly after that he began to insert between the slates five cards which were returned at the end of the séance each bearing a message.

The following is a typical communication received by a middle-aged widower through the psychographic mediumship of Mr. Keeler:

<sup>42</sup> Astrologers also refuse to allow more than one person in the room at a time.

<sup>43</sup> Keeler, the greatest living king of slate writing, is worshiped by many of the believers, but non-believers and also most psychical researchers regard him as a cheap, obvious fraud. For a description by the former class, see Credograph 2 (The Randolph family), and by the latter class, see *Fortune Telling*, H.R. 8989 (full reference on p. 409); *Spiritualist Vaudeville* by Sinclair Lewis (full reference on p. 294); *Personal Experiences in Spiritualism* and also *The Physical Phenomena of Spiritualism* by Hereward Carrington. Dr. W. F. Prince offers a very detailed and analytical treatment of slate-writing, the greater part of it devoted to an exposure of Keeler, in the *Proceedings of the A.S.P.R.* for 1921, pp. 315-592.

## MY DEAREST HUSBAND:

I am again thankful to you for this opportunity to reach you in this way for I am watching over you, and guiding your footsteps into the right will want you this camp and itual feasts that mortals from some day this come to you a blessing in and help you obstacles that your pathway, blings and pave loftiest heights be happy and is love—light you and when threshold you the shores of the land through and smiling you and you be alone, you good and kind



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not always understood, but on this side of life your intentions and motives will leave the fruits of a life well spent and bring you blessings forever more.

With my love.

LOUISA G.

## MATERIALIZATION SÉANCE

Some acquaintances of mine in Lily Dale one Sunday evening were making up a party of seven or eight to attend a materialization séance at which Mollie F. was to be the medium. I asked whether I might accompany them, but Mrs. Burton who had told me about the party

<sup>44</sup> This drawing of Louisa G.'s husband is only an approximation of the original. The latter was finely etched in red ink as the principal color, though there were many other colors used. This slate is one of a number in the Skidmore Library, Lily Dale.

felt that I might disturb conditions, and therefore hesitated to include me in the group. She finally asked, "You're a believer, aren't you?" I answered that I was very much interested in Spiritualism, and that I could promise her to be as passive and receptive as possible. I added that I had lost a close friend by suicide under particularly distressing circumstances a short time ago, and was therefore eager to know whether she would appear. Mrs. Burton nodded her head in assent, said she would be glad to have me come along, and asked that I be ready to leave in a few minutes because the group wished to be at Mollie's bungalow a half hour before the séance was scheduled to begin. Otherwise there would be too many persons before us and we would not be able to gain admission. Regarding the likelihood of my hearing from this friend, Mrs. R. K. F., Mrs. Burton felt that since it had occurred in June and this was August, it was too soon to expect a message. Mrs. F. would need a long period of preparation, especially since that fact that she had committed suicide indicated a lack of development on the earth plane. If I put a direct question to her, however, something might come through.

Our party, besides myself, consisted of seven women.<sup>45</sup> When we reached the bungalow, we found five other persons there who had been waiting for some time. The entire group went into the séance room and at the final counting there were thirteen of us, three men and ten women. One of the men, about thirty-five years old, seemed to be a practical business man. We knew him as "Jim." He was accompanied by his wife, some years his junior. The other man, about forty years old, was a little eccentric and effeminate in appearance. He later received a message from his mother. With regard to the probable ages of the women present, two were about thirty-five, two about forty-five, four about fifty to sixty, and one over sixty. With the exception of Jim's wife, none of the women were married. Five were widows, three had never married, one had been divorced. Three or four of the women present were either full-fledged professional mediums or else mediumistic.

<sup>45</sup> The reader will be greatly assisted in appreciating the emotional elements involved in this séance, if he will first acquaint himself with the descriptions of some of the persons present, as follows:

- |                               |                                 |
|-------------------------------|---------------------------------|
| Credograph Three, Mrs. York.  | Credograph Seven, Mrs. Marston. |
| Credograph Four, Mrs. Burton. | Credograph Ten, Miss Namn.      |
| Credograph Five, Mrs. Barth.  |                                 |

These names, I might add, are all fictitious.

Mollie passed a few remarks of welcome when we entered, then excused herself in order to change her clothes. We sat around in the séance room, all rather tense and nervous, and talked. Inevitably, the conversation turned to mediums. One person said, confidently, that some mediums had given her readings which were not related in any way either to her or her problem. Others, becoming equally confidential, admitted that they too had received many messages which had nothing to do with them, and offered instances of such failure. A woman then pointed out that not all mediums were equally capable, nor was any particular medium uniformly successful. Something had to be allowed for their stage of development, and also for their condition at the time the messages were given. A Scottish woman, Miss Hoyle, then spoke up. She said she had just come over to Lily Dale from Scotland on a holiday, having heard so much of Slater the famous platform medium. Her visit, she explained, was planning solely for the purpose of investigation, and she had not arrived at any definite conclusions about Spiritualism as yet. Miss Hoyle then added that the best minds of England and Scotland were concentrated on psychical matters, and cited Balfour, Lodge, Doyle, Barrett, etc. With respect to poor mediums, Miss Hoyle asserted very emphatically that she did not fear the anger of any medium. If Slater gave her a message which was incorrect, she would stand right up in the auditorium and tell him that his message was not concerned with her at all. The others laughed at this show of audacity and answered that Slater would murder her on the spot if she did this, for few mediums tolerate any criticism, and Slater less than any of the others. Most of the members of the group admitted that few persons have the courage "to stand up in meeting" and say a given message doesn't belong to them. The conversation then veered to Slater and how rude and insulting he was to some persons at nearly every séance. "He snaps you up, if you hesitate or disagree in the slightest way," one woman stated. Another woman felt that Slater was cranky because the younger mediums at Lily Dale were beginning to supplant him. He no longer got the attention he once did. "Well, I've come across the ocean to hear your great Slater which shows how his fame has spread," Miss Hoyle broke in. Some one referred to the hour, and hoped that Mollie would not be very late in starting the séance, as so many mediums were. At this, an elderly lady was reminded of the story of a famous medium, Mr. Herrick, who, when a very small boy, was shut in a box by an older brother. Some time after this it was dis-



covered that he had mediumistic powers, and whenever his parents wanted him to give a séance in the evening, they locked him in a room all day long. In that way they were sure of having him when they wanted him.

Just then, Pal, Mollie's assistant, came into the room to make certain all the windows were tightly closed. Mollie later explained that Pal had been called "Jack" down South where Mollie originally met her. Mollie, however, rechristened her "Pal." Pal was rather an aggressive, somewhat masculine woman in her early forties. She was short and stout, and built almost like a ball. She had very red cheeks, and a good-natured smile. This last, and her roly-poly figure, made one like her immediately. Pal told us that she had lived with Mollie for many years and that she was Mollie's assistant, secretary, cook, dishwasher, and chambermaid. Pal later led in the singing, identified Mollie's guides, and assisted each person to and from the cabinet, showing us how to stand so as not to obscure the light and thus spoil our view of the spirits.

Mollie herself now came in, dressed in black. She was a stout woman of average height, about forty-five years old, with unnaturally bright eyes, a pale complexion, and cheeks that were deeply furrowed. She seemed very exhausted, even before the séance began. She held on to the cabinet curtains while she addressed the group, her words coming in very halting fashion, as if she had just climbed several flights of stairs. Mollie explained that she had already given three séances that day and was quite tired. "I want you to see," she went on, "that I'm dressed all in black, even black bloomers, so you'll know that the white in which the spirits come isn't carried in here by me. Will any of the ladies volunteer to examine me?" But the ladies laughed at her for thinking that they could doubt her honesty. "Oh, we know that, Mollie," they protested. No one accepted her invitation.

Mollie pointed out that she could not promise us anything. "Of course, we understand that," came the answer at once from several women. At this point Pal announced that the fees were two dollars a person, and went about collecting this sum from each of us.<sup>46</sup>

Mollie then told of an unfortunate occurrence that afternoon. Shortly before she had become entranced, she noticed a man in the

<sup>46</sup>If the average group consisted of thirteen persons, Mollie had earned \$104 that day, which is not a bad income for a day's work. Not every day is Sunday, unfortunately, nor is the year replete with summer months and tourist crowds.

group with a flashlight in his hand. She said nothing then, but later on, during the trance, she asked him, "Why do you want to do that?" He answered that he just wanted to see how she did things. When the trance was over, Mollie let him use his flashlight, and he poked it into the cabinet, examining all of its nooks and corners. During the trance, Mollie said—pointing a moral—that this man was very rude and abusive to his mother. When the latter appeared between the cabinet curtains, he addressed her roughly with the words, "C'm on out, Maw, aw c'm on out." When, however, she did not come out, but answered him gently, he remonstrated with her again. "Why dunt you talk louder, Maw. Can't hear yuh, Maw, talk louder." One of the members of the group, who had been at the afternoon séance and witnessed this incident, now commented, "It's bad enough to talk like that to a mother on the earth plane, but to talk to a spirit mother that way is horrible. Just like such a man to talk to his mother like a ruffian."

Mollie, growing reminiscent, described another flashlight incident. A man, she said, flashed a light on a medium down South just as she was coming out of her trance. This came as such a terrible shock to her that they didn't think she would live. She recovered finally, but from that day to this she has never left the sanitarium.<sup>47</sup>

Mollie told the group something about her three guides or controls: Billy (who did not appear); Pollyanna (who appeared for a very short time and who won admiring comment for her very long hair); and Roy. Roy was active for practically the entire evening, and was Mollie's cabinet guide as Pal later explained. Mollie said she never could tell which one of her controls would take charge at any given séance. Mollie went on to explain the nature of materialization, saying, "It is Doyle's ectoplasm,<sup>48</sup> formed out of the body of the medium and the sitters."

Mollie was silent for a moment, then withdrew into the cabinet, sat down on a chair and drew the curtains together. The cabinet was in a corner of the room about two and a half feet square enclosed by black curtains. The latter opened and closed at the appearance and withdrawal of the spirits. Pal switched off the light,

<sup>47</sup> One cannot but wonder whether this medium's body was shocked or her reputation. The pain of exposure might be responsible for the stay in the sanitarium, but it is possible that the incident was simply the culmination point in the gradual breakdown of a maladjusted personality. Here the medium must have been unusually "delicate" since exposure does not usually interfere with a medium's career.

<sup>48</sup> For a description of ectoplasm, see p. 256, note.

closed the doors, and the room was pitch dark except for the faint red haze of a photographic dark room lamp, suspended high on the wall diagonally opposite the cabinet. This red haze seemed to twist itself into luminous whirls as you looked at it, and it would have been impossible to sit in that room for any considerable period of time without having shapes and forms appear before one's eyes, even though there were no medium in the vicinity, and even though one did not accept the Spiritualistic hypothesis. It was a hot August night, and the room was not large enough for the fifteen persons in it. Some one whispered that the atmosphere was stifling, but Pal immediately pointed out that thirty persons had been in that room on one occasion. Another person whispered, in defense of Pal's having made the room airtight, that it was absolutely necessary, for any breeze or air disturbed conditions, and would spoil the light so that the spirits could not be perceived clearly.

The darkness, the heat, and the silence began to prove oppressive. These physical factors, combined with the psychological ones—the nervous tension due to being placed in a situation where something supernatural and mysterious was about to occur, the anxiety due to the eagerness to get in touch with the departed, the uneasiness due to being placed in an unfamiliar situation (for none of us, with one exception, had ever been at a materializing séance before)—all this was conducive to a mild hysteria. Another psychological factor involved must not be neglected. Here was a dark room, with three men and twelve women, all emotionally wrought up, seated about the room in very close physical contact. Most of the persons were apparently living sexually empty lives, so that in addition to the emotional excitement which the situation afforded, there was an excitement of a sexual character more or less disguised. One can readily understand how persons denied a normal sex outlet, particularly some of the older women, would find a certain degree of satisfaction in a situation so reminiscent of sexual ones, especially when we know that many of the women have come to the séance in order to get in touch with a departed mate. Moreover, the attachment which Spiritualists have for a child or a parent, or even a brother or sister, who has passed over, is frequently tinged with sexual emotion, so that even these types of communications would reinforce the sexual tension of those in the room. However, I do not want to stress this factor too much.

Even without the aid of the medium, as I have already pointed out, any one extremely anxious to receive proof or to get in touch

would have had his wish fulfilled before long. I myself could not keep absolutely free from the tension prevalent in the room. The whole situation induced a kind of group hypnosis. For a time, consequently, I wondered whether Mrs. R. K. F. would appear for me, and soon I was almost hoping she would appear. Mrs. F., however, did not come through, which I attribute to the fact that though we were good friends there was no deeper emotional relationship. If I had been waiting for the appearance of some one I dearly loved, I should not have cared to vouch for my ability to remain free from optical and auditory illusions, once placed in such a situation.

A remark was passed about the red lamp. One lady held that when a spirit intended to come to a particular person, the light pointed in his direction, and the spirit then followed the light to him.<sup>40</sup> After the séance, when Mollie was coming out of her trance, some of the women said they had seen various kinds of ruby and golden lights playing about the feet and waist of Mrs. York. Mrs. York, who was sitting directly across from the light, answered, with naïve honesty, "It must have been my buckle that drew the light." The others disregarded her naturalistic explanation.

We all waited, patiently or impatiently as the case may have been, while Mollie was becoming entranced. The observations that members made from time to time were like pebbles dropped in a deep pool. The words would ripple in our minds for a few seconds, and then there would be unruffled silence again. The only indication of the progress Mollie was making was a slight groan or sigh at intervals.

Presently Pal and another woman started to sing a Spiritualist song, and the others took it up, with a relish that bespoke the relief it afforded. Several other songs and hymns were sung before the séance began, and about a half-dozen during the remainder of the evening.

Pal had just warned us, "Remember Jesus said, 'Don't touch!'" when the spirits gave indications that they were about to appear. There were three faint raps as if from a great distance. Some of the women were startled and their ejaculations of surprise were tinged with anxiety. The raps were repeated. "Is that Roy?" some one asked. There was no answer. "That's Roy coming," another woman suggested. The raps were now succeeded by tiny squeaks and then these became more prolonged tones which I can only describe as

<sup>40</sup> The red light, Spiritualists say, is used because it helps the spirits to come. White light is destructive, they say.

squeals. Finally, Roy announced himself in an infantile treble. "This is Roy," he said. "Hello, everybody."

"Hello, Roy," we returned.

There was silence for a moment and then many men's voices were heard talking, in gruff low tones which were more like growls than speech.

"Is that for me?" Miss Namn asked.<sup>50</sup>

"G'rrr."

"Is that you, Straub?"

"G'rrr."

"That must be a Hindu. Ask again," some one in the group suggested.

"It's Straub!"

"Yes, Straub, Straub." (Deep growl from cabinet.)

"Oh, I'm so glad. How are you, Straub?"

The same procedure was gone through several times with others, and four or five Hindus came through. Then a Hindu came to Miss Namn again, but she couldn't catch his name. Suddenly she understood:

"Oh," she cried, "you're the Hindu who stood by my bed the other night!"

"Yes," he growled, as the curtains closed.

The spirits gave their messages in very low, faint tones, clear though weak sometimes to those standing before the cabinet, but nearly always indistinct to those at their seats. Proper names, however, were nearly always muffled and inaudible even to those before the cabinet. The spirits were often asked to speak louder and more distinctly, and the recipients of messages would make a guess at the probable name of the spirit, asking, "Is that mother?" or "Is that Martin?" or "Is that you, Frank?" Sometimes the name suggested would be repeated clearly by the spirit, or else a new name more plainly enunciated. Often the same unintelligible sounds would be repeated, with no translation volunteered by any of the group. When spirits didn't materialize with sufficient adequateness to be recog-

<sup>50</sup> The conversations are reported as well as I could remember them and were written down immediately subsequent to the séance, as was indeed the entire séance. The conversations, moreover, were substantiated by remarks of the participants made after the séance. I believe the dialogue recorded is a faithful reproduction of what was said, but I do not wish this séance to be regarded either as a stenographic report or as a contribution to even low grade psychical research.

nized, or did not enunciate clearly, Roy and Pal would say, seconded by members of the audience, that this was due to the fact that they hadn't come often, and hadn't had practice, therefore, in "building up." Sometimes it was attributed to the fact that the spirits were in the more distant spheres. Roy cited, in this connection, "Auntie's" (Mollie's) mother who often came to Mollie very indistinctly because she was in the sixth sphere.

A little later in the séance an Indian came to Miss Namn. She could not distinguish his name. "But what is your name?" she asked.

"G'rrr, G'rrr."

"I can't make it out."

"Chief, Chief," was the answer, muttered in a low voice.

"That's Big Chief," some one in the room announced.

"So you're a real chief," Miss Namn exclaimed, "and you've come to me. How wonderful. But what is your name?" she added anxiously.

"Leaping-over-the-stream," came the voice from the cabinet, very hurriedly.

"Leaping-over-the-stream," Miss Namn echoed. "How interesting!"

"Indians name children after places," Pal interpolated.

"The mother names the child after the first place she sees after the child is born," one of the women remarked, in amplification of Pal's statement.

"No, the chief does that," another woman's voice chimed in.

"Me come, me help you, me big chief," the voice from the cabinet proclaimed.

"You've come to help me? Thank you, Chief, thank you and God keep you."

"Isn't that wonderful," several ladies whispered.

"Me come, me help you, me help you." (Cabinet curtains close.)<sup>51</sup>

Some others received brief messages, and then Miss N. was asked to come up to the cabinet. She was helped there by Pal, since the room was so dark one could not find the way unaided. Miss Namn waited for the spirit to appear. It was slow in coming, and she whispered, in an aside, "I'm shaking so, I can hardly stand."

<sup>51</sup> This dialogue between Miss Namn and the spirits, as well as the previous ones, was conducted while she remained at her seat. Miss Namn, I might state here, was seated on my left, so that everything she said was perfectly audible.

Her mother appeared as she said this, and Roy (Mollie's guide) asked:

"You have many others here, haven't you?"

Miss Namn's voice broke into sobs.

"Many? I have every one, father, mother, relatives, friends, every one! I'm all alone in a big house with no one to talk to. I have no one."

She sobbed uncontrollably.

"I smile and seem happy, but I'm so empty within. Will you be with me, mother?"

"Yes, I will."

"Will you come back to the house with me?"

"Yes, child."

"You'll not leave me alone any more, will you?"

"No."

"Oh, I'm so glad. You don't know what this means for me, my baby, baby dear. God be with you. And you are happy, mother?"

"I'm happy," came back the tiny voice. "I'll help you."

"You'll help me? God be thanked."

"Brace up."

"Yes, I'll try to brace up."

"Do you see me?"

"Oh, I see you so clearly, mother, every feature. My darling! My little mother!" (Aside: "She was much smaller than I, with fine, delicate features. Mother was paralyzed towards the end—that made her even smaller. I always called her baby. Father was much taller, taller even than I.")

Miss Namn's mother disappeared into the cabinet, and a deep, gruff, eminently masculine voice issued from the cabinet.

"Do you see me, do you see me?" it asked.

"It's father! Yes, I see you, father, but the voice is not quite right. Won't you come again?"

Father came again several times (i.e., spoke again) but his voice was still not recognizable.

"The voice isn't yours, father," Miss Namn insisted, very kindly, but firmly. The father, as was natural, made no answer to this, but in a high, quavering voice asked, "Stand up, child, why, you only come up to my chest."<sup>52</sup>

<sup>52</sup> These are two of the many instances in which either the "spirit" or Roy gave back in very obvious fashion information learned only a minute before. The height of Miss Namn's father is first given by Miss Namn, to say noth-



Miss Namn whispered in an aside, "The size is about right, but the voice isn't yet."

Father withdrew into the cabinet, and Roy began to speak. While Miss Namn was talking to her mother, she had said that she had plans to keep her busy, writing—literary plans. Now Roy referred back to these asking, "Are these poems?"<sup>52</sup>

"Perhaps, but probably not. Nobody wants to read poems nowadays. They are longer things, more like stories."

Roy made some comment here which I could not catch.

"Would they be scenarios?" Miss N. asked. "You know, what they write for the movies?"

"Yes. You will be a success," Roy answered.

"Thank you, Roy."

"Big success."

"I hope so."

"Long things."

"Well, Roy, scenarios are long sometimes," Miss Namn replied, laughing nervously. There were murmurs of Ah's and Oh's from the group, and one or two exclaimed, "God bless you, Roy."

Miss Hoyle, the Scottish lady, was now called to the cabinet. She received a message from her mother which ended, "You are my lassie, dear."

"Yes, I'm your lassie, mother," Miss Hoyle returned very tenderly. She was almost in tears. "God bless you, God be good to you," she added tremulously.

"Do you see me?"

"Yes, I see you very plainly, every feature, mother dear." Miss Hoyle's voice throbbed now with passionate emotion. As Miss Hoyle went to her seat, assisted by Pal, her neighbor asked her what her mother had said to her. "She called me by a Scottish name: Lassie," Miss Hoyle answered, deeply moved.

After every message, the curtains would close and Mollie would remain perfectly quiet for a minute or two in order to rest, as Pal explained, or in order that the spirits "might get built up." At these times, Pal or perhaps another person would start a song which all of the others were soon singing. One of the women explained that songs were necessary in order for us to relax. This was a wise measure, since otherwise some persons might have broken down under the emotional strain. As an additional means of relaxation, Roy

ing of the fact that he has passed on—"I have lost everybody," Miss Namn had said—and then the information is given by the medium.

would ask riddles, addressing them to Jim, who was sitting under the red light. Fifteen or twenty riddles were thus interspersed between messages, of which I shall give only one example in order to spare the reader.

"What is it that has two hands and cannot wash its face?" Roy asked. No solution was forthcoming.

"Doo you div up?"

"Yes, we give up," Jim admitted.

"Doo everybody div up?"

"Yes," we all answered in a breath.

"A clock!" Roy replied, a note of triumph in his baby voice.

Roy presented a curious problem. He was ostensibly a little boy of four or five, yet he spoke like a little girl, and would have been taken for a little girl, if he hadn't been named and treated as a boy from the start. At one point in the séance, Jim asked him whether he was a boy or a girl, but Roy did not reply. This possession of both masculine and feminine attributes is perhaps strange until we understand the psychological make-up of mediums to be considered later. As for Roy's ostensible relationship to Mollie, she was, as we have already seen, his aunt, for he referred to her as "Auntie." "Auntie worked very hard to-day," he would comment, for instance. Roy was a playful, likeable child, and the group was constantly addressing him in affectionate terms. "Oh, you darling, you little sweetheart," they would say, or else, "You're so cute, you dear child."

In the next communication, the voice of a very young child was heard, faint and indistinct.

"Is that you, Carl?" Jim asked excitedly. "Carl, oh, God, it's you, Carl! Oh, my darling!"

"Tarl."

Jim and his wife rose and walked towards the cabinet, explaining as they went, "We lost a little boy, only last year."

"Carl, I'm so glad," Jim murmured, when he reached the cabinet. "You're so clear. Sweetheart, are you happy? My little Carl." He stopped, trying to control himself. His wife put her arms about him, and they clung to each other for a moment.

Roy began to speak to them now. "Tee my curls, tee, bend your hed down. I'll tiss you."

Jim stooped down, and then his wife.

"Bend more, I'se very small."

They stooped over even farther and were "kissed" on their heads.

Several ladies murmured, some ecstatically, "You dear child," or, "God bless you, Roy."

Jim and his wife returned to their seats. As they felt their way back, a woman told them, by way of consolation, "I lost a little boy three years ago. He's seven now, and getting along fine. I saw him last week."

As the reader has probably gathered, comments were made freely by members. They repeated names when necessary, offered explanations of the phenomena, or else contributed biographical details. The explanations were due, in part, to the presence of several mediums in the audience, as has been noted. Pal would often say to a person before the cabinet who either was not receiving a satisfactory message or who wanted a longer interview, "Ask him (or her) to come back. Let them hear your voice. That helps them to get built up." One or two ladies would echo dutifully on such occasions, "They build up on your voice." Roy, too, might break in at times, in this connection, saying, "Dere's tow meny here to-night. I'se<sup>53</sup> having hard time dettin' them dilt up. Dey det all mixed up." Once when Roy was particularly successful, he said, "I dilt dat one up fine, dint I?" And Jim rejoined very cheerfully, "Yes indeed, you did, Roy." Whenever any one was disappointed because a spirit remained too short a time, Roy would say, a little vexed, "I'll div dem to you if you can dild dem up."

About this time, Pal brought up the flashlight incident again, and several members of the group, in turn, described with appropriate explanations, the effect of a flashlight thrown suddenly upon Mollie. One, probably a medium herself, stated, as if it were an official diagnosis, "Why, it would kill her!" There were some related remarks made by others, and then Pal observed that while Mollie was in a trance she knew nothing of what went on in the room. "She couldn't even feel a pin hardly," Pal continued, "unless it went through her entire body." Yet her cabinet guide, Roy, seemingly heard without any difficulty. For on one occasion, just after Roy had answered a riddle which he had himself proposed—as usual—I turned to Miss Namn and propounded a childhood conundrum in what I believed was the faintest of whispers: "Do you know fat burns?" I had hardly ended the question, when the answer came from the cabinet. "Sure I know 'Fat' Burns," Roy laughed. When the titter at this had subsided, a spirit voice was heard talking to

<sup>53</sup> Mollie had not been down South for nothing.

Mrs. Burton. She was at the cabinet as quickly as she could find her way there.

"Are you well, Amy?" a very low, still voice inquired, and something white appeared between slightly parted curtains.

"Yes, my sweetheart, my darling. Are you happy?" Mrs. Burton exclaimed in impassioned tones.

"Yes, I'm happy."

"Oh, my beloved," Mrs. Burton panted, "come out more, let me see you better!"

The spirit said something I could not understand.

"Come out more," Mrs. Burton pleaded again.

Pal broke in here. "Turn around with your back to her."

"My back?"

"Yes. She'll come out after you."

Mrs. Burton apparently turned around, for a white form seemed to emerge a little more distinctly from the cabinet. Mrs. Burton walked about the center of the room, and from the remarks of the group it was believed that the spirit was following her. Mrs. Burton herself the next day told me that her mother's following her about was a wonderful piece of evidence. What I saw, however, was a white form on the threshold of the cabinet, a little less vaguely outlined than in previous communications. Mrs. Burton walked slowly around the room to the accompaniment of a silence which was painfully tense. I don't believe that any of the group breathed during that half minute. Finally Mrs. Burton was before the cabinet again. Pal now remarked that people were too anxious to hold their loved ones, and Roy, true to precedent, added, "If you hold dem tow tight, how can dey leave you?"

Mrs. Burton's mother now spoke again. "I'll help you, don't worry," she breathed softly.

"No, I won't worry, darling beloved. Come to me often."

"I'll come."

"God bless you, sweet dear mother. How I love you and miss you. It's so good to have you here," Mrs. Burton exclaimed vehemently.

There was no answer, and the cabinet curtains closed.

There was more singing here, and then Roy asked whether the group wanted to hear a funny story. An immediate "Yes" was forthcoming, and Roy told the following incident: "While Auntie was coming here by car, she ran into a terrible rainstorm, and had to go into a cemetery, and stay dere a long time. And Auntie said,

'Of all places in the world for a medium to be in—a cemetery!' There was prolonged laughter at this, laughter which helped to reduce the tension, as Pal herself observed. Roy asked whether every one had been given a message. Those persons who had not, raised their hands, in order to be counted by Pal. I hadn't received a message, yet I did not raise my hand. A neighbor, however, much to my regret announced, "This young man didn't."

Shortly after this a voice came from the cabinet, apparently directed to me. Pal pointed to me and said it was I who was wanted, and taking hold of my hand brought me up to the cabinet. I was somewhat excited, not at the prospect of receiving a communication, but by the problem of not doing anything which would mark me as a heretic.<sup>54</sup> Despite this anxiety, I scrutinized what purported to be the spirit talking to me as carefully as possible. I saw what seemed to be a figure clothed in white from head to foot, the white material covering the head like a cowl, except that it seemed to hang down and come to a point in the middle of the spirit's body.<sup>55</sup> The mumbled sounds which I heard seemed to be uttered in a rather hoarsened fashion by Mollie herself. I felt that the disguise in this particular instance was extremely crude, and found it hard to believe that anyone could have been fooled. It can be accounted for only by the fact that nearly all the members of the group were so emotionally disturbed that they were in no condition or mood to note what was actually presented to their eyes and ears. Whenever Roy asked them whether they could see the spirits clearly, they were almost unanimous in gratefully acknowledging that they did.

Now the voice was saying, in very deep chest tones, "R'zz, R'zz." I kept silent, waiting for something definite. An elderly lady behind me, however, was not so patient. She kept insisting, "That's for me, Mr. Rose, my brother-in-law," or "That's Mr. Rose, my sister's husband, that's mine."

The voice now said, more clearly, "Rose, Rose."

I answered, uneasily and apologetically, "R. is right, but it's not Rose."

"R'zz, R'zz," the voice repeated, as if trying it out again.

"No," I reiterated, "I don't know any Rose."

"Why, that's for me, then, surely," and the elderly lady stood up

<sup>54</sup> One or two Spiritualists with whom I talked over my experience here said I had done wrong in dissimulating.

<sup>55</sup> The image that first came to my mind while I stood there was "funnel" which was immediately followed by "elephant's trunk."

and was assisted to the cabinet by Pal, after the latter had first led me to my seat. Mr. Rose then gave the lady a message which was apparently entirely satisfactory to her.<sup>56</sup>

Though I had hoped that no further attempt would be made to give me a message, I was called back to the cabinet within a few minutes. By this time, I felt very much on the defensive, and prayed for something I could assent to. I did not want to bear the onus of having interfered with Mollie's very successful and harmonious séance. A female voice addressed me, saying she was Aunt Rose, and gave me a very brief message, no different from the generalities I had been hearing all evening.<sup>57</sup> I thanked her and went to my seat.

Certain now that I was through for the evening, I visualized myself outside the bungalow, inhaling deep draughts of cold, clean air, and able to stretch my cramped arms and legs. For the air of the room had become stale and fetid by now, with the perfume and incense adding a fragrance that made matters only worse. I had been back in my chair but a minute when a gruff voice from the cabinet, alas, seemed to be addressing me. I tried to ignore it, but one of the ladies, to my great discomfiture, volunteered, "It's your father."

I was caught now, and went once again to the cabinet. "Is this father?" I inquired.

"Yes, my boy, how are you?"

"Fine, father," I answered, and turned to leave. Pal whispered, "Ask him to come back. Ask him to speak. They build up on your voice."

"Are you happy, father?" I said, thus prompted.

"Very happy, my boy."

"I'm so glad you came. God bless you and keep you." I tried to repeat as accurately as possible the phrases I had been hearing.

<sup>56</sup> I had on previous occasions written a question directed to Mrs. R. K. F. on the ballots which were in use at the message services I attended, particularly those of Slater's. When these were answered from the platform, the initials were always mentioned as a means of identification for the inquirer. These the medium might have overheard had she been present which is not at all improbable.

<sup>57</sup> I have, so far as I know, all my aunts on the earth plane, though by dint of much questioning of relatives I might possibly find an aunt who had been born dead, or who had died in infancy. There is even the further possibility that her name might have been Rose. According to the Spiritualists, however, the relationship mentioned by the medium is not necessarily the correct one. A supposed aunt might be in reality a great-aunt, or great grandmother; a father might be an uncle, a grandfather, or any one with a "fatherly" influence.



Though I made an effort to be fervent and devoted, I am afraid I must have appeared a rather unaffectionate son. My lack of emotion, however, is understandable to a certain extent. I had received a letter the previous afternoon from my father in New York City.

I once more made a turn to go, but Roy asked me to bend down first to be "tissed" as he had "tissed" six or seven others already. I complied with his request and felt my head touched by something, though I could not determine what this something was.

This was my last message, as well as the final communication of the evening. Roy therefore asked the group, "Doo you want to tee me?"

"Of course, darling; surely we want to see you," Jim returned.

"Awright, you'll tee me." Roy drew the cabinet curtains together, and while waiting we sang one or two more songs. Roy presently re-appeared between the curtains, seeming to hold on to them with his hands.

"Oh, he's wearing black pants and a white blouse," a lady exclaimed, and then told him, "What a cute darling you are, Roy!"

"Dood-night, everybody."

"Good-night," we answered in unison.

We all talked and sang now in choral group fashion as an accompaniment to the sole groans of Mollie. After a few minutes of this, Pal turned on the lights and opened the door, to the obvious relief of all of us. Mollie was seated on the stool inside the cabinet, her head thrown back against the wall. She was smiling weakly, though she was pale and exhausted, and perspiration covered her face.

Mollie finally mustered enough strength to talk to us. She said she was very tired, and then recounted proudly the number of different nationalities and races she had been able to bring to us: Hindu, German, Indian, Scottish, Irish, American. Then Pal asked each one how many messages he had received. All had received at least one message, many had received two, some three, and one four (Miss Namn), making a total of thirty or thereabouts.

The group agreed that this had been one of the smoothest and best sittings of the season,<sup>58</sup> though as the reader has observed, noth-

<sup>58</sup> Postscript. It is interesting to note here that the séance held the following Sunday evening was not so successful, according to Mrs. Burton who attended. (Mrs. Burton also went for a private sitting the Monday following the séance described above.) She attributed the lack of success to the fact that a particular man had spoiled "conditions." During the course of the spirit's conversation with him the former asked, "Isn't that so? Didn't your father leave there, and go to another place?" The man answered



ing had been said by the spirits that was specific and definite, or that had not been vouchsafed unintentionally by the recipients themselves. The excellence of the sitting was attributed to the presence of the mediums and to the fact that there had been no negative influences present.

We all rose to go, and filed out in groups of twos and threes. Whatever conversation I overheard centered about the wonderfully evidential quality of Mollie's communications. It was now eleven-thirty and since the séance had begun at eight-fifteen, three hours or more of incarceration made the cool, fresh pine-scented air welcome beyond words.

#### THE DEATH AND LIFE OF WALTER GRAVES

On the evening of March 30, 1911, Walter Lucien Graves, a student at the Harvard Law School, was instantly killed in a railroad accident. The tragic death of the young man came as an appalling shock to those he had left behind: his parents and a brother. Walter and his brother had enjoyed a comradeship that was rare among brothers; both, moreover, had been devoted to their parents who loved them, not only as their children but as their companions and friends. Walter's father, Lucien C. Graves—a minister, found himself utterly unprepared for the brutal fact of death. But Mr. Graves, it seemed, had interested himself to a slight extent in spiritualistic phenomena and theories while Walter was still alive and had occasionally spoken to him about them. Now he turned to these beliefs, hoping that in some way he might lessen the finality of death. He discussed the matter with a few of his friends who had close contact with psychics. One, Miss Manning, had assisted Professor James in his work with Mrs. Piper; another, Dr. J. H. Hyslop, formerly of Columbia University, was Secretary of the American Society for Psychical Research. Both of them recommended a Mrs. Chenoweth.<sup>59</sup>

cantly, "You are telling me, I'm not telling you, understand!" The spirit was naturally vexed at this, and the other members of the group were so irritated at the disrespect shown the spirit, that the evening was ruined for every one.

<sup>59</sup> Mrs. "Chenoweth" in private life is Mrs. Soule, a well-known Boston psychic. An exhibit of her "evidential" work of recent date will be found

Of the latter, Dr. Hyslop wrote in a prefatory note to Mr. Graves' volume:

. . . I have worked with her for many years in my own experiments and have found her a perfectly reliable psychic. I have always found her a perfectly honest and respectable person who is interested in the work for the help it may give to the world and to individuals who are seeking consolation and belief. The mere fact that this little book is based upon experiments with her will make it unnecessary to give any elaborate explanation of her character or work.

Mrs. Chenoweth was also held in the highest esteem by Professor H. Corson, Professor of English Literature at Cornell University, for through her agency he had received what he considered remarkable messages from the departed spirits of many English and American poets.

On May 22, 1911, two months after the tragic death of their son, Mr. and Mrs. Graves began their series of interviews or sittings, as they are usually called, with Mrs. Chenoweth. Mr. Graves writes:<sup>60</sup>

Our attempt at a psychic bridging of the chasm between the living and the departed was launched under favorable circumstances. The control expressed herself with much fullness and in good terms, and was sympathetic and genial, seeking to put us at ease. The conversation . . . brought a sense of assurance not to be gainsaid. It helped to put us on our feet.

Very soon the control called attention to an elderly woman whom she saw, and then to a young man, who was full of life and energy, and had great eagerness of spirit. "He is so eager to communicate," she said. She said he had been studying, and was full of plans for the future. She dwelt upon his planning and his aspiring spirit.

"He has a very good face. . . . He has such clear eyes, and such a straightforward look. The elderly woman has a sense of proprie-

in Mrs. L. W. Allison's *Leonard and Soule Experiments in Psychical Research* (Boston Society for Psychic Research, 1929).

<sup>60</sup> The account which follows, to be read as one reads a diary, is a condensed record of Mr. Graves' psychic experiences taken from his book *The Natural Order of Spirit* (Sherman, French and Co., Boston, 1915), pp. 255-365. The publishers went out of business in 1920 and the book, an excellent presentation of the Spiritualist case, is now out of print but may be found in the large public libraries.

torship in the young man; she is your mother. The friends say, 'We are all glad to have him with us. It is a joy to us to have his young, radiant spirit with us.'"

Then she spoke of the surprise which came to the young man in passing on, "It was so sudden."

She said the body was carried away, some way to the home. (It was a journey of one hundred miles and more.) There was some one bending over the body. . . . She added that he did not fully realize that he could not return to the body till he felt the grief and desolation in the heart of his mother. But the tragedy which was so great for us, was not near so much a tragedy to him. At another sitting, Walter gave me to understand that the whole affair of the accident was like a dream to him.

He felt we made too much of his death, as though no one ever died before. "This feeling was from a certain sense of modesty. It is his way. But he is appreciative of all that has been done." The control spoke of the sorrow and sense of loss in the place where he lived at the time of the tragedy. He was conscious of what was going on at the time.

She added that we, that is M.<sup>61</sup> and I, live apart and are separated in place. And the young man goes back and forth from one to the other. He is not limited as in body.

The control then said that she saw me and another person, a woman alive, a lady still in the body. This is the mother. And it was added, "He thinks a great deal of his mother." He makes her feel that he is with her. "I am there many times when she does not know." He wants us to go on talking about him, and just feel that he is there. "I want to tell them how much I care for them, and how sorry I was to leave them." The control then dwelt upon the intimacy between the two brothers. There was so much of comradeship, and they were in such beautiful accord. Rarely are two brothers so attached.

At this stage, Walter attempted a few particular points in the evidential line, and for which we found later he had taken counsel over there. He had studied evidence at the Law School, and this he found a help to him.

He said he would like to bring us into a brighter life, out of our sadness and depression.

(The root of our trouble, no doubt, after the first shock of bereave-

<sup>61</sup> M. is Walter's brother.

ment, is our lack of vision and sense of reality. The spirit life is not at all real to us, and it seems as though we had lost all.)

A closing remark from the control was: "God never sent him into our lives here but to draw us on into his life."

And our closing comment is: "What the control said about Walter's personal traits, his straightforwardness and aspiration, his studying, his planning and economy, the tragedy of his sudden death, the note of sorrow, the comradeship of the brothers, and the mental pictures with details were all vividly true.

On the return home the next morning, I had an overwhelming sense of Walter's presence with me. This experience was so vivid that I wrote an account of it on the train, which I reproduce here in good part:

"Walter seems to be trying to express his gratitude and appreciation for what I have done and for the way I arranged to bring M. and myself into communication with him. Walter is with me as I am riding here on the train back home. It may be incommunicable to others, but it is perfectly clear and overwhelmingly assuring to me. I feel it would be unreasonable to ask for more. My heart is full of content and sweet conviction. No words can express this sense of spirit communion. If Walter were here in the flesh on the seat beside me, I could hardly have such a sense of inner and close fellowship with him as I now experience. My experience is immensely confirmatory of what we heard and received yesterday at our psychic interview."

The second sitting was held October 7, 1911. Mr. Graves writes:

This approach to the world unseen through the psychic intermediary was one of the most wonderful experiences of my life. I was better prepared than before, and also Walter was better prepared and expecting me. We have had abundance of tests, but it seems to me that what brings deepest conviction and contentment in a psychic communication like this is the tender personal element. *The whole sitting was a religious experience of the highest kind.*<sup>62</sup> As soon as I was seated, the control at once began, and I took the following notes very carefully as the control interpreted and dictated.

"I have seen your boy ever so many times since you were here. He seeks you, because he is eager to tell you of the wonderful life that is his now. And many times when you are alone, and it seems

<sup>62</sup> Italics mine.

as if you could put out your hand and touch him, it is true he is there. He has such a tender way. And he thanks you for all the teaching you gave him, which helps him to be patient." (Walter refers here to some psychic talks I had with him and his brother the summer of 1908. Walter was not prepared then to accept definite conclusions favoring spirit phenomena.) "It is easier for him to grasp it for having talked with you. It was not entirely an unknown subject to him."

At this point the control passes from interpretation to dictation, giving Walter's exact words. She passes easily from one method of speech to the other, now interpreting in her own words, and again dictating in exact words of spirit communicator. Walter says:

"I went immediately to the people in the spirit world who had made these matters a life study and work, and I talked with them about it, and so I knew that many of these experiences were true and real and helpful. *It is God's way of speaking to the aching heart.*<sup>63</sup> Psychic phenomena are not enough, but you must look beyond that and find God's spirit behind them. I am not lost in the mystery of occultism. I am living in the light of the revealed truth of spirit communion."

Control: "He is happy to think that you have this receptive power. He . . . often goes to his brother, and tries to help him in his problems. . . . It is beautiful to have a son in the other life. It is like having a beautiful hand to put in your own. The other world is a wonderland. At the same time Walter doesn't lose one particle of interest in what is going on among his friends."

Here Walter continues with some account of the spirit world and life over there: "All that is lovely and true and expressive lives in this life with the same vitality, like flowers, and music, and all the scientific discoveries; all these things are a part of our life in the spirit. The touch of a baby finger, the smile on an old man's face, will bring the same thrill of rapture in this life as in your life. All that goes to prove we are human beings . . ."

Walter resumes: "I had promised myself to do so many things for you and Mamsie in a material and physical way, that when I first came over I had a great sense of disappointment that now it was all lost, all the sacrifices had been for nought and the bright plans and hopes had died with me. But grandma said that all that was lost was the material care; I could serve you in a thousand ways that would have been impossible in a successful legal career. There might

<sup>63</sup> Italics mine.

have been money and reputation but not this heart-to-heart life and spirit understanding. Now I am reconciled, and I am making home conditions over here for you both, and when you come over you will find me in a home that is fitted to my taste for you both.

"I was there on the train on your ride home the next day, and wanted and tried to tell you how glad I was that you had been where I could communicate with you. And you knew it."

"Do you know," Mr. Graves asks, "that M. and I still walk down Trumble Lane?"

Control: "A bit of a tear comes in his eyes as you say that. . . . I often meet your boy at the Psychic Research Headquarters in spirit land. Have you heard of Stainton Moses, Professor Sidgwick, Dr. Hodgson, and Prof. James?"

Here I remarked that I had succeeded in taking notes so far of all our talk.

"You are a dandy, Pop," Sunbeam (the control) smilingly said was Walter's comment. (I bring this in for its humanness, and I am devoutly thankful, as spirit communication shows abundantly, that the other life is not robbed of all humanness and humor, as inherited ideas of death and utterly transcendent ideas of the future life would lead us to imply. With regard to "Sunbeam," may I say that it is the rendering of an Indian name, the name she (the control) bore in earth life. The instinct of the guide which has been developed in the Indian by centuries of experience, we may well suppose, fits them for guides and media in the spirit world.)

"Does the world over there," I asked, "seem to you as much reality and as objective as the earthly world?"

"Of course it is objective," the control replied. "Houses, flowers, and pictures here are just as real as anything you have and handle, and even more so. And for books! You wait, Dad, till you come over here, and you shall have a library so big that it will take a thousand years to read it through."

I here read to Walter an account of the accident as given by an eye-witness. "In a twinkling the engine was past, and the body lay there!" I also referred to our memorial and the inscription. The control said that Walter was especially pleased with "Nair" and "Love Bridges All Chasms." (Nair was the familiar home name.)

I rarely had such a sense of religious exaltation as at the close of this interview; the whole sitting was a religious experience of the highest order. "Behold, a door was opened in heaven" (Revelation 4: 1) would be the appropriate text to describe my feelings and the



illumination that came to me. I was fully conscious that I had been in very close touch and communion with the world unseen. The many tests and external proofs that have been given, and which have increased with the sittings, carry their conviction to the exacting reason, but it is the warm, personal atmosphere that seals such an interview and makes it holy. Walter was simply there, and we were talking with one another heart to heart as in the former days. For some time after I had a sense of bewilderment, so strong had been my impressions.

The third psychic interview was held April 17, 1912. Mr. Graves writes:

Mrs. Graves was present with me at this sitting. I had prepared myself very carefully for this interview, as Walter very evidently had also. We learned that he had formed a spirit band, on the other side, of family relatives, and infused them with the desire "to have the satisfaction of the communicative light." The control greeted us with a smile of friendly recognition and at once began. (The eyes of the psychic are closed, but the control sees with spirit vision.)

"Do you think, Momsie, that if I have consciousness anywhere, I could be doing anything else but planning and working, and making all my days count for your happiness—you who did so much for me that I was never able to repay, and yet always planned I would? . . . You miss my letters so much, and I miss yours too, only I am able to see what is in your heart. If I could write a letter to you . . . I would feel there was no break. I wish (half whisper in half fun, the control explained) I could take you both over there, and let you see how lovely the life is, but you are needed yet in the world. These very experiences help you to understand the agony of other fathers and mothers, and you may be able to help them and minister to the inner life."

I interjected here for greater confirmation—"Does Walter hear me now as I speak?"

"He hears you now and hears you at home. You are the blind and the deaf one," the control replied.

Walter continued: "I did not want to die, I wanted to take care of you both. And when I came to consciousness and found that it was all over, I just put my wits to work to see how much was true of these theories you had been interested in. I have studied harder and made more experiments in the time I have been over here than I did in any five years before I came."



Walter went on: "I have added to my other profession (law) that of preaching." The control interrupted: "He has learned to tell people over there about God, through his experiences that have come through his passing. This draws him nearer to an understanding of God."

I asked here, "Do you think that the life and world over there correspond fairly well with the way in which you heard me present it?"

"The life over here is more real and tangible. It is not an unreal existence. It is full of experiences and not everybody who comes over here perceives the truth immediately. . . . I wish I had taken more stock in what you were trying to tell me.

"I have often been in the home and have sat there with you evenings, sometimes when you were reading, sometimes when you were talking. I find it so much easier to come to you in the home now than I did to run away from my duties when I was teaching or studying."

The control: "Walter wants to talk about somebody with him. His grandmother is here. She looks at you and then at the lady:

"What was the loss to you was gain to us. Think of the years that I have been gone, and I had no opportunity to say how much I love you both and wanted to help you both until this boy came and opened the door. He talks about you two all the time. You would think there never was such another father and mother in the world like you two."

Then the control described some spirit friends and relatives present. They were Mrs. Graves' cousin, then my father and brother; then a friend of Walter's; then one of my aunts, then another, then my grandfather, and finally my father's maternal aunt, Aunt B. Aunt B. was seen as an old lady, very old and much wrinkled. "But," the control added, "the wrinkles are all gone now; this was her earth appearance."

The next interview was held the week following, April 23, 1912. Mr. Graves writes:

It is evident that Walter had perfected himself over there in a careful manner with regard to communication. Control: "Walter has talked to all your friends, and got them into this attitude of mind where they desire to communicate and where they want to do as he says. They had no opportunity. Walter opens the door wide, and has the happiest time you ever knew."

We spent Sunday, April 21, in Cambridge . . . and I certainly do not question that our dear boy was with us that day, on our walk, at the church service, and in our family gathering.

Millions of spiritual beings walk the earth,  
Both when we wake and when we sleep.

Let me give Walter's beautiful message to his brother M.<sup>64</sup> "Take this to M. for him," the control said:

"How can I tell you how much I long to be with you in the old way sometimes, and yet how glad and happy I am that you are beginning to feel more reconciled to my going, and can find comfort in the assurance that I am alive and interested in everything you do. . . ."

Near the close of the sitting there came through this sentence from our dear boy, which lingers with us like a haunting strain of music. The control was saying that his room was always ready for him when he came home. "I come there now and I go into the house and say: 'I am here, Momsie dear'; I don't make an imprint on the bed, or any noise, but I am here with you and nearer than ever in life, and just as happy as when I used to come home and say, 'Oh, isn't it good to get back home again!'"

Then follows a deep personal family talk . . . at the last of which I speak of the glorious prospect of progress and service before us all; and of these two words summing it all up. "Progress and service," Sunbeam repeated impressively.

Report of sitting, October 8, 1912:

After a pleasant greeting, the control began: "The first thing the boy walks right over beside you, puts his hand on your shoulder, and with a smile says, 'Dear Pop and Momsie, I have greater joy than ever before in coming to you to-day. . . . Sometimes you have wondered if I suffered before I died. I have to laugh when I say died, for I couldn't realize that death had anything to do with me.' ('That is glorious,' I said.) 'And I want to tell you that I had no sense of pain, no sense of horror, and not even a fear crossed my mind. They tell me over here that I lost hold of the body at the first blow, but lived on half mechanically until the body refused to work any longer. The first thing I remember was waking as from troubled sleep, and I saw faces all about me, and I asked what had happened. And Grandma was there, and put her hand on my head,

<sup>64</sup> The letter is much longer. I have given only the first few lines.

and there were tears in her eyes just as real as the tears in yours, but she added immediately that I could see you, and know all about you just the same, because she had been able to do so. I waited for your coming with the same assurance that I would wait in the station for you to come on the train. No separation can come to the spiritually united, and all sorrow and pain will be forever taken away from you two. If I had stayed here, and had a home of my own with a whole lot of children as I always wanted, and some day you and Pop had gone away, there would have been the same sense of separation, and worse to bear because I am afraid I wouldn't have had the courage or known how to establish the relation as you have done with me.

"Grandfather, I want to say, doesn't rush to the conclusion of the advisability of the communion as quickly as grandmother does. She is all intuition and heart and responsiveness. He is more matter-of-fact and take-your-time sort." ("Bless them both," I said.) "I heard you say, 'Bless them both,' and I say 'Amen' to that."

Interview, October 24, 1912:

Walter gave a brief message in automatic writing: "Yes, Pop, I can hear you when you ask God to let me come to you, and to make the life of the spirit real to all of us. And you never forget.

"Dearest Momsie, how good to be so consciously near to you both.

(Signed) "Walter Graves.

"Better read this with your glasses on, Pop."

The control then rapidly introduces one spirit friend after another in a way dramatic and intensely interesting to us.<sup>65</sup> Control: "Lilly"<sup>66</sup>—she laughs and says: "Oh, it makes me happy to see everybody over here!"

"First she was very lonesome, she didn't want to die. If she could send to her people messages as clear as Walter sends to you, she would think it was heaven upon earth."

Interview April 24, 1913:

Walter: "You can imagine according to the spirit in which this matter is taken up, the materialistic person gets only materialistic evidence, and the spiritually-minded man like you, who finds in this expression a religious rite and ecstasy, gets that expression out of this truth."

<sup>65</sup> I have omitted all but the one message given above.

<sup>66</sup> A cousin of Mrs. Graves.

(I want to say here that all our approaches to the spirit realm, and all this reaching out in effort to break the terrible silence of death, have always been made with as much reverence and devoutness as I would seek to carry into the pulpit on a Sunday morning.)

Interview April 27, 1913:

Few names are better known in the annals of Psychical Research than that of Frederic W. H. Myers of England who devoted thirty years in an indefatigable search for proof absolute and convincing of the immortal life. This search is embodied in his monumental work in two volumes, entitled *Human Personality and Its Survival of Bodily Death*. I planned this sitting as a questionnaire and Walter had advised me to do this for the most satisfactory results to ourselves, and had told me "to fire my thirty questions."<sup>67</sup>

Family Spirit Interview, April 30, 1913:

Walter: "We have to plan for your future, as well as take care of your present. The conditions seem somehow reversed, and I am now taking care of you. I am planning a home for you and Momsie where you can sit as many hours as you like without interruption, and study, study, study to your heart's content."

Final Talk over the Border, May 2, 1913:

This interview may be called "Parting Exchanges." As I came in, I said: "If I could see a little more clearly, I would shake hands all round." "Walter laughs at that; it would be like shaking hands with the air," the control said, and added, "He is full of life and fun this morning, joyous and happy."

Then came Walter's good-by words: "I dread to go, because I have as many things as you that I would like to talk about. I have talked with Mr. Myers, and he says he will continue to help me. . . . And M. (his brother) how much I have to be glad of, those years we had together, never-to-be-forgotten. And you two! I put my arms about you both, and tell you again that there never was such a father and mother as I had and have. And it is the greatest joy that has come to me to be still working with you. Don't go too fast, Pop, about the things that you want to do. . . ."

<sup>67</sup> These thirty questions and answers have been omitted. The information they have to offer is common property of Spiritualist belief and is fully covered in Part I of this book.

## CHAPTER SIX

### SPIRITUALISM AS A PRACTICING RELIGION (CONCLUDED)

#### AUXILIARY FEATURES OF SPIRITUALISM AS A CHURCH ORGANIZATION

SPIRITUALISM possesses many of the auxiliary features of the orthodox faiths, such as a Sunday school or Lyceum for children, bazaars, social evenings, banquets, entertainments, conventions. A costume dance was recently held at the First Spiritualist Church, New York City, the invitation to which ran:

#### CHARACTER DANCE

Come dressed as your spirit guide  
Prizes for the best and funniest costumes  
*Bring your friends*

All of these auxiliary elements will be described in detail when the Spiritualist Camp, Lily Dale, itself an auxiliary feature, is considered.

Conventions, however, deserve separate treatment at this point in our story. The first Spiritualist convention, a classical one most worthy of remembrance, was held at Kiantone Valley Chautauqua County, New York, September 17-21, 1858, and was reported in the columns of the New York *Daily Tribune* shortly after. (See Appendix No. 6 for this account.) The Kiantone convention was simple, boisterous, and quite informal. Present-day conventions are as systematic, formal, and well-mannered, both as far as Parliamentary procedures and the conduct of the delegates are concerned, as the conventions of any other type of organization, whether this be commercial, religious or scientific. At the 33rd Annual Conven-

tion of the General Assembly of Spiritualists, State of New York, held at the Hotel Pennsylvania, New York City, June 20-23, 1929, morning, afternoon and evening sessions were held. Several of these were devoted to the appointment of various committees, to the hearing of reports of the previous year's committees, to the matter of new business, etc. Among the topics discussed were:

Needs of Spiritualism: a. From an organization standpoint; b. From an educational standpoint.

Spiritual Healing and Its Place in Spiritualism.

What Attitude Shall the Spiritualists Take Toward Our National and World Problems?

Our Lyceum Problems.

The New State Law Affecting Mediums.

Much of the substance of the various discussions and symposia of this convention will be found elsewhere, particularly in the last chapter where the future of the Spiritualist church is considered. Here I shall record only a few of the more colorful sides of the convention. First there was the tremendous audience running into the thousands, with its gay, festive air. Most of the delegates were from out of town and a visit to New York was perhaps more exciting to them than the Spiritualist convention itself. This was particularly true of the negroes who came in family groups of husband, wife, four or five children and relatives. Of the services, the most interesting parts were the spirit messages delivered by Rev. John Slater. The following are typical communications:

A. R. S.?

A. R. S. (*middle-aged woman*) Here.

I want to come to you. I see a bedroom. I see shoes under the bed. You select one pair and say, "No, I'll wear the others."

A. R. S. (*laughing*) That's very true, yes, yes.

You go to the closet. Then you take down one dress, but you don't like it; then take down another. You were in a finicky mood this morning. (*Laughter and applause from the audience*) Your husband didn't like it at all.

(*Highly amused*) I should say he didn't!

That's right. Was I there this morning?

No, of course not! (*More laughter from the audience*)

Did I know?

No.

Now that's better than all the names. Doyle says that he would rather have the little things given than all the names. People also forget that in the primary department you receive only primary thoughts. As you get more developed, you get higher thoughts. You should be thankful for only a word from the spirits, if you are certain it comes from them.

Who is A. T.?

I am.

A spirit tells me to say that he and Fred will be valuable to you in many ways. They send over their best feelings. They know all is well. You have everything to look forward to: happiness, joy, success. By the way, don't make repairs on the second story of the house.

Thank you.

That's Spiritualism, that's practical, that's what we do.

(*J. S., holding hands to head and chest*) I want to come in touch with a person who is ill and miserable, but it is his own fault—the life he has lived. There is no other way to say what he is except . . . a physical wreck. He . . . (*Four persons in quick succession seated in various parts of the room hold up their hands. For a moment there is confusion. Finally a fifth man who has been waving his hand very vigorously is selected. All crane their necks to see who the recipient is*) You are a sick man, a very sick man.

Yes, I am.

But it is not too late. I see health for you again, if you will contact yourself with the unseen healing forces. You must say: "I ask the great healing power to heal me to-day." Say that every day. You know, when I was a boy I used to diagnose cases for hospitals and physicians; that was before I went around the world. I could have made a speciality of this which was of great value to the unborn and the sick. The healing power possessed by a medium is the greatest power of all. Christ healed with the hand; we heal with the mind. In mediumship we will be able to use clairvoyant power, so that children will be thoroughbreds. Talking about healing, I worked with Mary Baker Eddy when I was a small boy. She took fifty cents for a private reading—when she could get it. In those days, fifty cents was a lot of money.



I have a message for Oswald Bernheimer.

Here.

You have a grocery store in Milwaukee.

Yes.

And two children, the eldest boy has glasses. You live at 37 Broad Street (*murmurs of astonishment, applause*) Now I don't know you, do I? No, I've been eavesdropping . . . that's how I know. You are a Catholic, aren't you?

Yes.

The Spiritualists know that the only communion of the saints is with the loved ones. In fact, I prefer my mother to any one of the saints whether it is St. Theresa or any of the others. The spirit asks me to say: "Never drift away from God. We spirit people are more happy than you people on earth, because we are turned towards our God and not away from Him."

I attended a message service given at the afternoon session on Sunday, June 23rd. This was held in one of the smaller auditoriums of the hotel. The make-up of the audience was noteworthy. Perhaps 15 to 20 per cent of those present were colored; this was by far the largest colored contingent I have ever seen at any white Spiritualist meeting. Here too the family groups, including numerous extremely vocal and over-dressed children were very evident. In addition, there seemed an even larger number of tall and excessively stout ladies than is usually found at Spiritualist services. The service itself was of the conventional type, and all that deserves mention are the sermon and the spirit greetings delivered by various mediums drawn from the audience.

The address was made by Mr. Stephenson, vice-president of the G.A.S. who spoke as if inebriated. His eyes were bleary and his smiles were vague and a little too generous. Three times he knocked over a glass of water placed before him on the table. His address, which was not so coherent as the account of it which follows, was concerned at first with Spiritualism as a religion:

Spiritualism is not a Godless sect. There are three billion million planets, it is said. Can you tell me anything about any one of these planets? Can you, then, tell me anything about the Creator of all

these planets? What kind of a God can you conceive of? He has lots to do watching three billion million planets, without watching little animals on one planet. We are accused of creating millions of Gods. We don't know exactly what God is, we can only make conjectures about God. "No man hath seen God." Any God, according to the Spiritualists, is just as good as any other God. Spiritualists believe in natural law and nothing can contradict natural law. Nature's Law is God's Law. All that comes from God returns to God.

There is no heaven and no hell. "The Kingdom of Heaven is within you," Jesus said. Hell is within you too. No human soul can ever be lost, however. But that gives you no license. Wrong will be punished.

There are no streets paved with gold in the spirit world. If thought brings you to a place, why do you need streets of gold to walk on?

Mr. Stephenson now went on to talk of phrenology, comparing the ovoid body or shape with the psychic aura, and showed how a knowledge of this subject would be of value to a medium:

Through phrenology you can tell the shape of the spirit's head, and hence give exact details of his nature and character. The study of phrenology and Spiritualism are [sic] closely allied. Some mediums are stupid due to the shape of their heads. The shape of the heads of others makes them state scientific facts and gives them the capacity of being a mental medium. A high forehead goes with an educational nature, a low forehead with a stupid one. I once knew a family that had a crook and a clergyman in it. Everything was the same, environment and the other things, except the shape of their heads.

The medium who wishes to become a great medium must educate themselves [sic] at least to a certain degree. No medium has the right to become a medium without being educated to some extent. The opponents of Spiritualism will have less to say then.

When Mr. Stephenson had concluded his address, ten or twelve mediums in turn left their seats and delivered a few messages to the gathering. Among these psychics were five or six colored ones, who "worked" with a verve and a cheerfulness, a joyous, carefree abandon, quite unknown to white

mediums. One colored psychic sang a song, inspirationally received while entranced, for a recently deceased medium. The psychic's voice was very pleasant, now crooning, now dramatic, but the song, with its scores of verses, was interminable.

Another colored psychic was very aggressive, almost pug-nacious. "We believe more in the Bible than our white folks," she stated challengingly.

Two other female colored mediums transmitted messages received from Indian guides. Curiously enough, even the messages to colored recipients were exactly like those delivered by white mediums to white recipients, so that no clew could be gleaned concerning the status and condition of negroes, as such, in the beyond. These last mediums in order to emphasize each important statement made in the message would snap their fingers in a manner strangely reminiscent of back alley dice games. One of the mediums, especially belligerent, picked on a white recipient sitting in the front row, and declared:

You are very mediumistic.

*(Recipient nods her head in the affirmative.)*

You are a medium!

*(Another nod.)*

But you are selfish. Yes, you are selfish! You don't work every day, you don't give yourself completely to the Cause.

*(Recipient pales, shakes her head, but smiles, trying hard to repress her anger.)*

My husband and I are mediums; he is an evangelist. I lost \$100 to-day, and closed two churches in order to give what I could here to-day.

The recipient was about to answer, but the medium broke into a song. The former thereupon rose and walked to the side of the room. Upon completing her song, the psychic started to return to her seat, but in so doing she had to pass her recipient who beckoned to her and invited in an ominously sweet whisper, "Come on outside, please. I would like to talk to you." But the colored medium strode past very haughtily, not even deigning to look at the one who issued the invitation, and

lowered herself into her seat in a most regal fashion, her friends deluging her with admiring comment the while.

Only a word need be said of the N.S.A. conventions. These conclaves are held annually, are movable and are composed of delegates from subsidiary organizations. The thirty-seventh convention of the N.S.A. was held at the Hotel Statler in Boston, Mass., Oct. 15-19, 1929. There were business sessions in the afternoon and social sessions in the evening. Five speakers and ten message mediums took part in the evening sessions. Four symposia were held, the subjects of which were respectively:

1. Our Organization, its Purpose, Accomplishments and Needs.
2. Healing Symposium.
3. Memorial Symposium.
4. Healing Symposium.

#### SPIRITUALIST CAMPS <sup>1</sup>

Many of the converts of Spiritualism in its early days were from the ranks of the Methodists and Universalists, both of which denominations were in the habit of holding grove or open air meetings lasting sometimes three or four days.<sup>2</sup> The Spiritualists, in some sections, fell in with the Methodist custom and held grove meetings of their own, one of which was the North Collins, New York society. This was in existence in 1890 and may have lasted until a much later date. From these grove meetings were evolved, in the course of time, the summer camp meetings, now so popular among Spiritualists in all parts of the United States.<sup>3</sup> There are none in Europe

<sup>1</sup> Most of the material on the history of Spiritualist camps is drawn from: Barrett, H. D., and McCoy, A. W. (edited and compiled by), *Cassadaga: Its History and Teachings with Histories of Spiritualist Camp Meetings and Biographies of Cassadaga Pioneers and Others*. Illustrated. The Gazette Printing Co., Meadville, Pa., 1891. This volume includes many interesting articles on various phases of Spiritualism.

<sup>2</sup> So far as I know, the summer camp is found in no other faiths save the Spiritualist, Methodist, Baptist, and Adventist.

<sup>3</sup> There are thirty-one camps in various parts of the country, principally the New England States, at the present time. See Appendix No. 3 for these, as well as for camps no longer in existence.

and Horace Leaf, a well-known Spiritualist and an associate of Sir Arthur Conan Doyle at one time, accompanied by a Mr. Haywood, visited several American camps, especially the one at Lily Dale, during August 1929 with the purpose of founding similar camps in England.

These grove meetings, and camp meetings as well, served two ends. To begin with, a small circle of Spiritualists could not afford to pay for the services of well-known mediums; by combining scattered forces the people were enabled to secure the best talent upon the Spiritualist platform. At the same time the speakers obtained better pay for their labor, and secured employment during the summer months, always a serious economic problem with mediums. Furthermore, the medium had the opportunity of making appointments of a local nature for the other months of the year. Spiritualist camps, like any other conference or convention, give the mediums an opportunity to shop around for new jobs—furnishing a powerful motive for attendance on their part, one which is even more evident to-day.

None of the so-called grove meetings have a continuous history since 1848—the momentous date in the history of Spiritualism. The North Collins society was organized in 1855 under the name of *Progressive Friends* and was an outgrowth of the *Friends* or Quaker society. In 1860 the name of this society was changed from *Progressive Friends* to *Friends of Human Progress* by which name it was thenceforth known. A. J. Davis and his writings figured largely in the building of this organization. Its members met in Hemlock Hall, North Collins, every year for a three day meeting.<sup>4</sup> A convention of Spiritualists held at Kiantone Valley, New York, in 1858, was very much like a camp meeting and may be mentioned here also.

It was not until after the close of the Civil War, however, that camp meetings proper were held by the Spiritualists. The first of these was held at Pierpont Grove, Malden, Mass., in

<sup>4</sup> A Mrs. Emma Hubbard Tucker, now of Olean, N. Y., informs me that her parents were in a way sponsors for the *Friends of Human Progress Movement*.

1866. The persons in attendance occupied tents and the meetings were continued over a period of three seasons.

The Harwich (now known as Harwickport) Cape Cod camp was established in 1867. This was the first permanent camp meeting ever organized. Meetings were still being held there in 1927.

Walden Pond, made famous by Thoreau, was the site of a camp founded in 1867-68. Meetings were held there for two or three seasons when they were transferred to Silver Lake, in Plympton, Mass. After a stay of two or three additional seasons here, the Silver Lake camp was abandoned when the Lake Pleasant camp was organized in 1874. There were ninety tents the first year; in 1877 there were three hundred tents, in 1890—five hundred cottages. At this period three thousand people used to spend their summers there, and a crowd of five to eight thousand on Sundays was not uncommon.

#### LILY DALE<sup>5</sup>

Lily Dale, the most famous of Spiritualist camps and a mecca for Spiritualists from over all the country, owes its origin to the Spiritualist movement in the town of Pomfret,

<sup>5</sup> Since this section was written, Sinclair Lewis' account of Lily Dale (*Spiritualist Vaudeville*, *Metropolitan Magazine* for February, 1918) has come to my attention. Though this long and detailed article is extremely interesting and shows this celebrated novelist's extraordinary and characteristic gifts of reporting and mimicry, it is devoted almost entirely to the picturesque and sensational aspects of the Dale and to the exposure of the fraud prevalent among the mediums of that day, among whom were Pierre Keeler and John Slater. Lewis had a private sitting with the latter and asked him, "Please, does your guide tell if the spirits of William and Robert and Henry are near me and assisting me?" Slater answered that they most assuredly were. Lewis makes this comment: "William and Robert and Henry were William Shakespeare, Robert Louis Stevenson and Henry James . . . and the work which they were authorizing and aiding was the investigation of Mr. John Slater . . . and the Lily Dale Assembly." Lewis wrote to Dr. Mary T. Longley, enclosing a note addressed to the spirit of Herbert G. Wells (H. G. Wells) which ran: "Dear Herb: I know your soul is happy in the astral plane but did they give you good burial, is your body (mortal part) in suitable coffin—you know Carl wouldn't let me come to the funeral. . . . My love to you, dear old Herb., in heaven." Dr. Longley transmitted a long message from Herb. of the conventional type in



Chautauqua County, New York, in 1851.<sup>6</sup> The importance of Lily Dale in the history of American Spiritualism and the interest of its beginnings are so great, I shall linger somewhat in relating its story.

The camp really started in the little village of Laona, about six miles from the present Lily Dale.<sup>7</sup> Among the inhabitants of the town was a young man by the name of William Johnson (father of Mrs. Marion H. Skidmore). Johnson's father was an orthodox minister whose theology was of the most austere type. His extreme views produced the almost inevitable reaction in the mind of his son, and William Johnson was in 1840 a materialist and atheist, and of five brothers, all but one were heterodox. The father had done his work well. William was an admirer of William Ellery Channing, and would read and comment on the works of this eminent Unitarian at the frequent meetings of friends which he held at his home.<sup>8</sup>

During the year of 1844-45, a Dr. Moran, of Vermont, gave which the latter addressed Lewis as "Dear old boy" and "Dear old sport." Lewis refers to an article by Mr. E. Lyell Earle in the *Catholic World* for January, 1899, in which he says Lily Dale is described as frankly as in *Spiritualist Vaudeville*. Mr. Earle, it appears, went to the Dale not for the *Catholic World* but for a New York newspaper.

<sup>6</sup> *History of Cassadaga*, p. 37 ff.

<sup>7</sup> Laona has attracted attention in another connection, as well. The following item which appeared in the *Fredonia Censor* (Fredonia, New York) throws an interesting sidelight on the use to which mediums were put at a somewhat later date: Sept. 16, 1868.—Oil in Laona—We understand that two or three spiritualist mediums, one of them Mr. James, who located the great Harmonial well in Pennsylvania, have decided that oil can be procured by boring at a certain place in Laona near H. Ramsdell's sawing and turning shop. Each of the three mediums is said to have designated the same spot precisely, without any knowledge of the operations of the others, and they have also announced the extreme depth to which it will be necessary to bore, viz: 693 feet. This makes the expense easily estimated and a company is being or has been formed to prosecute the enterprise. Mr. Charles Ramsdell, who has had experience in the oil regions, is to put down the well, using power from the water wheel of his father's establishment near by. (Natives of Laona tell me that no oil has ever been found there. G. L.).

<sup>8</sup> *The History of Cassadaga* from which these facts are taken and the only source of information for this period does not specify the religious denomination to which the elder Mr. Johnson belonged nor does it recognize or explain the fact that the young Johnson was at one time an atheist who read to his friends from the works of a Unitarian.



a course of lectures in Laona on animal magnetism and mesmerism and awakened wide interest there and in the neighborhood. A Mr. J. F. Carter, a native of Laona, was then in a feeble condition physically and supposed to be in the early stages of pulmonary consumption. He decided to call upon Dr. Moran one day in the hope that the latter would be able to help him. Dr. Moran felt that Mr. Carter would make a good subject, and that the magnetic treatment would be of benefit, but as his stay was short he did not attempt to experiment with him. After Dr. Moran left Laona, a group of men were discussing him in the general store one day and presently William Johnson proceeded to act as operator and Mr. Carter as subject. To the surprise of all, the experiment succeeded perfectly. Mr. Carter later on was able to enter trance states without mesmeric aid. During one of these subsequent trances, a spirit, Dr. Hedges who had been a physician in the early part of the century in Chautauqua County, came to Mr. Carter and told him that his work was to be that of a physician. Mr. Carter, whose health, incidentally, straightway improved, later became Dr. Carter.<sup>9</sup>

Others found themselves possessed of mediumistic powers, able to go into trances, and to write automatically. One young girl, for instance, in 1853, was controlled and spoke in a clairvoyant manner. This was Mr. Johnson's daughter. Consequently, when Dr. Carter called one day at Mr. Johnson's for the purpose of being mesmerized, and found the latter away from home, Miss Johnson ventured to make a trial of her own power as a mesmerist. To her great surprise (mediumship apparently is always unexpected) she succeeded perfectly, and Dr. Carter while under control, gave a remarkably striking test from a deceased sister.<sup>10</sup>

Laona and vicinity soon became a stronghold of Spiritualism. Table-tipping, rappings, séances, and trance mediumship

<sup>9</sup> See Credograph Five for a current instance of a young man ostensibly choosing a profession, and the medical one at that, upon the advice of a spirit.

<sup>10</sup> *History of Cassadaga*, p. 192.

appeared everywhere. These and kindred phenomena were eagerly sought, not so much as the proof of a new religion or a new philosophy of the universe, but as a social craze. Then, as now, one of the great problems was diversion and Spiritualism promised something new and exciting. Apparently converse with the dead offered more than that with the living.

The Church, in all its denominations, shook its head, or rather the dignitaries shook theirs, at first in anxious disapproval, and later in vehement anger. This led to a phase of denunciation which has not ended to-day, and considerable effort was expended in the attempt to halt the growth of this new religious movement. Protestants, Catholics, and even Universalists and Unitarians, joined hands in opposing those who dared to acknowledge their belief in spirit return. But the rising tide of Spiritualism was not to be stemmed. Meetings were held and an undiminished interest maintained for a quarter of a century. A Church society in Laona disintegrated owing to the prevalence of Spiritualist thought. The house had been mortgaged, and was sold at a sheriff's sale to a Leve Baldwin who, ironically enough, transferred it to the Laona Free Association, composed of Free Thinkers and Spiritualists, which had been organized in 1850. The Spiritualists had commenced holding picnics in the Alden Grove in 1871, which was part of the farm of Willard Alden to the east of the middle Cassadaga Lake. One evening in the spring of 1877 Dr. Carter was reading the newspaper when he heard a voice so plainly that the utterance seemed to be made by some one at his shoulder, saying, "Go to Alden's and arrange for a camp meeting." Dr. Carter paid little attention at first, but the injunction was repeated. He soon after retired, and tried to sleep but the burden of the command took such possession of him that sleep was impossible. The following morning he walked six miles to the Alden farm to talk over the camp meeting idea. It took root, and a ten day meeting was held in 1878, and a longer meeting in 1879. On August 23, 1879, a series of meetings was begun, and a corporate body organized under the laws of New York State, for the purpose of buying

real estate and conducting a camp meeting. On August 26, 1879, the charter was signed. The new association was called the Cassadaga Lake Free Association and the place called Cassadaga Lake Camp Meeting Grounds. The Association was dedicated on June 15, 1880, to Free Thought, Free Speech and Free Investigation.

These same Aldens continued to conduct meetings on their own grounds, despite the presence of the new association, and relations were strained between the two camps. After three seasons of competition the Aldens gave up and the Cassadaga Lake Free Association reigned undisputed, and its sovereignty was never contested again. The name of the association was changed some time later to City of Light. Then, in 1907 it was changed once more; this time to Lily Dale. The Aldens, a long time previous to 1907, had named the post office Lily Dale (spelt Lilly Dale until recently) after the abundant pond lilies in the lake, and not—as most persons suppose—after Mr. Lillie, a large owner of property in Cassadaga and vicinity and one of the pioneers in Spiritualism.

Meetings have been continuous since 1879 and Lily Dale Assembly held a Golden Jubilee celebration on August 26, 1929, the occasion of its fiftieth birthday. There were several persons present on the grounds at this time who had witnessed the signing of the charter. One of them, a Miss May Huntington, had been associated with the Friends of Progress movement.<sup>11</sup> The Lily Dale season has been extended gradually as the years have gone by, from ten days in 1879, twenty-two in 1881 (August 6-28), to ten weeks, the entire summer season, at the present time.

Lily Dale is situated in the Chautauqua county hills, about eight miles from Lake Erie and about sixty miles southwest of Buffalo, and is reached most easily by the New York Central Railroad. It is about five hundred feet above Lake Erie and about fifteen hundred above sea level. This height, the pure

<sup>11</sup> Miss Huntington, a lady of ninety, died a few days later. (It is her funeral which was referred to on page 192.)

air, together with the quality of the drinking water, make it something of a health resort, to say nothing of the beneficial influences exerted by the concentration of the spirit presences there. The grounds are beautifully laid out on the eastern shore of the upper and middle of the three lakes which are fed by mountain springs. The lakes are connected by narrow channels and are known as the Cassadaga Lakes (also the Cassadaga Chain). The grounds of the association are thus quite surrounded by the waters of the lakes and connecting channels and the place was at one time locally designated as The Island.

Lily Dale is owned by the Lily Dale Assembly, the name of the corporation. All Spiritualists whether or not they belong to other Spiritualist organizations must nevertheless file a special application to be approved by the Board of Trustees, if they wish to become members of the Assembly, though one may be a resident of the camp without being a member or even a Spiritualist. The Assembly is governed by the Board of Trustees, eight in number, elected by the president and the stockholders. Most of the stock is owned by mediums, and, as I understand it, no dividends are paid, nor is the stock negotiable or redeemable. Lily Dale is entirely self-supporting; it neither is aided by nor does it contribute to any other Spiritualist organization.<sup>12</sup> All profits are used to run the camp, provide programs, take care of maintenance, improvements, additions. Lily Dale usually ends the season now with neither profits nor losses. Many years ago, it was run at a loss. To-day, the Assembly's income from sources other than the camp proper enables it to show a profit.

The settlement is spread over thirty acres, but the Assembly owns between seventy and eighty.<sup>13</sup> The grounds are laid out

<sup>12</sup> In this it differs from a similar camp, though in another field—that of Camp Tamiment at Bushkill, Pa. This is a Socialist camp, the profits of which go to support the Rand School, an institution devoted to spreading the gospel of Socialism.

<sup>13</sup> These are official and not press-agent's figures. The size of Lily Dale is often put as considerably larger, for instance, the Lily Dale program of 1924 states that the grounds extend over 150 acres. This is erroneous.

into streets and parks (two), and a grove 23 acres in extent. There are 205 cottages, two hotels, an auditorium seating 2000, and an open air meeting place, Forest Temple, seating 700. There are about 40 families (200 persons) which reside permanently in Lily Dale. During the summer about 165 families (412 persons) are added to this figure, coming for a stay of from several weeks to the entire season. Approximately 25,000 transients pass through the Lily Dale portals in a summer. These are distributed throughout the week somewhat as follows: 30-75 visitors on Monday, Tuesday, Thursday, Friday; 300-400 on Wednesday and Saturday (dance evenings); 500-2000 on Sundays.

The private services of the mediums on the Dale grounds are nearly always held in one of the rooms of the bungalow in which the medium lives. In one instance, this room included the porch, though here the congregation was concealed from outside view by a screen. The services attended by larger groups are held in very spacious rooms, such as in the reception room and the dining hall of the Leolyn Hotel, the main room in Assembly Hall, the Octagon—an edifice of a single room, or in the Auditorium itself.

The most popular meeting places are outdoors: Forest Temple and Inspiration Stump. Large audiences, consequently, are the usual thing. One of 250 or 300 is not at all uncommon. An audience of 500 or 1000 is frequent, while one of 1500, though rare, does occur at times.

Lily Dale is a little village in a sense, almost complete in itself, with two general stores, a fire department, and nearly all the types of tradesmen that a village demands. What it lacks, besides the political machinery of a village, are a bank, a police force (this would be totally superfluous since there was not the slightest semblance of disorder, at least not while I was there), an orthodox physician, and a drug store (these are rendered unnecessary by the presence of spiritual and magnetic healers on the grounds; any suggestion of using drugs or calling on a M.D. for treating an ailment would be



THIRD STREET,



LILY DALE



CHURCH  
OF THE  
FUTURE

deemed rank heresy); and finally, Lily Dale lacks an undertaker, and must import one whenever necessary.

Physically, Lily Dale is like a village, but with regard to its function and spiritual import, it is many things besides. As a well-known lecturer on Spiritualist subjects, Miss Clara Watson, recently deceased, wrote: <sup>14</sup>

Lily Dale is primarily a Spiritualist summer school; yet Spiritualism is cosmopolitan in its workings, and its platform is open to Free Thought Speakers, to New Thought Exponents, to the Higher Thought Adherents, to Theosophists and Reincarnationists, the Agnostic, the Pantheist, the Quaker, the Christian, and the American Indian—all have been welcomed to the Lily Dale platform and all have had a helpful message to humanity.<sup>15</sup>

The following list of lecturers gives an excellent idea of the range of Spiritualism's affinities: Robert Ingersoll; Elbert Hubbard; Gandhi; the Rev. Miss (or Mrs.) Byrnes, state president of the Women's Christian Temperance Union; Susan B. Anthony; Harriet Beecher Stowe; Mme. Blavatsky. After presenting this list, Miss Watson adds, "Other healers of more or less note help to keep the healing vibrations in healthful motion."<sup>16</sup>

Lily Dale is popular with those who know a little of Spiritualism and would like to learn more. The camp is even more a place where doubtful souls congregate. Some of these renew their belief in sufficient strength to tide them over another year of doubting; others begin to doubt even more, and leave before Lily Dale mediums, innocently enough, complete their work of undermining belief. This last class of doubters often seeks to bolster up its faith elsewhere. One Spiritualist told me that Lily Dale was an excellent place to become a skeptic, and I have heard similar statements from many others in

<sup>14</sup> Article on Lily Dale, in *Centennial History of Chautauqua County* (three volumes, published 1925), vol. 2, pp. 421-425.

<sup>15</sup> It will be noted that Christian Scientists are not mentioned specifically in the list of those who may find welcome at Lily Dale, nor are any found among the speakers who have appeared on the camp's platform.

<sup>16</sup> *Ibid.*, p. 424.

moments of disillusionment, including one from an extremely prominent medium who was far more severe with his fellow workers, not to say competitors, than any outsider could have been. In the credographs of lay believers will be found ample confirmation of this. It should be remembered, however, that Spiritualists who are fully aware of their own doubting, and who consequently more or less consciously seek moral support at Lily Dale, are in the minority. In most Spiritualists, the conflict does not reach the surface.

Besides being a Spiritualist summer school, Lily Dale, like other Spiritualist camps, but in greater degree, represents the most complex type of social life and organization among the Spiritualists at the present time. It is what a club, fraternity or scientific society is to persons in other fields, providing an opportunity of meeting like-minded persons, but here the implications of such types of social units are realized to a greater extent, though it is not the complete and perfect example of social organization which the Spiritualist communities afforded in varying degree in the last century.

In addition to providing intellectual and social satisfactions, Lily Dale is a beautiful summer and health resort, with much of the psychology characteristic of such places. Many persons come to Lily Dale just for its scenic charm and for a chance to rest up. Most visitors who have been there two seasons have probably been there six or seven. I met a score of persons who had been coming every summer for ten or twelve years, and I have been told of others who had never missed a summer for twenty and thirty years. Indeed, there were two or three who had been coming on and off ever since the charter was signed in 1879.

#### TOUR OF THE GROUNDS

In order to gain a better picture of Lily Dale and to realize more fully its importance for the Spiritualist movement, let us make a tour of the grounds. We start at the boathouse about a hundred yards before the gate which leads to the camp

proper. Here there is moored a motor boat for the use of residents, called *Psyche*.

Walking towards the gate we come to the Leolyn Hotel. Besides accommodating many guests, the hotel lodged several mediums, one of whom had a sign displayed directly behind the clerk's desk. In the main parlor of the Leolyn, Mr. Kelly's séances were held regularly on Saturday and Sunday evening. Later, as his audiences grew, the séances were transferred to the dining room, and his booming, haranguing voice could be heard throughout the hotel, as well as on the road outside. The main parlor of the hotel is interesting for the "spirit" pictures which it contains, including several portraits of women, one of Napoleon, as well as some other historical figures. These pictures, alike in the prettified poster-coloring and the idealized, childlike countenances, were ostensibly painted by spirit influences through the agency of two brothers some years ago. An eyewitness of the painting of a woman's portrait told me that the two brothers did nothing more than hold each side of a frame containing the blank canvas, while sitting in semi-darkness. According to this devout Spiritualist, various parts of the portrait slowly appeared on the canvas; at the end of fifteen or twenty minutes it was complete and the eyes of the woman which had been closed until then, suddenly opened wide.

Leaving the hotel, we enter the grounds—after paying the admission charge of 35 cents (\$5.00 for a season ticket). Directly ahead is Melrose Park and the first thing which one notices is a fountain set in a triangular bed, built in honor of Mr. Lillie by one of the Dale mediums.

To the left of the entrance is the cottage of John Slater, the celebrated medium, with his name plate on the door. One usually saw him on the porch either furiously rocking himself, or else sitting very still and glum, with his secretary nearly always in respectful attendance. I never saw Mr. Slater reading a newspaper or a book, one reason for which, I suspect, was the desire to survey the camp scene from his vantage point.

To the right of the entrance is the General Store and the

Post Office. At the last-named one could sometimes hear Mr. Casebeer, the healer and medium, violently arguing the case for spirit healing or else tearing some lecturer's logic to pieces.

Advancing in Melrose Park, we come to a small pavilion where band concerts are given every morning. On either side of Melrose Park are cottages, some of which—as well as the other cottages—bear names such as *Home Nook*, *Haven*, *Bower of Peace*, *Truth*, *Temple of Peace*, *Memories*, *Galatea*, *Elysian*. Since this is a summer resort, other cottages, with hardly any exception, bore signs of more material import: *Rooms to Let*, or ones stating that beads, unusual jewelry, rugs, rustic furniture, various styles and sizes of trumpets, were for sale. Still other cottages bore placards of mediums; these were more plentiful and conspicuous this season than ever due to the over-supply of mediums. The legends that some of the placards bore were:

#### THE HANDLES

Readings and Healing Circles

Private any time for 4 or  
more persons, 50¢

Public Circle 8 P.M.

#### GRACE HINTON

Certified N.S.A. Medium

Circles 50¢

Readings \$2.00

#### REV. MABEL HARRIS

National Missionary of N.S.A.

Circles any time

#### MISS CLARA MINOT

Clairvoyant

Spiritual Readings

Crystal Gazing

#### MR. ARTHUR LEEDOM

DIVINE HEALER <sup>17</sup>

<sup>17</sup> Thus in original.

MISS MARY BRASELL

Psychic Readings

Symbology

Colorology

Palmistry

HARMS

Spiritualist Healer

MRS. NELLIE BLYTHE

Voice Medium

Readings and Circles

LARSON

The Astrologer

Horoscopes Cast

50¢ \$1.00 \$2.00

EMMELINE SANDERSON

Psychic Reader

Spiritual, Trance  
and Business Medium

Divine Healing

by

Appointment

MR. F. L. BIRCH

Ontologist

Spiritual Readings

and

Psycho-Analysis

Lecture and classes

to-night at 8 o'clock

Public Invited

LONDON

Business Reader

GREEN

Psychist

PROF. DE BRAY  
Spiritual Medium  
Astrologer

Readings—Variable and Written  
50¢ \$1.00 \$2.00<sup>18</sup>

SCHARBAU  
Met-a-physician  
and Spiritual Reader

DEKKER  
Trumpet Circles  
by  
Appointment

DR. CHARD  
Trumpet Circles  
Each evening at 8 P.M.  
Also slate writing  
by appointment

Melrose Park is cut in two by the Auditorium, to the left of which is the Marion F. Skidmore library housing many volumes of old Spiritualist papers and journals, several scrap-books containing clippings about Spiritualism from Spiritualist and non-Spiritualist sources, the slates of Mr. Keeler, the slate-writing medium, and many books out of print or extremely rare. Particularly valuable is the Gray Wolf collection of about 200 volumes, for its size the best general collection of modern works on Spiritualism that I have encountered. It was presented to Miss Hazel Ridley, a young medium who

<sup>18</sup> This medium's personal card read as follows:

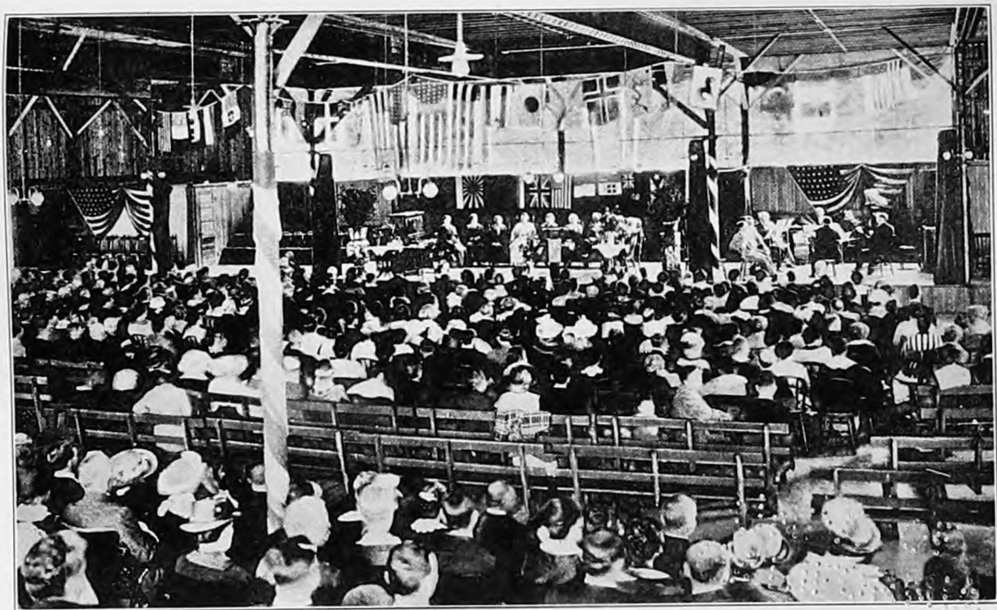
PROF. DE BRAY  
Spiritual Medium  
Astrologer

Personal Problems Analyzed  
Business Social Financial  
Spiritually or Astrologically  
Variable or Written

Colonial Apartments Lily Dale, N. Y.

Prof. de Bray's fee was dependent upon the length of time devoted to the interview. He was also a crystal gazer.





THE AUDITORIUM, LILY DALE: INTERIOR

has recently been spending her summers at the Dale. It was given, not so much to Miss Ridley, but to her Indian guide, Gray Wolf, by a wealthy woman client out of gratitude for the great help he had given her. Miss Ridley donated the collection in turn, to the Skidmore library. Above the book-case containing the volumes is the crudely painted picture of a woodland scene, with a rapids in the center; on the left bank of the rushing water is Gray Wolf himself, holding a hatchet aloft and taking the first step in the ascent of a steep hill. I had forgotten to inquire whether this was a picture painted through spirit influence; it may have been, though its amateurishness makes me believe that the spirit world should not be held responsible for it.

Directly across from the library is the auditorium and several rows of benches whence auditorium activities can be seen and heard to great advantage. To the right of these benches is a popcorn and candy stand and a bazaar booth.

The auditorium needs no special description. It held all the important camp activities, from the message services to the christenings, funerals, and balls. The stage of the auditorium was noteworthy for the flowers which were set about it in great profusion. These flowers were provided by a special fund called the Flower Fund, contributions to which were made by residents.

Leaving the auditorium we come to the Pagoda, a small octagonal pavilion where the usual summer resort goods are sold—jewelry, antiques, souvenirs, postcards. The Pagoda is noteworthy for the large wooden board (about seven feet long and five feet high) in front of it. Attached to this board are cardboard placards upon which are printed the names, addresses and types of mediumship of those mediums present on the grounds at any given time who belong to the Lily Dale Mediums' League.

At one time during my stay in Lily Dale I had thought of having my name appear on this board, in the capacity of psychologist, in order to gain a more intimate knowledge of the problems of the Spiritualists. I approached a medium with whom I was very friendly, to this end, and he told me to

first apply to the camp authorities for permission. He continued:

When you get this, give short messages every day at The Stump<sup>19</sup> in order to reach the public. Put a sign up on the board with "Readings" and some funny long title they don't know anything about, it doesn't make any difference which, but the more mysterious the better, and they'll come. Don't show you're anxious—be independent. That's how Cartheusa does it, and that's why he's in such demand—because they have such a hard job getting to him. They have to make appointments with him weeks in advance. That arouses their curiosity, and they make up their minds they simply must see Cartheusa before they leave camp, or bust in the attempt. You do that, and you'll have no trouble at all.<sup>20</sup>

Continuing on from the Pagoda, we come to the Maplewood Hotel, and then to the last and main lake of the Cassadaga chain. At the near end of the right bank is a second boat-house and also a large pavilion on the water; at the far end is the dock, and the diving board for swimmers, for whom there is also a raft anchored out a little way. Needless to say, most of the swimmers are the children of Spiritualists, or young employees of the camp. I never saw any of the mediums or any of the adult Spiritualists swimming. Mediums and Spiritualists do not seem to care for physical exercise of any kind; a possible explanation, apart from their age, is offered later on in discussing the personality make-up of mediums and lay believers. On a small clearing near this dock, then, young people could be found nearly every afternoon playing quoits, or engaged in calisthenics of one kind or another.

Leaving the farther end of the lake, which is also the boundary line of the camp, and returning back towards the gate but along a street next to the one upon which we came, we soon reach Assembly Hall where the *Thought Exchange* and the *Development Classes* are held; some distance on, we find the Cafeteria, like all other cafeterias except for a sign stuck high on the wall near the front door:

<sup>19</sup> *Inspiration Stump* is meant. See p. 331 for description of the place as well as of a service held there.

<sup>20</sup> I forbore, however, from putting my plan into effect.

ARE YOU TIRED OF BEING SICK?

Try these wonderful PSYCHIC REMEDIES for all chronic diseases as now manufactured by her daughter who manufactured these remedies the first fifteen years of her mother's practice.

MRS. J. H. R. MATTISON'S PSYCHIC CLAIRVOYANT  
REMEDIES



Are all made  
of fresh  
herbs  
roots, and  
barks

Full pint bottle  
\$1.25.

NOTED CLAIRVOYANT DOCTRESS PASSED  
TO HIGHER LIFE  
OCTOBER 11, 1913

The Lily Dale program of 1909 carried an advertisement of Mrs. Mattison's similar to the one just given, with the following interesting explanatory matter: <sup>21</sup>

The Psychist knows that all matter is in a state of constant vibration. The Adept knows that the Law of Vibration explains that faculty which enables the blind to distinguish different hues, the clairvoyant and clairaudient to see and hear that which is non-existent to

<sup>21</sup> All italics in this passage are in the original.

### 310 SPIRITUALISM AS A RELIGION

others, and the Psychometrist to paint, from a potsherd, the civilization of a prehistoric people.

Every once in a while there is born into the world a Psychist—a Sensitive—with perceptions exquisitely refined, to whom one's physical condition may be communicated, through magnetic vibration though thousands of miles distant. Such a sensitive is Mrs. J. H. R. Mattison of Buffalo, New York. *Through magnetic vibrations*, Mrs. Mattison senses the condition of between thirty to forty people by mail every day in the year. In addition, between sixty and one hundred people visit her daily. Every one of her patients is *individually* treated with *clairvoyantly prescribed* Vegetable Remedies. When it is known that her percentage of cures is 90%, her success *must be ascribed to her infallible method of diagnosis*. Mrs. Mattison has been in practice upward of 33 years, and during that time has cured thousands of persons given up to die by the medical profession of her city. Physicians are unable to help patients they send to her *because they largely deny the very existence of magnetism*—the most subtle force known to man—and consequently adhere to the orthodox practice of diagnosing diseases *from the symptoms presented*, which are very *often* misleading.

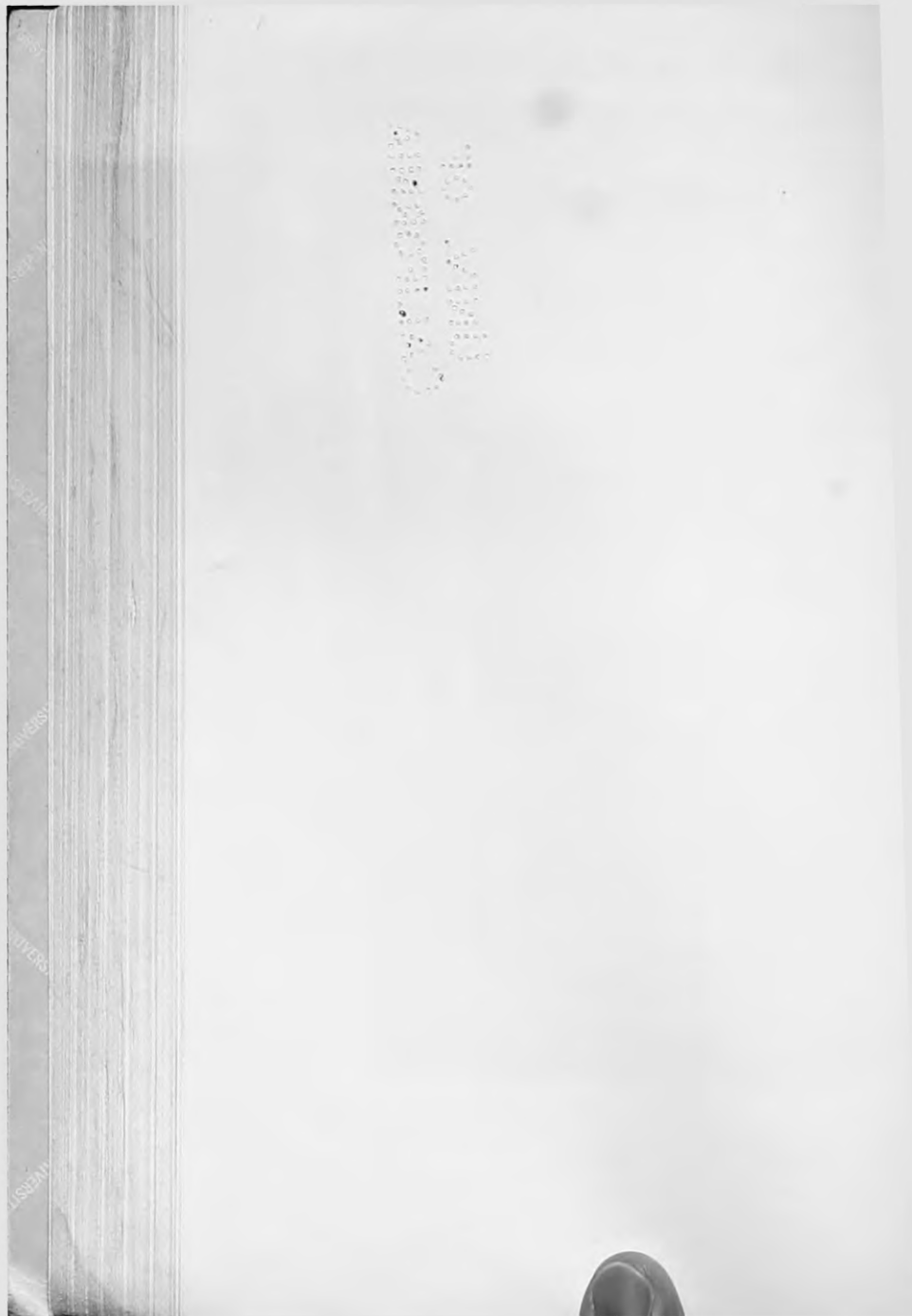
If you are not in good health, in *perfect* health; if you have a friend who is ill, please to do yourself the justice *to investigate*. Just address: Etc.

After leaving the Cafeteria, we turn up a street on which the Lily Dale fire department, and then a little farther on, *The Octagon* are located. The last named is an eight-sided building directly connected with the octagonal buildings at Kiantone Springs, the Spiritualist community described in Appendix No. 7. Forest Temple, at the end of this street, where the outdoor healing services are held, will be considered later, and we therefore pass on to the Fox Cottage, a shrine as holy to the Spiritualists as the *Manger* is to the orthodox Christians, for here Spiritualism was born.<sup>22</sup>

<sup>22</sup> As the reader probably knows, the Fox sisters were the instruments for messages transmitted from the Spirit World by means of raps, produced supposedly in entire independence of any human agency. These raps, sounding like short knocks, now soft, now loud, of one rapping on the door, or one tapping his foot on the floor, were the means by which a murdered peddler told the circumstances of his death to these two little girls, told how he was buried in a trunk and hidden in the cellar of the cottage. The com-



THE FOX COTTAGE AS IT LOOKS TO-DAY AT LILY DALE





A small sign states that "the Fox cottage is open from 10-12, 4-6; Miss Cottrell will give same demonstration that Fox sisters did."

Another placard carries the words, "Spiritualism originated in this house March 31, 1848." Near the walk is a tablet which reads:

Memorial to the Fox Family

who lived in this cottage at the time  
Margaret and Katie Fox, aged nine and  
eleven years, received the first proof  
of the continuity of life, which was  
the beginning of modern Spiritualism,  
March 31, 1848.

This cottage was bought and moved from  
Hydesville, New York, its original site  
to Lily Dale, New York in May 1916, by

BENJ. F. BARTLETT.

Deeply aware that this was Spiritualism's holy of holies I entered one afternoon during the summer of 1929, cautious and respectful, and found a dozen persons sitting around the sides of a small room. A séance was being held in desultory fashion, necessarily so, since visitors were coming and going all the time. Miss Cottrell, who was sitting opposite the door and about in the middle of the chain of recipients encircling the room, explained that one rap meant *No*; two *Doubtful*; three *Yes*. If the raps came quickly, it indicated that the time to elapse before realization of the prophecy would be short; if slow, the time would be longer.

A middle-aged woman asked, "Will I be in New York in September?"

Three raps.

munications, followed by the discovery of the body, roused the countryside, and led to the inauguration of Modern Spiritualism as an articulate, integrated movement. There is a vast literature of controversy concerning the genuineness of these rappings, for many have been unkind enough to say that the raps were produced by the crackling of the knee joint or that of the big toe. The Fox sisters themselves made the discussion more heated than ever, by first exposing their tricks and then recanting in public their exposures.

"Will I be in Europe after that?"

Three raps.

A prospective high school teacher wanted to know whether he would be reexamined.

Two raps.

He now asked whether he would have a school before June 1930.  
Silence.

A young girl wanted to know whether her grandmother would get well.

Three raps.

A woman wanted to know whether her brother would get married.  
Silence.

A woman wanted to know if her aunt was still alive.

Three raps.

A young girl wanted to know whether it would rain the next day.  
Silence.

Miss Cottrell as well as several persons in the group laughed when the last question was asked, it seemed very trivial to them, though I dare say it was important to the inquirer. Miss Cottrell, incidentally, sat motionless during the questions (which were volunteered at random) as well as during the answering raps. Her expression was serene and non-committal, and she seemed part of the audience, rather than the medium. After several messages had been given, she moved about the room, in order to show that the raps followed her wherever she went.

Among the subsequent messages, was one which began with Miss C. asking a woman, "Can you place Grace?"

The recipient shook her head in the negative.

"I only give you what comes to me," the medium said, in self-justification. The woman pondered a long time, and then asked her companion, an elderly lady, if the latter knew of a Grace. Here again the answer was in the negative. Some time later, when Miss C. was in the midst of another message, this elderly lady blurted out to her friend, "Yes, it's the name of your great aunt!" Miss Cottrell then got another name for them, but this time all attempts on the two ladies' part to place the name failed.

One of the women in the audience now vouchsafed us an anecdote

about a male acquaintance of hers who first heard raps shortly after he was married, hearing them at the edge of the bed, and who was greatly frightened in consequence. The group laughed at the man for having regarded the raps as something to be dreaded rather than welcomed. "But," so the story continued, "they [the spirits] had made up their mind to come through, and the next night they were rapping on the dining room table!"

The séance came to an end here and Miss C. showed us about the cottage. She said, in answer to our inquiries, that the cottage was nearly the same as it had been at the time the Fox sisters were living. The roof had been changed, there was a new floor, but the furnishings and antiques in the séance room, the attic and the cellar were either originals or else from the same period and placed in the cottage at a later date by friends of Spiritualism; most important of all, the trunk in which the murdered peddler had been buried was still in evidence! A number of spirit pictures hung on the walls, and Miss C. kept reiterating that no human hand had touched the canvas at any time. One, that of a woman, had been painted through the agency of the Camel brothers, who had also contributed to the paintings in the parlor of the Leolyn Hotel, already referred to. Another portrait, quite unusual as a work of art, had been executed by means of the Bangs sisters, mediums.<sup>23</sup> A slate was also exhibited containing fifty different signatures, all of which it was claimed had been identified, executed by spirit forces while the slate had been interposed between two other slates. Miss C. pointed proudly to a picture of a curious circular design made up of red and yellow flowers and buds. Red flowers symbolized male relatives; yellow (sunflowers) meant female relatives; buds stood for "babes" while some other hued flower represented spirits.<sup>24</sup>

<sup>23</sup> One is tempted to ask whether two brothers or two sisters are essential to the production of spirit pictures.

<sup>24</sup> Miss Cottrell, a tall, pale, heavy-set woman with a patient, tired smile, and bearing all the signs of a woman prematurely aged, made some remarks in explanation of her manifestations, as we were getting ready to depart.

"I have an Indian guide who does the raps for me. I have never breathed his name to a living soul. Father dubbed him Uncle Ike and Uncle Ike he has always remained. No one knows his real name, except my brother who

After leaving the Fox Cottage, and going towards the Andrew Jackson Davis Memorial Lyceum, we come to a small pavilion, inside of which there are seats and a well. This pavilion is as old as the camp and there is a weatherbeaten sign with the indistinct words:

Come Ye  
Partake of the  
Waters of Life  
Freely.

A few steps farther on and we reach the

#### ANDREW JACKSON DAVIS MEMORIAL LYCEUM

The parents at Lily Dale are requested to send their children at 10.30 every morning, except Saturday and Sunday, to the Lyceum. Here in a large building, with the sunlight pouring through the many windows, they do their studies and their physical culture exercises. There is a kindergarten room with pictures of children on the walls, a boy's room, and a large room for dancing. Signs abound with the mottoes: *God is Love, Loving Kindness is the Most Wonderful Thing in the World*, etc. They are taught the *Basic Principles of Spiritualism*, the *Fundamentals of Mediumship*, and the *History of Spiritualism*. The children's folk dancing is so arranged, I understand, as to help inculcate the principles of Spiritualism.

is also psychic. One day he told me the name of my guide and I was compelled to admit that he was right. Once when I left town, Mr. Constantine (President of Lily Dale Assembly during season of 1929) received these taps or raps although he was thirty miles away. Uncle Ike said he would do this for me and he did.

My younger brother, twenty-four years old, is an electrician. He is so mediumistic, though he is still developing, that when they send for him to come and fix the radio, it is not necessary to tell him what's the matter. He knows beforehand, and he tells them what it is as soon as he comes in.

I have been doing this for twenty-eight years. I came to Lily Dale as a young girl. I heard raps behind me when I walked down the lane and I was frightened. But when I heard them that night very loud, I could not sleep all night, I was so enthused over it. Since then I have always done this. I have other phases of mediumship—clairvoyance and clairsaudience, but I do not exercise them because it is too much, too fatiguing; it is enough to keep up with one," Miss Cottrell concluded, with a half-hearted smile.

On Friday morning they get into line and are marched down to the auditorium where they give a program of songs and recitations for whomsoever wishes to hear them, and where the mediums sometimes give them messages.

At one message service held especially for children, the spirits, through the mediumship of John Slater, told them something of their future careers. One girl was told she would be interested in music later; a boy heard that he would go to college; another little girl was told that she was psychic, and so on. The messages came from grandparents, for the most part, as might be expected since most children have their parents still on the earth plane. Mr. Slater told the children that he liked to give them messages—here he was one with all other mediums—because they are very harmonious and do not contradict. The fact is that children do not contradict, because they do not doubt, and they do not doubt because they do not believe. Setting aside the fact that children cannot compete intellectually with an adult, it is plain that to the children the services were a kind of game where an adult used big words they did not understand and treated them kindly and affectionately, and most significant of all, treated them as if they were very important creatures indeed.

The Lyceum is well named in honor of Andrew Jackson Davis who founded the Spiritualist Progressive Lyceum at a meeting held at Dodworth Hall, 806 Broadway, New York City, on January 28, 1863, and whose Lyceum Manual was one of the very first to be put forth.<sup>25</sup>

In his remarks during the course of the Dodworth Hall meeting, Davis said:

We have assembled this afternoon to inaugurate an association for the physical and spiritual improvement of both sexes and of all ages.

<sup>25</sup> Davis, A. J., *Children's Progressive Lyceum Manual, with Directions for the Organization and Management of Sunday Schools, Adapted to the Bodies and Minds of the Young, and Containing Rules, Methods, Exercises, Marches, Lessons, Questions and Answers, Invocations, Silver Chain Recitations, Hymns and Songs*. Original and Selected. Eleven Thousand. Boston, 1882.

The plan is not original with me. It is an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those in the Summerland, whither children are constantly going from earth, and where they are received into groups for improvement, growth and graduation.

The N.S.A. *Manual* from which this quotation is taken, makes this comment:<sup>26</sup>

Thus the idea of the LYCEUM was based upon a vision of the great association of Lyceums existing in the Spirit World, as seen in vision by this great seer, which he describes as "one of the most classical, progressive and musical brotherhoods in the homeland of the Good, the True and the Beautiful."

Andrew Jackson Davis . . . saw . . . in his wanderings in the spirit world "children continually passing from their homes on earth into their homes in the spirit world, . . . being received into beautiful homes and cared for and nursed by good wise men and loving women in the summerland, . . . at their play and at their lessons; on their visits to other societies of children, and taking part in music, in singing and in their beautiful marches."

He saw that the children when met in Session in their Lyceums were arranged in "groups," all the members of one group being of the same age. Then these groups were named by their Spirit Teachers as they thought would best express their nature and the unfolding of their powers.<sup>27</sup>

He was so pleased with all the things he saw that it filled him with a desire to have similar schools on earth where people could be taught how to grow to be wise and good and true, with a correct understanding of their own bodies and of their own Souls as well as a knowledge of the true conditions existing in the Spirit World, and of the effect the lives lived on the earth plane will have upon the condition of the Soul as it enters the spirit world.

Unfortunately, I was never present at any of the Lyceum meetings, though I met many of the scholars, some of whom impressed me as being exceptionally bright, while most of the others seemed above the average in intelligence. One little

<sup>26</sup> P. 154.

<sup>27</sup> The N.S.A. *Manual* quotes this paragraph from *Outlines of Spiritualism for the Young*. Incidentally, on pp. 156-158 of the *Manual* will be found a detailed account of the manner of organizing a Lyceum.

fellow of two and a half, an occasional visitor to the Lyceum classes (with his two older sisters, regular scholars aged six and eight) should not be forgotten. One morning as I was talking to him, he took a big stride forward, waved his arms about furiously and exclaimed, "Indeen div me big tep!" which shows how well he had imbibed what his elders believed. He was the youngest Spiritualist I have ever met.

In front of the Lyceum is Cadwallader Park (named in honor of the editor of the *Progressive Thinker*) in which is found a playground fitted up with swings and other apparatus upon which the children disport themselves.

After leaving the A. J. Davis Memorial Lyceum and walking towards Leolyn Wood we cross a path that leads first to an athletic field used for baseball, football, soccer, etc., then traverses a wood and ultimately reaches the picnic grounds situated on a bluff overlooking a long stretch of gently undulating plain. One genial scene that stands out in retrospect from a host of Dale memories is a midnight camp fire held on these picnic grounds.

A small group of congenial young people, for the most part sons and daughters of Spiritualists resident at camp, after spending the early part of the evening dancing at Assembly Hall, at the stroke of ten gathered up the foodstuffs, and marched gayly to the picnic grounds accompanied by some of the older folks. Here all relaxed and made merry, with Spiritualism farthest from their minds, though Spiritualism it is true was of little importance to practically all of the young people except in so far as it concerned their parents.

When the fire died down, and it was time to return to camp, there came the putting-out-of-the-fire ritual, which over, all wended their way back to camp.

For a time the sleeping Dale resounded with the noisy conversation and good-byes of the straggling home-comers, and flashlights probed everywhere. Then all was suddenly dark and silent. Even the dead slept—but only for a short time. For Sunday was dawning soon and Sunday was always an extremely busy day for the inhabitants of both the earthly and the spiritual worlds.



## DALE RESIDENTS

The Dale population is made up of two groups: one of adults, mostly widows, divorcées, spinsters, who range in age from forty to seventy-five; and one of young people, children of the residents in the main. The latter are about thirty in number, ranging from five to seventeen years of age, with a few in their early twenties. The age-group twenty to forty years, it will be noted, is almost entirely absent, and probably three-quarters of the residents are over fifty.

Two moods prevail at Lily Dale in consequence of this two-fold age division: a holiday one like that found at Coney Island, and a clinical one common to sanitariums, health spas, and miracle-working centers. The young people contribute to the summer resort spirit and are rarely found at the services, for they do not have the same interest in Spiritualism as their elders. Nor do they respect its authority as much. In general, they possess a gayety and playfulness totally lacking in adult Spiritualists. I once observed a group of young boys and girls parodying, in most sacrilegious fashion, the way messages are delivered. One youth, standing upon a bench in *Inspiration Stump*, the Dale sanctum sanctorum, demanded, in imitation of a popular medium:

Is there any one here by the name of Elizabeth? I get a message for Elizabeth.

(*Falsetto*) Here.

Well, Elizabeth. Don't worry; everything will be all right.

The holiday atmosphere is also contributed to by the musical selections preceding the services. The music is provided sometimes by individual performers, at other times by an orchestra (a jazz band in reality) which plays several numbers of a light classical character before the messages begin.

The clinical mood is due to the presence of the aged and ailing, who sit around planning how to obtain help for one malady or another, and who constantly talk of the various healers and healing techniques, of symptoms, and of "influences"—always a favorite topic with Spiritualists.

One of the most curious facts about the Dale Spiritualists is the pique they exhibit when compelled to admit that they are not receiving any messages. A person returning to the hotel veranda from a meeting is apt to be met with the eagerly-put query: "Did you get a message?" If he is able to say "Yes" and particularly if he can add "Very evidential!" he is deemed a favorite of the spirit world inhabitants indeed. But should he answer "No" and continue to say "No" day after day, he will soon begin to react in a way which can be designated only as a Spiritualist type of feeling of inferiority—a sense of hurt and shame arising from the belief that one of two things is true: either he is unloved by those in the beyond or, through some fault or even delinquent strain, he generates vibrations which repel all attempts at communication.

The permanent residents of the Dale are not always faithful church-goers, especially if they have been at the camp many times before. Indeed, one or two Spiritualists told me in confidence that they had not attended a single service, public or private, all summer.

The Dale Spiritualists come from the middle class for the most part, yet there is a far greater sprinkling of upper class members than one would suppose off-hand. The transients (those who come for a stay of from one to three days) are mainly country folk, plain and simple in their ways and in their culture. But even as a unit, the residents seem provincial and naïve intellectually and culturally, though, in making this estimate we set aside entirely their belief in Spiritualism. A Dale employee, nevertheless, in commenting on the credulity and ignorance of present-day audiences said that ten years ago conditions were very much worse.

There were no negroes among the residents (or among the mediums, for that matter) during the summer of 1929. Two young colored domestics were employed by one of the residents, but they never appeared at the services or on the grounds.

The Dale preserved a fairly high moral tone, not only in exteriors but actually. Camp authorities and Spiritualist offi-

cialdom generally, however, are faced with a relatively greater problem in seeing that the communications themselves are kept pure and undefiled, i.e., preventing the occurrence of "obsessional" messages. Though such messages are infrequent at camp public services, at one service held in an eastern camp some years ago a popular medium with a large congregation before him had neared the end of his service when he suddenly began making extremely filthy and obscene remarks, because—as another medium explained it—he had become possessed by an impersonating spirit, "one of the vilest specimens of depravity that ever could be imagined." For a time his audience did not understand what had happened; then, when it became impossible to listen to him any longer, they broke out into an uproar. Several men, realizing the medium's insane condition, rushed up to the platform, overpowered the medium after a struggle, and carried him off.

#### DALE MEDIUMS

The summer of 1929 opened with over 100 mediums at the Dale. This represented a considerable increase over preceding seasons and a supply greatly exceeding the demand. For a time the big surplus was something of a problem to the authorities, but fortunately many mediums left as the season wore on.

The following tariff for services prevailed: Auditorium séances, no charge; services in smaller halls, fifty cents; private services, variable fees with fifty cents the average charge. In former days the séance mediums so frequently accepted ten and fifteen cents as a fee that the officials ruled fifty cents to be the minimum henceforth.

Looking at these fees from the medium's point of view, i.e., as earnings, we find that during the summer season of 1929 a Dale medium of less than average ability and reputation earned between \$100 and \$150 a month, a fair medium earned \$200 to \$300 and an outstanding one earned from \$300 to \$1000. John Slater's income for nine weeks' work was be-

tween \$3000-3500.<sup>28</sup> Rev. Mr. Ford is said to have admitted earning \$1000 in private readings in two weeks' time while at the Chesterfield, Indiana, camp.

Whether they were in demand or not, many mediums gave the residents to understand that unless appointments were made several days or weeks in advance it would be impossible to gain an audience with them. It was rather odd to hear two devout Spiritualists debating with each other as to which one of them should be granted the privilege of first asking Mr. Cartheusa, a trumpet medium,<sup>29</sup> for an appointment.

Some interesting class distinctions, with publicity methods to correspond, were to be noted among Dale mediums. One group, which predominated, was made up of the obscure and mediocre mediums. These had a sign in front of their dwelling bearing their name, their fees and the phrase of mediumship they possessed; and, in addition, they were also likely to have their names on the Big Board and to give messages at The Stump. Another and much smaller group was composed of capable psychics, well-known and much in demand, who had nothing but a small name-plate on the door of their cottage. There were finally a few very popular psychics with national reputations, some of whom came for a few days, some for the season, who did not indulge in any form of advertising or display. They could confidently depend on their fame to travel by word of mouth; e.g., at the first meeting of the Rev. Mr. Ford's *Development Class* in Assembly Hall the room was two-thirds full. On the second morning, however, 225 persons, with about 75 of these standing, occupied every bit of floor space. But on the third and final morning, Assembly Hall had to be abandoned and Rev. Mr. Ford's class, now numbering five to six hundred was transferred to the Auditorium. His *Developing Class* was the largest the Dale had ever had, a fact which much distressed the other mediums.

Psychics in private conversation with each other were apt

<sup>28</sup> These figures were received from a source which I consider thoroughly reliable; I should violate a confidence, however, if I identified this source more explicitly.

<sup>29</sup> Few examples of physical phenomena are to be found at Lily Dale. It is not noted for this as Camp Chesterfield, Indiana, is.

to talk about the fine position that some other psychic had just secured: "Did you hear about S.'s getting that Minneapolis Church?" or comment on another medium's ability: "D. [a trumpet medium] is an out-and-out fraud. I don't see how he gets away with it."

Dale psychics are very jealous of each other, due to professional, personal, and economic reasons, and are therefore much concerned about the opinions held of them by their colleagues and by the lay public. Especially do they dread becoming the butt of ridicule. The term "sensitives" is peculiarly applicable to them in this connection. Indeed, a cynic might have observed that they were probably better receiving stations for earthly messages than for spirit ones. One evening, for instance, I overheard an elderly lady consoling a dejected male medium. "You just don't pay any attention at all to what they [other mediums] say," she counseled. "Let it go in one ear and out the other. That's the only thing to do." Another illustration of this competitive atmosphere was given at a public service which I attended one afternoon. The medium, a middle-aged woman interrupted the delivery of a message with the accusation:

You have gone to John Slater!

No.

But you intend to go to him!

Yes. I have been told that I should see him.

The medium made no comment here but went on with a detailed message concerning a business deal, and stated that she would come out first-rate. It was evident that she was trying to give the best demonstration of which she was capable in order to show the recipient that in her Slater had found a formidable competitor.

Mediums, especially the younger ones, spent a good part of their spare time going about from service to service observing each other's performances. They did this in order to learn methods of improving their technique, though in pursuing this ambition they could not help but become better acquainted with the names and affairs of the recipients in the various

audiences.<sup>30</sup> The medium referred to in the preceding paragraph was about to deliver a message later the same afternoon when she left the platform, strode down the aisle and handed an unopened envelope to the recipient, a medium herself. She then returned to the stage, delivered the message and ended up with the unfailing query: "Is that correct?" "Perfect," came the answer instantaneously, one artist complimenting another on her performance.

Professional jealousy was often transmuted into spiritual indignation as when Mr. Slater called Mr. T. John Kelly a faker. The ostensible cause of Mr. Slater's ire was the fact that Mr. T. John Kelly was doing business at the Leolyn Hotel about 100 feet outside of the camp grounds and did not contribute therefore to the support of the camp, but the real motive of Mr. Slater's anger was T. John Kelly's popularity, and justifiably so, as events later proved, for in 1930 the latter became conductor of the Auditorium séances, taking over the ecclesiastical office held by Mr. Slater.

Though mediums are highly individualistic, some measure of esprit de corps is necessary if only for self-preservation. One instance of Dale solidarity may be cited. It was the custom at Developing Classes held in Assembly Hall for the officiating medium to refer encomiastically at some point in the service to the other mediums on the grounds, giving the specific names. Rev. Ford had forgotten to do this on his first day at camp and was duly reminded of the unfortunate omission by the authorities. The next day he announced after the services: "There are a number of mediums in the audience to-day. I would like you to meet them." Whereupon he introduced five or six and had them stand. "These mediums I recommend," he stated. "The other mediums present I do not recommend and shall not give you their names."

The authorities at the Dale play politics with the mediums.

<sup>30</sup> These recipients might turn up later on in the medium's own audiences. There were sometimes veritable epidemics of similar messages for certain persons. In one case, a particular medium gave identical messages for the same persons on succeeding days. Mediums are very loath to admit from the platform that they have seen a particular recipient before and are always claiming, whether it is true or not, that the latter is a stranger to them.



Those not sanctioned by the Board, for personal reasons as often as for professional ones, are not permitted to deliver messages from any of the official rostrums, such as Assembly Hall, the Auditorium, etc., and hence are compelled to hold their services privately, some on the grounds, some outside. They are allowed access, however, to Inspiration Stump and to Forest Temple, for publicity purposes.

An instructive glimpse of the attitudes of believers to mediums is provided by an incident in which Rev. Ford was involved. The Dale psychics were somewhat antagonistic to him when he arrived. But so rapidly did he rise in public favor that when the time came for his departure, previously scheduled, to a Maine camp, pressure was brought upon him to remain. Rev. Ford communicated with Horace Leaf, the English medium, by long distance telephone who consented to take his place, and then he telegraphed the Maine camp that he could not come but would send some one else. The Maine officials wired back, however: "Send no substitutes," and the Rev. Ford had to go himself.

During the summer under discussion, Horace Leaf spent a week at the Dale, lecturing and holding public and private services. It may be interesting for purposes of comparison briefly to note his mediumistic technique and the reactions of the residents to him.

Mr. Leaf was spoken of by the recipients of his communications and by the residents generally as a medium who was as incompetent as he was expensive, charging as he did the standard dollar-a-minute rate for a most general and unsatisfying message. He was said to tell his recipients, in extenuation of the poor results obtained: "In Europe, we describe personality and circumstances rather than names. I always have difficulty in getting last names when in America and hence can only give first names, if at all." And on another occasion I heard him say: "The best mediums are in America; a fair American medium is equal to the best of Continental ones." Now since Rev. Ford, an American, was apparently much more successful in getting English names (See Messages, page 239) one is tempted to deduce, without malice aforethought, that Mr.



Leaf's difficulty in getting American names is perhaps due to the fact that he lacks the skill of American mediums.

We may conclude this section on Dale mediums with a few words about John Slater, considered the Dean of American platform mediums, and for many years the Dale's stellar attraction. Slater, noted for his "evidential material," like all other famous mediums, specializes in public readings or platform work. He gives some private services at the Dale, but does no healing at all.

On the platform he is often cheerful, until contradicted. Away from it, he is rather unfriendly and is apt to walk away from one if spoken to without invitation, though he occasionally unbends towards children and especially towards good-looking young women. He is a nervous and irascible old gentleman, always laboring under high tension and is looked upon as "temperamental" and not to be held responsible for what he says. Egotistic to the extreme, he is jealous of any regard shown other mediums. One evening, for example, he saw Miss Randolph, a young Spiritualist on her way to a séance of T. John Kelly, his rival. He descended from the Mount (in this case, the veranda), stopped the young girl and said, "You offend me by going to hear Kelly; you must not go!"

Slater is married and has one son who is neither a medium nor interested in Spiritualism. Disowned when he became a medium, Slater worked on a vaudeville circuit for a number of years, was subjected to abuse and ridicule and once to arrest. He says he doesn't mind any longer, for he is on the top now and nothing can disturb him. He is seventy years old and though he makes quite a pother of his disregard of death and his certainty of eternal life, he is really afraid of "translation" as his constant protests indicate. When he wants to silence any doubt of his longevity, he tells, with great relish, this anecdote: In 1924, Mr. Constantine, President of Lily Dale Assembly having had a dream that "Slater would go out," immediately went about making arrangements for securing another medium. But Slater came to camp as usual! Mr. Constantine, however, later received a spirit message stat-

ing that the dream meant Slater would go out . . . to camp. The latter thinks this was a fine joke on the President.

The officials and Spiritualists were a little worried in 1929 about the future of the movement, and especially of Lily Dale, when the time came for the Dean's transition. Some sincerely believed that all would go to rack and ruin, since they had, so it seemed, no drawing card so good as he. They were hoping that some of the younger mediums might take his place and were trying to "groom" a few, notably Rev. Ford and Mr. T. John Kelly so that Slater's loss would not be irreparable. The efforts of the officials were apparently rewarded, for these two mediums, particularly the latter, had indeed supplanted Rev. Slater in 1930, showing that the movement, even localized as it is at the Dale, is stronger than any one particular individual.

#### CHARACTERISTIC LILY DALE SERVICES

##### Trance Lecture (Preliminary)

Rev. Slater delivered the following lecture at the Dale during the summer of 1929.<sup>31</sup> He prefaced the lecture proper with some "conscious" remarks:

Before I start this morning, there are some things I want to say. This is positively my last year at the Dale.<sup>32</sup> I shall never return here. I have work to do in San Francisco [where he permanently resides]. Furthermore, I want to tell all of you: I will not die! (*Very passionately, almost angrily*) John Slater will not die! Some people are talking and acting as if I had passed on. Let those people who think that because they get a shiver up and down their spines they are mediums—let them stay in their two by four front

<sup>31</sup> This lecture was one of six "lessons" (No. Six, Series Two) delivered before a Developing Class of mediums and was taken down on a Stenotype machine by one of the Lily Dale stenographers. Typewritten copies of the entire series at \$3.00 each were then sold to those on the grounds.

<sup>32</sup> Inhabitants of the Dale tell me that Slater has been saying this for a great many seasons. Nevertheless this time his prediction came true, largely because a new camp president put obstacles in the way of his return to the camp the summer of 1930. However, he had a very active season in New York City during the spring and summer of 1929-30.



REV. JOHN SLATER'S DEVELOPMENT CLASS, WEEK OF JULY 15, 1929

Mr. Slater is the gentleman in the front row. The two young men standing near the right post are well known and popular mediums. Most of the others are laymen.

parlors.<sup>33</sup> Another thing. Lily Dale is not going to burn down. The Dale will be here as long as any of you will be living (*Applause*).

The medium then closed his eyes; his face grew pale and his features rigid. After a minute or two of this, he began to speak. (During the following lecture he talked and gesticulated, turned his head to the right and left in addressing the audience, just as he had done before going into the trance. His entrancement resulted in only one external change: closed eyes.)

Good morning: How beautiful the morning, how fresh the air, and yet there are people who say that it is a little too warm, or too cold. How beautiful is the Lord's Prayer: "Now I lay me down to sleep." How many of you realize what sleep means. This thought was placed in the mind of man, who placed it on paper, "Sleep, perchance to die."

We Spiritualists, and I am one, do not recognize it in that way, we cannot see it from that point of view. We know that we do not die, we know that nature is not dying, because all things are of God, and that which belongs to God surely can never die. He did not create something to die, He created something to live, and that in a great measure designates all walks of existence. That is brought to you to show you the real meaning of God's love for his children.

We might say to you that the best exemplification of this lies in the man that we consider even greater than even the Spirit that the medium told you he saw, the man that we consider the greatest human being that Biblical history has brought out, and that is the one called Moses. He performed marvelous miracles himself. He was more of a physical medium. It was he who turned the rod into a snake and then turned the snake back into a rod, and the so-called plagues, that were thrust upon the great Egyptian nation, were nothing more or less than the projection of the Spirit Forces from the Spirit Side of life through the body and physical forces of this medium. His mediumship was physical and he possessed the gift of slate writing, just as Mr. Keeler does. He possessed the gift of materializing the psychic body. The scientists say that they can do this, but it never has been done. You cannot bring to the scientists the necessary chemical properties that are necessary in the evolution and growth of the spirit body.

<sup>33</sup> A favorite remark of Arthur Ford's also.

When you look into physical mediumship from all the peculiar phases you will find that the great fundamental principle that God has given to the human family is physical mediumship, something that gives you a thrill the moment you enter. Can you imagine the thrill that was given to these people that were destroyed in the days gone by because of physical mediumship? Can you imagine the horror of these people when they went down in the sea and were consumed? Can you imagine the thought of these people when the earth opened and they sank down? The manifestation belongs to physics but it goes forth according to your ideas, as we know them. They belong to that wonderful gift of which the Spiritualists have just a little gleam. *We positively think that if we could gather together four or five hundred sensitives who understand physical phenomena alike we could produce an earthquake through that power. We could say to the sun "Stand Still" and it would be done.*<sup>34</sup> We have been taught that it was done by Joshua. When you have learned the principles which concern physical mediumship you have just begun to scrape at the door of knowledge that shall lead the generations yet to be into a greater and more wonderful understanding of these gifts.

Physical mediumship is not to destroy, it has nothing in its province that could convey that idea to any thinking mind, but it is a power that could be utilized for the spiritual upliftment and benefit of those unfortunate humans who will believe only that which they can see, feel or smell and, like Thomas, must put their fingers within the holes. These people are not spiritual, but they belong to that plane of expression. There is something greater than these things but for the moment they create a monetary thought, and the experience is theirs, but after a while, contempt for such things will abide and then there will come the desire for the higher and greater and more noble teachings than this, and their minds are uplifted and shine forth just as around that great planet Saturn there are rings, so will the light shine around them. So the clairvoyant sees this world with its wondrous crown of light.

To you the fact that a man went into a trance, and with his eyes wide open prophesied for you and saw those things that were seemingly of the day and yet belong to the realm of what you call destiny, awakens you, then comes to you the message that belongs to you as your heritage from before the time that you issued from your mother's womb. When you, as Spiritualists, are willing to sacrifice

<sup>34</sup> Italics mine.



until, as you say, it hurts, then we say to you, you are on the path-way that will lead you to these greater things that we are telling you of this wonderful morning.

We have during the past week uttered through the sensitive, words, thoughts and ideals that have never been uttered by human kind. It is your privilege to listen, and like the farmer that goes out into the field and divides the wheat from the chaff, so have you been judged. The wheat survives, the chaff passes away. Yet there is fermentation in the chaff, it is beneficial in an ephemeral way and manner. It is something that carries the opposite of what we at this time do not care to take up.

The average mind prefers the physical phenomena. It prefers the slate-writing, the trumpet and materialization. Do you say there is nothing in trumpet mediumship? Then what about the millions who are waiting for Gabriel? At the last day he shall stand and blow the trumpet. Nevertheless we say to you, that in the silences there comes to those seekers along physical lines a voice through the trumpet. This belongs to the law of the spirit, not the material, and sometimes in the silence of the night a thin and very small voice speaks to you, and when you have reached that point in your development you can catch it in all its clearness and purity. Our sensitive's mind has nothing to do with what we are doing through him. You must look upon it from the standpoint of spirit and spirit alone. We notice as we sometimes attend those so-called séances, that many people address the medium. We wish to convey to your mind that you are wrong in thinking that our sensitive has anything to do with the return of the spirit outside of transmitting our message or the message of the spirit.

Some say "Just a message." We could say "yes" or "no" and each of those words would be a message. Because of the doubt we understand all that. We realize that that peculiar something in you has not reached in its development the point where you can stand out by yourself. We understand that there are sensitives who are reaching out, and they have jealousy in their hearts. Do you think they are advancing? Not at all. That one is simply attracting undeveloped spirits that will obsess, but when one sensitive works in harmony and concentration with another to create a perfect whole, then mediumship shall grow to that point where if we gather a few sensitives together into a perfect manifestation of harmony, there shall come to you the sign, the sign that was written across the heavens or upon the walls in the time of Balshazur [sic], when the

hand came out of the air and wrote the words which your history and Bible tell you about—yet you will not accept these things when we tell you about them every day.

There are people that should be here this moment that are seeking brass gods instead of the golden spirit of light. They are ephemeral, and at first they are very enthusiastic, then after they return home and think it all over, nothing is satisfactory, nothing has any flavor, and they say it is the medium's fault, whereas it is their fault. When you are developing, never go into the room in a state of irritability. It is better that you should put your hand into the fire and suffer the burn than that you should go into some place and find that you are being devoured. You must go into the silence clean of mind, clean of body, we would suggest that each part of the clothing should be clean. Our red brother yesterday when he spoke of the Sun Dance spoke of purification. That is essential. You cannot bring the truth out spiritually unless you are clean. You can bring the diamond out of the dirt, but when it comes to spiritual things you cannot approach with ugliness of mind. You must strive in every way to obtain the spirit of serenity, to become serene and harmonious within yourself and in that way there will come the clasping of hands across the border. They will clasp your hand and you will feel the spiritual touch, and you shall be known as you are, not as you sometimes prefer the people of the world to know you.

You stand as students along this great line of spiritual thought, and we have nothing but this to say, because of your effort to unfold the spiritual part of your nature, there has been placed at your command a body of spirit intelligences that will help you to further your advancement and bring knowledge to you that you have never received before.

In conclusion we wish to say to you that we shall bring our sensitive to the coast, there is work for him to do there. There shall be a day when we shall meet again. Be just, be fair, be honest, seek the truth and you shall find it within yourselves.

#### BENEDICTION

This is the conclusion, it is not the end.

We would not offend, even that clock that tolls the bell, that tells us all is well.

It strikes the hour of twelve, to us the vibration goes forth, and we see with each stroke a flower.



We take the petals of the flowers we see, and divide them  
and give one to each and we say to each of you, "Remember  
John Slater. Go through life understanding all things,  
the power of love, the bitterness of strife, and we shall  
greet the thought and see the light of truth blot out  
the darkness of the night."

My friends, life is truth, and darkness fosters light,  
and therefore, we would say in the speech of  
the flower this closing noon,  
May we all meet together in love, and very soon  
May we look into the land that lies just above.  
There we shall meet our friends, and at the open door,  
They shall meet us with smiles beyond words of ours to express.  
The time has come, and we have given you each a petal  
from this wonderful flower.  
May God be with you and yours, wherever they may be,  
Realizing above all things that we shall meet again in  
the land called Eternity.

When the lecture was over, Slater said good-morning again  
and slowly emerged from his trance, making the same grimaces  
he had at the beginning. He remarked that the morning had  
been a very fine one because of all the congenial vibrations,  
and then dismissed the audience.

#### MESSAGE SERVICE AT INSPIRATION STUMP

Inspiration Stump is named after the large stump of a tree  
in the center of a small clearing right in the heart of the beau-  
tiful Leolyn Wood. Mediums come to The Stump, as it is  
usually called, for inspiration which is obvious, of course, from  
the name. They come when no one else is about, preferably  
early in the morning. Here they relax completely and leave  
themselves open to the spirit influences which are supposed to  
be more powerful at The Stump than at any other place on  
the grounds. They go into trances, deliver messages, and  
have their psychic development in general hastened by spirit  
agency. The Stump is a favorite spot for those mediums  
starting out on their careers, those serving their apprentice-

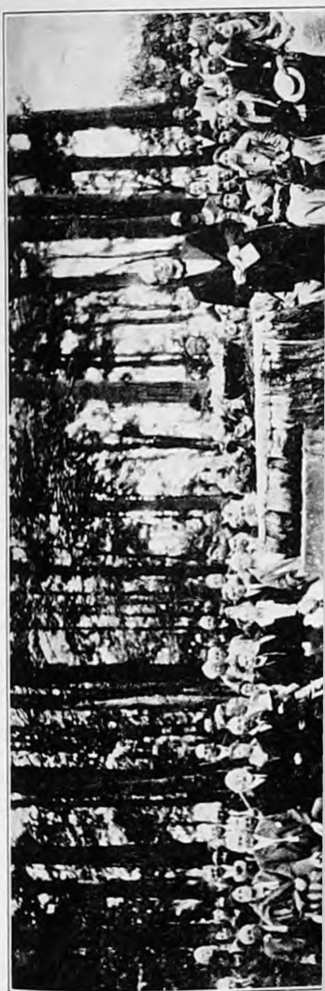
ship, so to speak. The Lily Dale prospectus for 1929 states, "The Stump is famed throughout the world and many of the great mediums who have blessed the world with their ministrations received their first touch from the Spirit World at this sacred spot." Here mediums grow accustomed to the sound of their voices in a large open space, and perfect their technique of declamation and of delivering messages, as well as that of pantomime. To the novice among psychics The Stump is a place for rehearsal. The more experienced ones no longer need to visit it for this reason—their histrionic as well as spiritual development is complete.

Lay believers also visit The Stump, as well as the entire Leolyn Wood, in search of contact with the spirit world. Shortly after sunrise and sundown they can be found slowly pacing the dimly streaked paths lined with tall, straight pines and maples, hoping their departed will vouchsafe them a word, hoping that here contentment, health, spiritual purification and revelation will come to them.<sup>35</sup> They breathe in the fragrant scent of balsam and pine, and are grateful for the magical hush broken only by an occasional bird-note that floats by. Leolyn Wood in the twilight is a retreat of such great peace and loveliness that the Summerland, conjured up by wish and as beautiful as hungry hearts can make it, seems a faded and prosaic copy of this reality—a curious reversal of the Platonic doctrine of Ideas.

The messages at The Stump, though inferior, were no different from those given at other services on the grounds. Services were held four times a day, at 10, 12, 4, and 6. At the last-named time the service often ended only with complete darkness in the wood, which came on sooner, of course, than in the camp itself.<sup>36</sup>

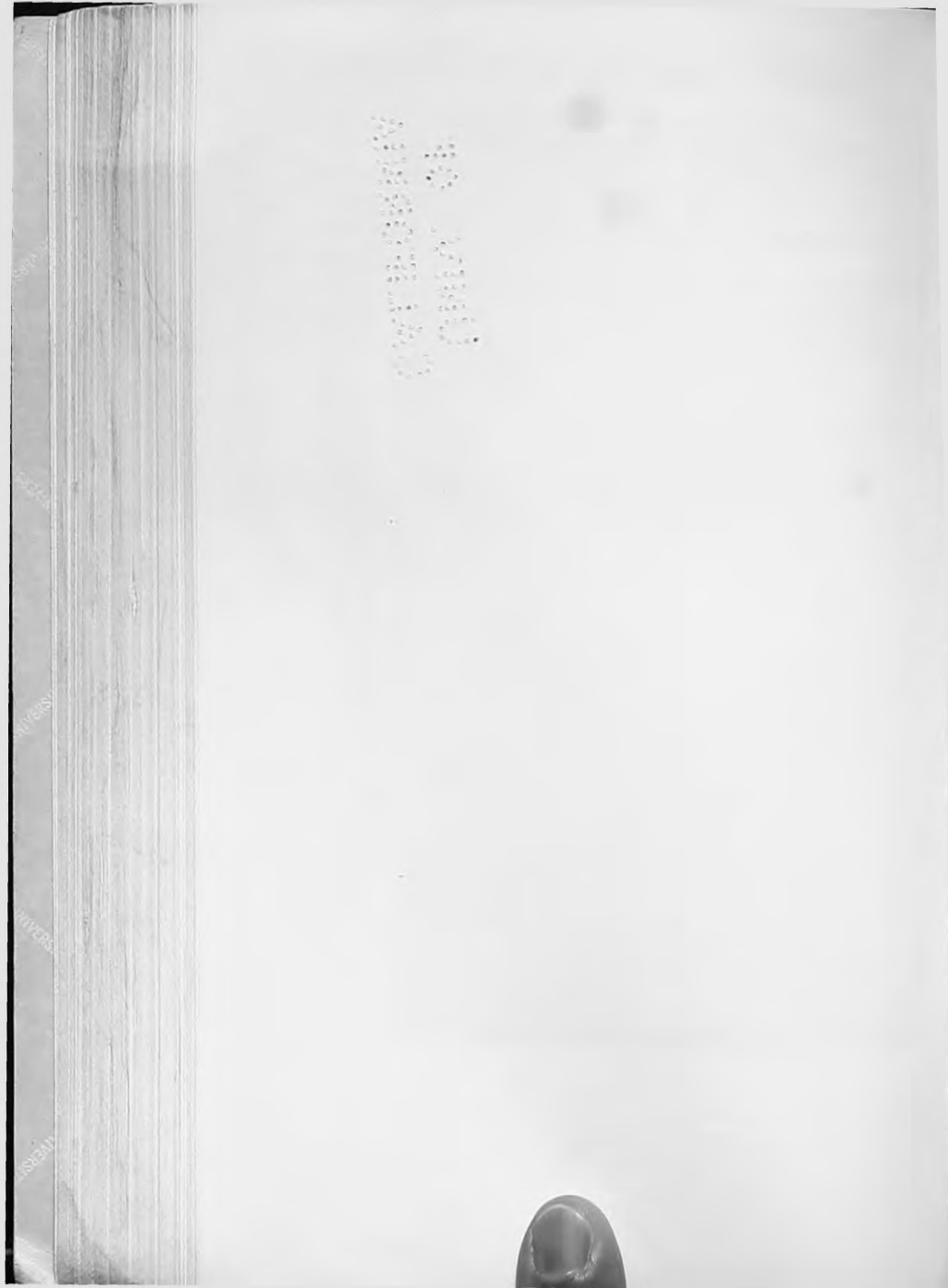
<sup>35</sup> See Credograph Twelve: Harriet. The latter used to visit Leolyn Wood every morning religiously.

<sup>36</sup> A wedding was supposed to take place at The Stump at dusk one day, and I was anxious to be present, but when I finally got there, after wending my way through the darkened lanes, I could find no bride or groom. Instead, I found a Message Service. Within a few minutes objects could not be distinguished a few feet away, and the medium, Mr. Grumbine (see p. 351), made his way with difficulty to the recipient of a message, and took his or her hand, since he could not see them otherwise. Oddly enough, Mr.





INSPIRATION STUMP IN THE LEOLYN WOOD



The mediums sat on a special bench at the rear of the clearing and behind the audience, and were called and introduced by a chairman in turn. Any medium who wished could present himself at The Stump as a message bearer, and it was therefore the easiest method of becoming known to the Lily Dale audiences.<sup>37</sup> The Stump was used by the less known and less popular mediums, and by those who for political reasons were denied other Lily Dale platforms, as a means of advertising themselves, as the messages indicate. Mediums usually prefaced their messages with a statement of the type of mediumship they specialized in, and ended with giving their addresses and times for consultation. Services at The Stump were informal: persons kept drifting in and out, some of whom visited The Stump in the course of a walk in the wood; furthermore, no collection was taken up after the service.

During the first part of the service each medium was allowed two minutes' time. Later on, this ruling was changed, and each medium was permitted but two messages. This made for a more effective curb than the other, because a medium was harder put to lengthen the time of a message than to multiply the number of messages which could be done indefinitely. The change was necessary in order to give a large number of mediums an opportunity of reaching as many members of the audience as possible. On several occasions I heard fifteen mediums, or thereabouts, deliver messages at The Stump.

The first medium gave a woman a long message about a son in South Africa, who had died from the bite of a "bowie constructor" (sic).

You have gone to many places trying to get a message, do I understand that correctly?

Yes.

But this is the first time that your boy has been able to come through?

Yes.

Grumbine, even in broad daylight, often held the recipient's hand, but here it seemed necessary.

<sup>37</sup> Services at The Stump seemed, in certain respects, very much like "try-out night" once, if not even to-day, an institution in neighborhood theaters.

The medium looked about him triumphantly, though he had told the woman in the course of the message that she did not know where her son had died, a statement which she herself acknowledged.

I get the spirit of Bartlett. It is for you, friend. A force wants me to say, "Don't hurry. You'll find openings for yourself, if you wait." Some one is going to take a trip cross-country. Friend, I am told to tell you that you will be allowed to put into effect one spiritual manifestation before you leave for home.<sup>38</sup>

.....

Answer quickly as I come in touch with your loved ones, not by hand or nod, but by voice. I get some one who is very short of breath.

*(The medium, a large, stocky woman panted the remainder of the message.)*

As I talk to you she says, "Yes, Ellen, yes. Tell my boy that I live, that I love him. Dad is here too." Can you place a spirit that says "Pop?" That's a kind of slang word, and they in spirit laugh about it. Keep a close mouth, they tell me, listen and watch, and all will be well.

You must stop worrying, it is killing you. *(To a woman in the front row.)*

That is easier said than done.

*(The medium nonplussed, mumbles the rest of her answer and marches away):*

Well, that's what I'm told to tell you.

.....

You must answer quickly, they want to hear your voice. As soon as you hear your message, say "Here." I get Minnie and Maude. Who is Minnie?

Aunt Minnie?

Yes, because I get Aunt Minnie. I get Joe too. Joe is a tall and slender gentleman. You are going on a boat ride. You are going to have a wonderful and enjoyable trip.

<sup>38</sup> The content alone of the messages will be given here usually, as in later pages. Only when the medium or the circumstances attending the messages are of special significance will they be mentioned. A space will separate different messages of the same medium, and dots (.....) will separate the mediums.



Answer quickly, so you wouldn't tire her. (*This was a male medium who had a female Indian guide.*) I don't get tired, but you use her force up if you don't answer quickly.<sup>39</sup> Clarence comes to me, Clarence comes to Mabel, through some one here. Mabel is not here, she is away. Who will understand this message?

.....

You should change your environment. (*Message given to a woman.*) Then your physical health will be better, also your material conditions.

I feel a pain right here. (*Medium rubs her throat.*) This is a grandfather who passed out over the sea. He had the same trouble as you have.

You are a sensitive, you are up in the air most of the time—get easily hurt. You don't know what to do. (*Medium's pantomime indicates desperation and perplexity.*)<sup>40</sup>

There were several mediums who announced themselves as astrologers. One, Prof. de Bray, mentioned on page 306, said he was born into a Spiritualist family, had been a Spiritualist since he was eight years of age, and had spent the greater part of his life in the study of planetary influences. His first message began, "Who was born between August 24 and September 24?"

Another medium said she read by the planets and therefore asked members of the audience to call out their birth-dates if they wanted messages.

One message of hers ran as follows:

Look out for No. 3; the third day, the third month, the third time. Have you had some trouble lately?

No! (*Very definitely.*)

No?

No!

<sup>39</sup> A beautiful example of rationalization. The truth is, of course, that the mediums were very much pressed for time, as I have already indicated.

<sup>40</sup> A certain Indian Seeress (see p. 411) in a similar situation used to rub her hands in commiseration with the recipient of her advice, and say, "You poor thing, you are so upset and confused, and you keep saying, 'What shall I do, oh, what shall I do!'"

### 336 SPIRITUALISM AS A RELIGION

You will have, then. (*The medium said this testily, and began another message to some one else.*)

.....

I am a trance medium and healer. Some get names, others get forms. I used to get forms, but Mr. Slater told me to get names, and I get them now, though I never got them before.

Emmeline is with you for spiritual upliftment and development which needs a very firm stand. A spirit of an Indian guide comes here; Swasika is here, and impresses me as if there is something very big and important facing you. Be very careful, face things with your own judgment. Don't be swayed by another. You are being tested by this, in order to come through successfully a bigger test.

I feel this gentleman whose name is Duncan is interested in your welfare and that of his other friends. He has a big broom with which he is sweeping a pathway for you. I see him doing just that (*and the medium went through the movements of one sweeping.*)

.....

George Sanders, can any one here place this. If you can't I shall pass on.

(*No one recognized the name, and the medium passed on.*)

.....

I feel I want to shake your hand; the first of April shall place you where you should be. (*The date chosen is interesting.*) A lady comes to you, a kind, affectionate lady. She is here with you this afternoon. A material condition has you stirred up, has it not? Would you understand if I said this dear soul is guiding and guarding you? She will not let anything hurt or harm you. "We in the spirit world," she says, "are in favor of the change, and it will come in due time." I also get a gentleman, a big well-built man in the prime of life. He is glad to be here and wants me to convey his love to his four dear ones left behind. I am going to say to you: be careful of a condition, a condition concerning a transaction.

#### SPIRIT HEALING SERVICE

Indoors (Assembly Hall)

#### INTRODUCTORY

Before describing this service, it is perhaps best to give the definition of Spiritual Healing adopted by the National Spirit-

ualist Association in convention at Rochester, New York, October 1909: <sup>41</sup>

*Definition of Spiritual Healing*

1. It is the sense of this convention that Spiritual Healing is a gift possessed by certain Spiritualist mediums, and that this gift is exercised by and through the direction and influence of excarnate spiritual beings for the relief, cure and healing of both mental and physical diseases of human kind; and that the results of spiritual healing are produced in several ways, to wit:

(a) By the spiritual influences working through the body of the medium and thus infusing curative, stimulating and vitalizing fluids and energy into the diseased parts of the patient's body.

(b) By the spiritual influences illuminating the brain of the healing medium and thereby intensifying the perception of the medium so that the cause, nature and seat of the disease in the patient become known to the medium; and the herb or other remedy which will benefit the patient also becomes known to the medium.

(c) Through the application of absent treatments whereby spiritual beings combine their own healing forces with the magnetism and vitalizing energy of the medium and convey them to the patient who is distant from the medium and cause them to be absorbed by the system of the patient.

As has been pointed out earlier in the description of Lily Dale, there was no legally recognized physician in camp as the camp doctor, though there were many physicians among the visitors. Dr. Burgess held healing classes twice a week and also treated patients privately at any time of the day or night, but though I have not seen his title of *Doctor* accounted for anywhere, I know he is not an M.D. Whenever I or any one else said something about having a cold, or not feeling well, Dr. Burgess was sure to be suggested immediately. In one instance, I happened to be talking to a Miss Drimmer about a woman acquaintance living twenty miles away who was so paralyzed she could not move any part of her body except her mouth, and that even here the best she could manage

<sup>41</sup> N.S.A. *Manual*, p. 91. See also article in *Manual* entitled: "Suggestion as a Healing Agency."

when she wished to laugh was only a crooked smile. The injunction forthcoming at once was: "Bring her to Dr. Burgess." When I answered that the woman really was unable to move and had servants to attend to all her wants, Miss Drimmer countered with, "Then get an ambulance and have her brought in a stretcher. I'm sure Dr. Burgess can help her."

According to a biographical note written by one of his friends:

C. A. Burgess was born a Quaker and is recognized as a Mental and Spiritual Healer and Adviser. He has been President of the Illinois State Spiritualist Association and the Chicago Spiritualist for a number of years, and Treasurer for the past three years of the Lily Dale Assembly. He has been interested in the work of healing for more than fifty years and was with the Pawnee Indians in his early years who taught him many valuable things. He was adviser and diagnostician of one of the largest medicine corporations of the country for two years. He was conductor of his own medicine company for nine years in California when all leading drug stores were handling his medicine. He has devoted the last twenty years to mental and spiritual healing. He is founder of the First Church for Spirit Healing, the only church that is chartered for that purpose by the Illinois State Spiritualist Association. During the last sixteen summers Mr. Burgess has been conducting the Healing Class in Lily Dale, N. Y., where he has had thousands of people under his care. During the last four years he has sent the healing thought to the members of the Progressive Thinker Class and his own absent healing class which now numbers thousands of members.

Mr. Burgess asks no one to come to him or tells them that he can help them. He has devoted all his time trying to benefit others through that great unseen power with which he has been blessed for years. He has his own ideas and his methods are entirely original. He follows his voluntary impressions which he receives from his spiritual guides and helpers. His work has been established by the great number he has helped. His motto is: "Never give up until the last breath is out of the body."

There is nothing supernatural in the universe, nothing transcends Nature's immutable law. Healing mediumship cannot go outside the rigid and fixed boundaries of definitely understood psychic phenomena. Mind is the curative power, the infinite within us which regenerates and makes us whole; and many seemingly miraculous

cures are effected through suggestion of the healer augmented by the powerful stimulus of his spirit guides and helpers.

### *Service*

As we filed into Assembly Hall this Wednesday morning we paid a fee of fifty cents for attendance at the service to a woman at the desk and were given a card containing the following songs, none of which, however, was sung at this meeting:

### SUGGESTIVE THERAPEUTÆ [sic]

#### Let Everybody Sing

Joy to the World

Joy to the world!—there is a  
balm

Within the thought for pain,  
Let all rejoice, and take it from  
The Great Eternal Main.

Joy to the world!—the law is  
known,

For bringing back good health.  
The light is ours to use and own,  
For more than worldly wealth.

Joy to the world!—Man, heal  
thyself,

And send the thought to those  
In painful throes and on the shelf  
Lay all your petty woes.

Thought Vibrations

(Gospel Hymns No. 65)

Sweetly comes the thought vi-  
bration,  
From the realm of soul and  
power;

Sweeping over this great nation,  
Bringing comfort every hour.

#### CHORUS

Healing ailments with the think-  
ing;

Healing souls and bodies too;  
Ever from the fountain drinking,  
Let us use it where 'tis due.

When we hear an ailing brother  
Speak of pain of form to-day,  
Let us ask our angel mother  
And our guides to brush away.

#### CHORUS—

Tenderly the blessed healing  
In the kindly thoughts are  
found;

Let us give them with a feeling  
To the ailing all around.

#### CHORUS—

Now with one accord let's send it  
To the loved ones bowed down  
in pain;

With our love let us extend it,  
Till the sick are well again.

### To the Thought

(Gospel Hymns No. 145)

To the thought; to the thought,  
Let us turn as we should;  
Let us send it to those  
Who are needing its good.  
With the strength of our spirit  
Let us do all we can  
To lift up the body  
And spirit of man.

### CHORUS

Working on, working on;  
Working on, working on;  
Let us work with our will  
Let us labor till the illness is  
gone.

To the thought! To the thought!  
Let us hold to the thought  
Till the loved ones are well  
And the healing is taught;  
Then let's fight for our freedom  
To heal o'er the land,  
Till disease shall depart  
Whensoever we command.

### Information

C. A. Burgess' Spirit Healing  
Class at Library Hall, Lily  
Dale.

Every one should join the So-  
ciety for Spirit Healing.  
Now is the time to get well, here  
where the unseen forces are  
centered.

C. A. Burgess will give Spiritual  
Treatments and Readings at  
his Cottage every day.

When the service began, part of the audience was sitting in a semi-circle with their backs to the high platform upon which Dr. Burgess was seated, and the other part sat in two rows of benches facing him, somewhat in this fashion:

DR. B



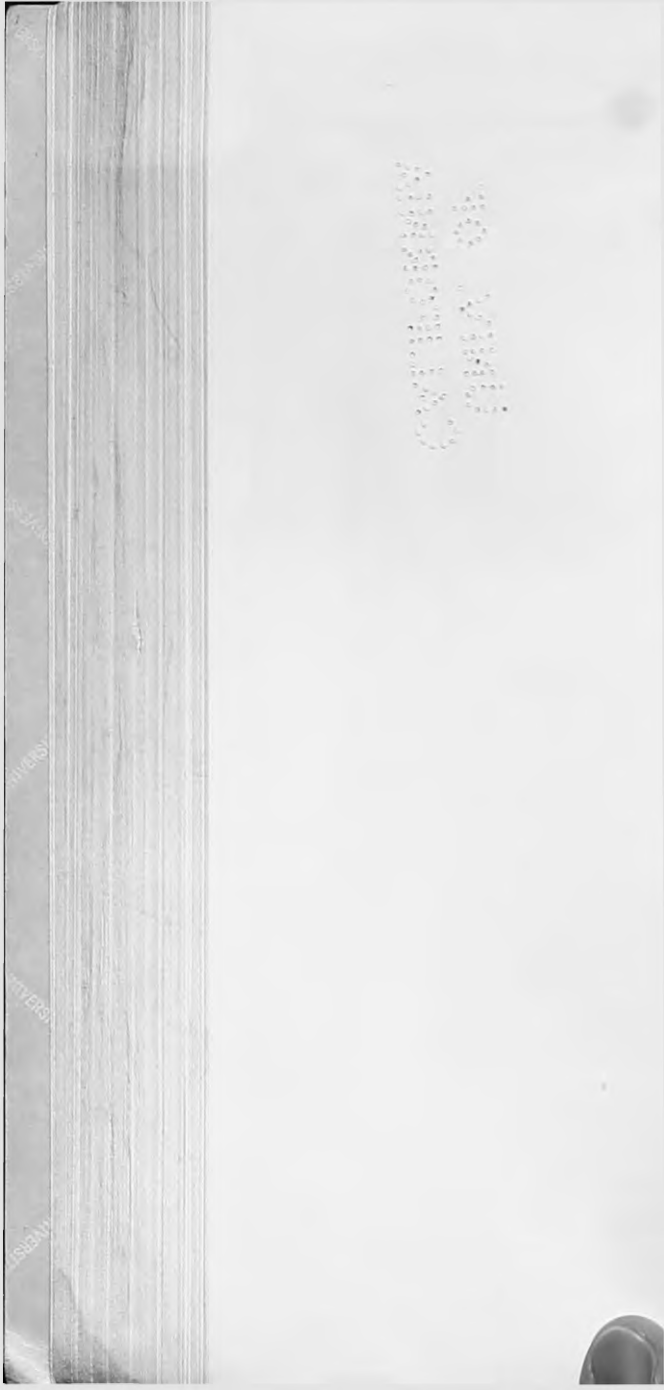
The audience consisted of about seventy-five persons, mostly women. The photograph of Dr. Burgess' class on the page opposite gives a



DR. BURGESS' SPIRITUAL HEALING CLASS, AUGUST 1929

Dr. Burgess is wearing a white jacket. At the end of the second row is Professor De Bray. As far as I know, the rest of the group are lay members.





good idea of the types present, at least as far as appearances go. Dr. Burgess, a tall, heavy-set man with a deep, gruff voice, started the service with the words, "Stick to the Healing Class." He then went on to give every one an Indian name. These names had belonged to actual Indians, each of whom had passed over, and was to be our respective healing guide from now on. Pointing to each of us in turn, he said, "You are . . . Black Cloud, White Tail, Green Stream, White Horse, Yellow Hawk (mine)" and so on, until it seemed that every possible color which a tail, cloud or hawk might have had been exhausted.

Dr. Burgess explained that he was not really an Indian, as many people supposed, but only an adopted member of an Indian tribe. The Indians, he pointed out, had always been in the past great healers. For a time he continued his talk on Indian matters and then launched into several fearful native cries as definite proof of the authenticity of his Indian background. This was followed by an offer of free tickets to next season's spirit healing classes to that person who could remember the name of Dr. Burgess' Indian guide after the former had slowly repeated it three times.<sup>42</sup>

In discussing the reasons why mediums have Indian guides, Dr. Burgess referred to the statement of Dr. Red Fox St. James (Skiuhushu) Ph.I.D. (Doctor of Indian Philosophy?) made at the entertainment held at the auditorium on Indian Day. Dr. St. James had said at the time:

"Your healing Service and our Sun Dance Purification Ceremony are much alike. With us, the single men go off alone, and the married men go off alone too, leaving their wives behind. The sick are laid around in a circle. The men dance on and on for perhaps seventy-five dances lasting three days and three nights. Some drop from weariness and fasting. The healing forces are sent out to the sick. When the dancing is over, the men who couldn't walk get up and walk and are well again.

"They get in touch with the inner forces, the electrical vibrations. These inner forces are the same as the spirits, working through minds, thoughts, hands. But the patient must have faith in the unseen healing forces. Sickness goes when you have faith—not when

<sup>42</sup> Dr. Burgess even allowed the members of the class the use of pencil and paper as aids. He knew his audience, however, for few persons obtained more than two or three syllables of the guide's name of which a fairly close rendition is: Tati' haw' paw' pox' kity' bust' larexus'.

you doubt. Doubt in the mind checks the healing force. Send out a bad thought and it comes back to you."

Dr. Burgess now went on to say:

"Mental and Spiritual Healing is becoming recognized by thinking people. Healers are born and not made. A medium who has the phase of healing is a godsend to humanity. The question with the individual is, has the healer the clairvoyant and clairaudient phases of mediumship? If he has, he can sense the condition at once and will not make a mistake if he follows his impression. Healing is a God-given gift, and not created for the purpose of making money. I do not feel I would ever help a single case if I put a price on my work. It is all right to be paid, but one who is a Spiritual Healer cannot say what he can do until he does it.

"For fifty-seven years I have been a Mental and Spiritual Healer, and I know no more about it to-day than I did the day I commenced. But I know that I get results. *I don't care what you say about me, but don't say anything about my healing work!* That is where I fight. The patient should have confidence in the operator, follow the instructions given and feel that he is in touch with the Unseen Force or Influence, otherwise the results very likely will not be satisfactory.

"The hardest people to handle are those who have implicit confidence in suggestion given by medical doctors. If a man goes to a physician and the physician tells him that he has some liver trouble, or a weak heart, or cancer, that physician has sown the seed of fear in the mind of the patient, and he will carry that impression with him, and it is one of the hardest conditions to handle. The medical doctor is usually in a hurry to receive his compensation, and may be mistaken in his diagnosis, and I would rather treat any contagious disease than a person who has faith in these suggestions so deeply imbedded. If the person being treated by a Spiritual Healer will constantly say, 'I am feeling better, watch me, I am under the direction of the Unseen Forces and I have faith and am confident that I will get well,' he will be much benefited.

"Medicine is useless. You must help mentalities. It does not matter much what we eat, but it does make a great deal of difference what we *think*. When your digestive system is affected and your nerves are troubled, it is due to discontent with your environment. Ask your spirit friends to help you; don't say this thought and forget it. Eat it, sleep it, walk it, drink it. You ought to devote five minutes a week to your devotional exercises.

"Avoid operations; nine out of every ten are unnecessary. These M.D. doctors like to rob and bleed you. I have been in operating rooms, and it was a terrible sight to see what they do to you."

Here Dr. Burgess went off on a diatribe against operations and surgeons, castigating the American Medical Association with particular harshness. He protested so much against the latter organization that it seemed probable his grievance was a personal one, and that at some time or other the medical authorities had been after him for practicing medicine without a license. He had himself said earlier in his service that he had once been a manufacturer of patent medicines. His hostility, as erstwhile manufacturer and as healer, towards surgery and orthodox medicine most probably arose, to begin with, from the necessity of overcoming competition of a strictly economic sort; secondly, from professional jealousy; and lastly, and this in only slight degree, out of solicitude for the welfare of his clients and patients. After his tirade against M.D.'s was over, Dr. Burgess returned to his customary quiet demeanor and began to expound his ideas about diet.

"Do not listen to others in regard to what you should eat or drink, unless it be that you are confident that such advice comes from the higher forces. Follow the instructions of your operator implicitly. Live close to Nature; live a natural life. Eat when you are hungry. Drink when you are thirsty. Sleep when you are sleepy. Eat anything your appetite requires, but eat in moderation. I am against big meals. Be temperate in all things. Do not over-eat, drink, sleep or exercise."

With the conclusion of Dr. Burgess' lecture on physical and mental hygiene the first part of the Healing Service was over, and he passed on to the second part—the delivering of messages. Messages, as such, seem at first to bear little relationship to healing. It is true that many messages given at the various types of service, including the Healing Service—witness those given below—have only a slight connection with healing, but others are more intimately bound up with it. For according to the Spiritualist view, the healing is accomplished through the instrumentality of the spirits, and the messages, to begin with, indicate the proximity of the spirits interested in healing their loved ones, and secondly, contain the assurances and forecasts which are borne out in the actual treatments, both physical and verbal. An illustration of a verbal and partially physical treatment is given in the last part of this service; that of an entirely manual or magnetic treatment will be found in the account of the

Outdoor Healing Service at Forest Temple which follows this one.

Only a few messages were given. One of these was the following:  
(*A woman asks in a small, pathetic voice.*) Will I ever have a home of my own?

Will I have a home of my own? (*Dr. Burgess repeats.*)

Yes.

You have not had a home of your own for some time, madam?

No.

You had a home of your own once and you lost it, did you not?

Yes, I lost it.

Through your own fault.

(*Very faintly*) Yes, maybe.

Dr. Burgess now gave a very lengthy answer, the burden of which was that though the woman had been dependent on others in the past, she would have her home again in about a year.

A young man sitting beside me was the next to receive a message. With his mouth agape and a blank stare in his eyes, he seemed like one of the classical pictures of feeble-mindedness which psychiatric texts are wont to use as illustrations. Three times his companion, presumably his mother, reminded him that his Indian guide's name was Black Spot, but each time he forgot. Dr. Burgess' message to him depicted his future in the most glowing terms. He was told he would be independent and extremely successful in a short time. Ironically enough, though it seemed as if nothing could be farther from the truth, the mother beamed and the boy himself mustered up the equivalent of a smile.

In a message which followed, a woman was told that though she had been a physical wreck in the past, conditions were gradually coming to a focus, and the spirit world would make her herself again. From now on, a change of feeling and desire was scheduled for her, resulting in independence and success. Independence and success were apparently rallying cries for Dr. Burgess' patients.

He now spoke at length regarding the times he broadcast (*mentally*) healing messages, together with instructions for "Listening in," details of which will be found in his pamphlet, *Spirit Healing—As Taught and Practiced by Charles A. Burgess*.<sup>43</sup> Many members of

<sup>43</sup> This pamphlet is *Dedicated to Truth and Published in the Interest of the Afflicted*. It is published by the First Church for Spirit Healing, Chicago, Illinois. *Spirit Healing* also contains a number of testimonials from Dr. Burgess' patients, dated spring, 1920, and coming from all parts of the country, apparently in response to a request from him. These testimonials

the audience asked in particular instances whether he meant Day-light Saving Time or Eastern Standard Time. A man from California and a woman from Boston wanted to know what difference in time existed between Chicago and their home state. Dr. Burgess answered without a moment's hesitation. Seemingly he had answered this question many times before. He went on to say that one could become a member of his healing class for one dollar, and thus be entitled to receive the healing messages which he would broadcast to them at certain regular intervals, once a week, I believe. For a larger fee, I don't remember how much, they would receive messages twice a week; for a still larger one, messages daily.

The service ended with the Doctor asking us to arrange ourselves in the form of a continuous chain and then to grip each other's hands tightly. The audience seemed nothing loath, and a middle-aged lady pressed my right hand with nervous intensity. Dr. Burgess then descended from the platform, inserted himself into this chain, and intoned, "I must, I shall, I will be healed," and then had us repeat his words. When his intoning and our echoing had been repeated several times, he released his grip on the hands he was holding, and the service was over.

The actual service, as distinct from the lecture and the messages, was brief and perfunctory. He was a message bearer of slight skill and impressiveness, but this was of little moment to his audience which had come primarily for his healing powers. Even the lecture was delivered in a rapid monotone for the most part and was somewhat shorter than the account given would seem to indicate, for I have amplified his remarks in certain instances with much fuller material taken from the pamphlet which already has been referred to. His lack of enthusiasm is understandable. Had he not officiated at identical healing classes a thousand times, to take a minimum figure, and had he not repeated the same set speeches until for him they had been drained of all vital significance?

#### SPIRIT HEALING SERVICE

Direct or Manual Treatment

Outdoors: Forest Temple

The service began with three healers, Mr. Pettigrew, Mrs. Simpson and Mrs. Roberts standing beside three empty chairs, and facing

are but a few pebbles added to the mountain of miracle literature. See pp. 416-419 for a critical discussion of spirit healing.

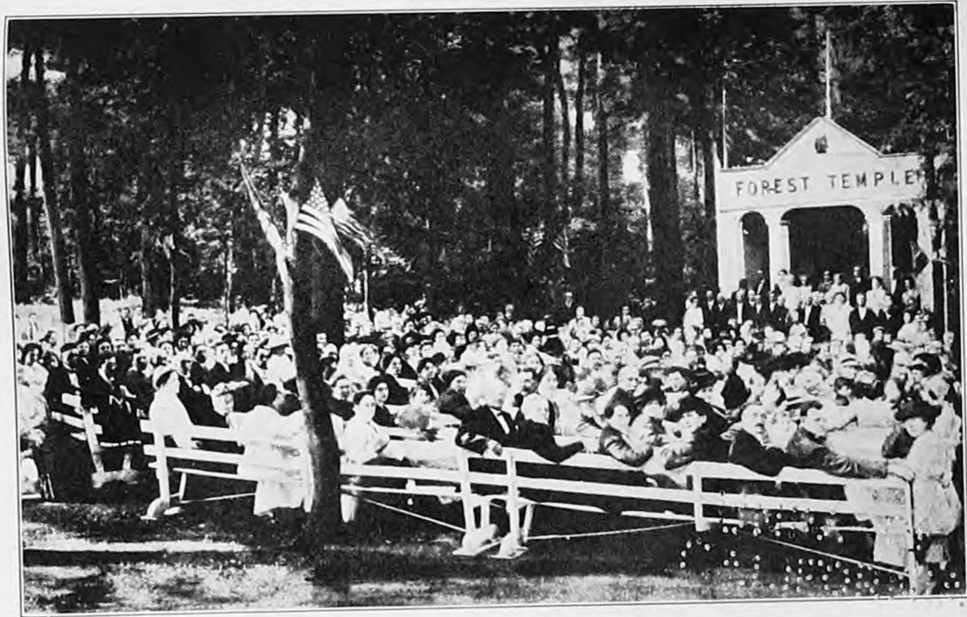
an audience of about forty or fifty. This healing group was much more homogeneous in character than any other Lily Dale audience, since the same persons came to the healing service again and again, whether their stay in Lily Dale was short or long. The intense longing for health, and the slight success in this direction which was achieved, made constant attendance inevitable, and pathetically so. For though the members of the Forest Temple audience presented a spectacle which may seem a little ridiculous in print, to the eye there was something pitiful about their blind groping for health and the precarious methods they relied upon for help. Yet these methods, perhaps, were no more precarious than are a thousand other magical healing techniques, some of which bear eminently respectable names and are current even in the best of intellectual society.

On the stage above the audience and behind the healers sat the chairman, a middle-aged lady who was a medium and a member of the Lily Dale Mediums' League. She prefaced the service with a speech telling of the nature of spirit healing and its benefits. It was she who introduced the healers, asked that all those suffering from any ailment come up to them three at a time, and who also at intervals—whenever a healer was unoccupied—urged members of the audience to have a treatment.

Several women went up front and though the conversation between them and the healers was inaudible to the audience, it was apparent that the healer had asked for the nature of the ailment. The gestures of the prospective patient and the parts of the body pointed to, such as the eyes or head, or the abdominal region, gave a good indication of what was amiss, or rather, what the symptoms were and what required treatment.

It should be understood that healing and mediumship are separate specialities which may be found in the same person, but which usually are not. Healing and mediumship each receive a separate license and authorization. (See Definition of Spiritual Healing, page 337.) Mr. Pettigrew, for instance, was both a healer and a message bearer, as was Dr. Burgess, but they were exceptions, and even they were more healers than mediums. Mrs. Simpson and Mrs. Roberts were healers only. Even healing itself has several phases. Only in one phase is it produced "by the Spiritual influences illuminating the brain of the healing medium and thereby intensifying the perception of the medium so that the cause, nature and seat of the disease in the patient become known to the medium . . ." Healers who do not possess this specialized phase of healing, must





FOREST TEMPLE

This photograph dates back many years. Crowds to-day are seldom as large as this one.

1880





therefore ask what ailment it is that they are supposed to treat, as did those at this service.

One is apt to think that the healers ask for the symptoms because a mistake would be obvious and embarrassing, i.e., the patient would expect the treatment for indigestion to be different from that for rheumatism. But this is not the case, since the treatments were the same in all instances ("laying on of hands") and differed in degree, not in kind, as will be seen.

The patients were ailing women ranging in ages from forty-five to sixty-five; only a few men, in their fifties, came up for treatment. These patients, as well as the entire audience at this Healing Service seemed lower in intelligence and far more credulous than the Spiritualists at any of the other Lily Dale services.

As for the ailments, those prevalent were rheumatic legs, poor vision, headaches, and pain in the region of the stomach and female organs.

As soon as the healer learned the symptoms, the treatment began. This varied with the medium, due apparently to differences in temperament, rather than that the healers had a reasoned basis for a difference in their application of the healing technique.<sup>44</sup>

Mrs. Simpson was a tranquil, phlegmatic, gray-haired woman in her fifties who wore a beatific smile which seemed to be fixed on her face forever. Nothing could disturb her placid calm. With a benign, grandmotherly manner she rested her palms on the patient's eyes and face, or else stroked the head and face gently, occasionally continuing down and stroking the throat and chest. Pettigrew also rested his palms on the patient's eyelids and made strange, unintelligible noises. Once, in the case of a man, he stroked the patient's knee.

Mrs. Roberts, a tall lady of large proportions, wearing glasses and about fifty years old, was—like Mrs. Simpson—a perfect example of the grandmother type, and seemed to have stepped out of a story-

<sup>44</sup> H. E. Scott in *The Progressive Thinker*, however, describes just what kind of passes the Spiritualist healer should make at his patients:

The first or clearing pass is used to remove the pain through the natural outlets of the body—end of spine, finger-tips, toes, elbows and knees.

The healer's fingers should be shaken to throw off any effluvia taken from the patient.

The second, called the saturation pass, is used to build up the patient's vitality. The hands are not shaken as the healer is saturating the patient with the healer's extra supply of vitality, which is necessary for perfect health. The saturation pass, which is soothing if long continued, may cause the patient to fall into the magnetic sleep of mesmerism. This can be avoided by occasionally using the clearing pass.

book for children. Perhaps I should say, a certain kind of grandmother type, for Mrs. Roberts was a dynamic personality. She was not gentle and serene like her colleagues at all, either in her approach to patients or her method of treatment. She told them brusquely to take off their jewelry, beads and other "geegaws." Instead of using a caressing motion, she massaged her patient's body very vigorously with a sharp down and out movement—a kind of "whisking out" movement from the wrists. She applied this treatment to the entire body. The other mediums treated the patients while they were seated, but Mrs. Roberts had them stand in order to have more scope for her activities.

She was the most popular of the healers present. Firstly, because she gave the longest and the most extensive treatment; secondly, because she was the most active and muscular; and finally, and perhaps most important of all, because she dramatized the healing ritual. In her pantomime she enacted the actual process of healing. In the violent pulling-out movements of her hands, along with her panting and groaning, she seemed to be really casting out the evil forces or influences from the sick one's frame. After the treatment was over, and sometimes during it, she would shudder, stagger a step or two, or perhaps put her hand to her eyes. The assembled Spiritualists felt that this healer was experiencing as much as the patient, and that right before their eyes "spiritual influences were working through the body of the medium and infusing curative, stimulating and vitalizing fluids and energy into the diseased parts of the patient's body." An interesting aftermath of Mrs. Roberts' treatments was her stuttering, indicating the emotion under which she was laboring.

One woman insisted that Mrs. Roberts give her a treatment in the region of her head, but the healer proceeded to massage the patient's entire body, much to the woman's displeasure. When the treatment was over, this woman spoke in praise of Dr. Burgess, saying that some months ago at about two or three in the morning she was taken deathly sick and that if the Doctor had not come and given her a treatment immediately, she certainly would have died. It was due entirely to him, she testified, that she was there that day.

At one point in the service a man came up front, found Mrs. Roberts' chair was the only one empty and seated himself there. It appeared that he wished help for a headache and the healer gave him her routine treatment. When she had finished with him, he was minded to testify to the great value and necessity of the healing treatment, saying that some time ago he had been receiving treatment

for a persistent headache from an orthodox physician for five months without securing any relief. One day he went to Mrs. Simpson who relieved him in a single treatment and that same night he slept for the first time in months.<sup>45</sup> When his testimonial was over, Mrs. Roberts suggested that it was wiser for him to always continue with the same healer, since going to two different mediums for treatments was just like taking prescriptions from two different M.D.'s.

Pettigrew did not have very many clients; apparently the competition of the woman healers was too much for him. To begin with, his treatments were not spectacular or long enough for him to attract patients; furthermore, most of the patients were women who would not want to go to a man. Circumstances, therefore, made it impossible for him to vary his technique though he may not have wanted to change anyway. At one point the chairman asked the members of the audience to fill Pettigrew's empty chair, but despite her exhortation it still remained empty. Pettigrew was so irritated at this proof of his lack of success that he was unable to restrain himself any longer. In a petulant voice he told the crowd: "It's your loss, not mine!" He then went on to extoll his skill, pointing out that he had once even cured a horse in a case where the veterinary doctor had failed. When Pettigrew completed the treatments of the few patients he did have, he was wont to ask whether they were feeling better or worse. All, except one, answered that they were feeling better. He told this man, "I'm sorry; I can't help you very much, brother, for your arm."

When a dozen or so persons had been treated, healings of those present were given up, the mediums left their places, the chairman stepped down and Pettigrew took charge. He asked that the entire group join in absent treatments, and that the names of absent sick persons requiring help be proposed. This type of treatment ran as follows: A name would be called out, say Mary Jones. Pettigrew would then sing—

Mary Jones healed by Love Divine  
Am now whole and feeling fine.<sup>46</sup>

<sup>45</sup> The headache had apparently returned, and this man's testimonial is like that of the lady who recommended a certain patent medicine very highly for its curative powers on the ground that she had been taking it for twenty years!

<sup>46</sup> The original couplet, intended for home or private use is:

I am healed by Love Divine  
I am now whole and feeling fine.

After which, the couplet would be repeated by the whole crowd in unison. In one instance, a long, involved Italian name—Salvatore Massaglia—was called out which Pettigrew could not completely pronounce and what little of it he did understand, he stuttered over, much to his own discomfit and the amusement of the audience.

After several absent healing treatments, the chairman led in a brief prayer and the service came to a close.

## MESSAGE SERVICE

### Forest Temple

Though Forest Temple had a seating capacity of 700, only rarely did that many persons gather there. On the present occasion about 125 persons were in attendance. The messages were delivered by various mediums, including Mr. Pettigrew with whom we are already acquainted. He was the first on the program, but alas he was no more successful as a message bearer than as a healer. He began with:

"I have a spirit here, of medium height and dark hair. Who would recognize a spirit by the name of Henry, of medium height and dark hair?"

Three hands shot up.

Mr. Pettigrew got angry, threw his hands up in the air, and flustered them about. "You m-m-m-mean to s-s-say," he stuttered, and then stopped. Turning to the chairman, he proclaimed:

"Chairman, in all my twenty-five years of experience this has never happened." He faced the audience:

"You people are trying to get messages that don't belong to you."

He made a fizzle of several other messages, then gave one in which he described a certain cane in the entrance hall of the recipient. This message redeemed him in the eyes of the audience somewhat, but not for long. For the next one ran as follows:

"I get a message from Edie . . . Edie . . . Ethel, that's it, to her mother," he announced in a very hurried, business-like fashion.

"That's my daughter," a man acknowledged.

"Do you know her mother?" the medium snapped out.

The audience broke out into peals of laughter, but Mr. Pettigrew continued. In twenty-five years his remarks had become so routinized that he didn't realize what he had said.

As time went on, Pettigrew became more and more excited. Though he always stuttered to some extent, the more excited he be-

came now the more he stuttered, and the more he stuttered, the more excited he became. What particularly disturbed him was that there were so many mediums on the program the few minutes allotted him were painfully insufficient. A message he was giving was broken off in the middle because the recipient did not recognize it, and Pettigrew was girding himself for his next attempt. His time was up, however, and another medium rose to take his place. Pettigrew, nothing daunted, and almost apoplectic, stammered: "Chairman, I'm entitled to give another message. That one didn't count." But his successor, Mr. Grumbine, was already beside him, and Pettigrew reluctantly abandoned the center of the stage.

Grumbine, weighing about 110 pounds, five feet tall, with a long, sharp nose, thin face, small eyes, wearing a heavy woolen sweater much too large for him and taking tremendous strides when he walked, produced a rather grotesque effect. This was heightened by his deep, oratorical voice, his English accent, and the wide arc his left hand described when he delivered a message. His right hand, at such times, was usually employed in holding the hand of the recipient, regardless of the latter's sex. His first message started with the announcement, in stentorian tones:

"I feel a vibration hovering near . . . near . . . it comes closer . . . it is for you," and he took the hand of a blond-haired, delicate-featured young girl in the front row. "A tall, fair-haired woman comes to me. Her hair is parted in the center, and she has a very lovely, spiritual face. You understand, don't you? She tells me that you are nervous and tense. You teach and have had some physical trouble during the winter, somewhere about here," and Grumbine rubbed his forearm, "and it was by the greatest effort that you kept up. Some one in the family passed over with the same trouble—you understand."

Grumbine now turned to an elderly woman, and said:

"I get a motherly influence coming down near you.<sup>47</sup> There's a spirit here who wants to put her arm about you and tell you, oh, ever so much, not to worry and fret, do you understand? Have you lost your mother recently, madam?"

"My father," the lady answered firmly.

"Well, he comes with a motherly influence," Grumbine countered, not the least taken aback, "you know what I mean—a helpful, guiding influence."

<sup>47</sup> Grumbine's messages contained a greater number of references to "motherly influences" than those of any other medium I have ever heard.



Grumbine was succeeded by a woman who began by saying that she would like to hear from those persons who had never received a message from any one. Four or five raised their hands. The medium selected one of these, a woman, and asked, "What day and month were you born?"

"May 22."

"May 2. Thank you." A long message was now given, which the recipient tried to interrupt, but the momentum of the medium's message was too great to allow for an abrupt stop. When the communication finally came to rest, the woman remarked coldly, "It was May 22."

The medium reflected a moment, and then cheerfully granted: "That changes things," but went on to give a message to another lady.

This communication began, as usual, with the description of a spirit and the medium was about to launch into the message itself, when the recipient turned about in her seat, and informed the audience smilingly: "I want everybody to know that's my message, and no one can take it away from me." This was the most outspoken example I met with of a person jealously guarding a message lest it be stolen, though this attitude in silent form is found often enough at all Spiritualist services.

At this point, Pettigrew bobbed up again. He had discovered that Mrs. Boles, a celebrated medium who usually officiated at the Auditorium services, was in the audience. He tried to prevail upon her to deliver a few messages, but she was reluctant to do so. It was only by considerable coaxing and flattery on his part that she finally yielded.

Mrs. Boles was as popular at Forest Temple as she was in the Auditorium. This medium was a plump, energetic person who ran back and forth gesticulating extravagantly. Her theatrical and melodramatic mannerisms not only failed to displease—they were liked. She was, moreover, very affectionate and generous to the recipients of her communications, and complained that the Lily Dale audiences were too reserved and undemonstrative, though she said she was trying very hard to make herself "one of the crowd." Mrs. Boles pointed out that her congregation at home showed their jubilation when they got a message they liked. "They stand up right in meeting and tell me how happy and overjoyed they are!" She added that her husband was the healer in her church, and they and the congregation were like one big family.

Mrs. Boles was unusual among mediums for her geniality, her ability to banter with the audience, and her complete lack of any specialized platform demeanor. And she was just as familiar with the spirits. She would coax and wheedle her guide, Dr. Prescott, whispering, "Come on, honey, ah come on." Then, when she had apparently wormed a communication out of him for one of the members of the audience, she would tell the spirit. "Just wait a minute, dear, wait, dear, only a moment," and proceed to deliver the message to the designated recipient.

This medium would ask many of those about to receive a message, "Do you believe in Spiritualism?" Most of them answered, "Yes," some said "Partly" and a few said "No." One of the latter, a middle-aged gentleman, was given the following message:

Mrs. Boles (*rubbing her abdomen*) "I feel something here as if some one were cut in half." (*Audience acclaims this as very evidential.*) "I see lots of money."

Recipient: I wish I had it.

Mrs. Boles (*her manner becomes grave, she approaches very close and looks into his eyes*): You are a wonderful man!

Recipient (*laughing*): It's all right. I'm a skeptic.

With this, Mrs. Boles' final message, the service came to an end and the audience dispersed. It is worth noting that the next day many of the people were given messages by various other mediums which were almost identical with the ones they had received at the service just described.

#### DEVELOPMENT CIRCLES AND CLASSES

A *Development Class* is one in which persons who believe they have psychic gifts and who wish to become mediums are taught the means whereby they can attain a complete and perfect development or unfolding of their psychic potentialities.<sup>48</sup>

<sup>48</sup> There is a very extensive bibliography on Development. Some of the titles are: Wallis, F. W., *Guide to Mediumship and Psychical Unfoldment*. "With this book you can develop yourself. Everything is explained so thoroughly you do not need a teacher." This is the most widely used text among Spiritualists at the present time.

Sprague, Rev., *Spirit Mediumship, How Developed and Safely Practiced*. Grumbine, J. C. F., *Clairvoyance*. "Teaches how to pierce the veil of sense, see our spirit friends, enter the spirit world at will, and enjoy spiritual communication in your own home."

A *Development Class* and a *Development Circle* though identical in purpose and result are often different in method. The Circle consists of a small group of persons, say four to ten, who come together at regular intervals for uncovering, testing and practicing their mediumistic gifts. Such a circle or "experimental laboratory" usually starts without any fully developed medium, but soon a sensitive is discovered who acts as a kind of leader from then on. The following description of Home Circles is a good general discussion which may serve as an introduction to the subject of developing mediumship. It is taken from the back of the hymn book used by the Spiritualist National Union of England where it is placed as a bit of advice for any stray inquirer who may chance to drop in at a Sunday evening service:

If there is an earnest desire to gain knowledge of the truth of Spiritualism, it is by no means necessary to go to some far-off public medium. The family in which there is not at least one member possessing this gift is the exception.

The investigation of spiritual phenomena is best conducted in the home circle. It is there the departed love to return, and anxiety to communicate is met with even greater desire to communicate on theirs. Sensitiveness, or the mediumistic faculty, is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious about it. Sometimes a member of the circle that gathers round the table for the first time is found to be mediumistic, and communications are at once received from spirit friends. This is not often the case, however, as there are certain essential conditions and several attempts may have to be made before these are complied with.

Although there is nothing arbitrarily fixed in the matter of forming a circle as is generally supposed, there are rules, the observance of which will facilitate development. The number in the circle should not be less than four or more than twelve. The members should be so selected that, as a whole, there will be perfect sympathy and harmony. An equal number of the sexes is preferable to a preponderance of either sex. The date of meeting should be fixed and unchanged, and every member should attend regularly. The séances should be held at least once a week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and



invariably meet there. The members should always occupy the same places round the table, except when requested by the spirits to make a change.

The sensitive, or known medium, should form part of this circle. At the commencement, joining hands has advantages, but afterwards, the hands may be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. Pure air and convenient seats, securing perfect ease and physical comfort, are essential to success. Even more necessary is freedom from mental excitement, dogmatism, and self-assertion. Vicious and ignorantly credulous persons—also triflers and arrogant sceptics—should be rigidly excluded.

When manifestations are received through such a circle their value is increased by the fact that the character of the members and the medium is known. Tests may be applied, and the means are at hand for a thorough study of the subject. What is more, we furnish our departed friends the means whereby to approach us, and make known not only their identity to us, but their undying affection. We catch a gleam through the parting curtains of the life beyond, and become conscious that the real life is Over There.

A Development Class is usually a lecture affair presided over by a fully developed medium. There are some cautions to be observed by the unfolding psychic which are pointed out by Dr. Burgess, the healer, in his pamphlet *Spirit Healing*:

No medium or healer has the right to claim that they can develop another to acquire a gift that is bestowed only by the higher forces. Many persons have the gift of mediumship or healing lying dormant within themselves. Those who understand the psychic laws of unfoldment should be the only ones who should be trusted to assist those who desire to be instructed in the unfoldment of those latent powers known as the sacred gifts of mediumship. Those who advertise themselves as being able to develop mediumship should at all times be shunned by those who are seeking for the proper unfoldment.

The greatest danger in sitting in Developing Circles is becoming obsessed by some evil influence. . . . Because one can see a form or hear a voice is no indication that such a one is capable of conducting a developing class. Seventy-nine per cent of those who are conducting developing classes should be engaged in some other occu-

pation! Every new beginner should be very careful as to whose class they join. Study yourself first and learn something of the laws that operate on mediumship and begin your psychic unfoldment right. Get started right and you will have no regrets. Be cautious.

There are some who possess wonderful powers who can assist in the unfoldment of mediumship. Their own powers are a source of wonderment to them as well as to those whom they have assisted in their unfoldment.

More specific and technical instructions for the development of mediumship together with its philosophic and "scientific" basis were given by Arthur Ford in a three day series of *Development Classes* held at Assembly Hall and the Auditorium in Lily Dale during the month of August 1929. After each class lesson Mr. Ford delivered messages, the entire service taking about one and one-half hours. Most of the audience, as might be supposed, were either fully or partially developed mediums, or those awaiting with much eagerness their first psychic experience. The latter part of the third lesson was devoted to the testimonials of some of these newly unfolded psychics.<sup>49</sup>

Mr. Ford began by making a diagram of four planes or spheres on the blackboard, as follows:

#### INFINITY

Spiritual Plane .....	unlimited
Mental Plane .....	eight spheres
Astral Plane .....	twelve spheres
Physical Plane	

"These represent," Mr. Ford explained, "planes of consciousness, which are not places but stages of development. A sphere means a sphere of activity—where you work."<sup>50</sup> We are "receiving stations"

<sup>49</sup> Ordinarily, a class series ran for five mornings—Monday to Friday, with a different lecturer (medium) each week. But Mr. Ford, it seems, had a prior engagement in Maine which necessitated his leaving after the Wednesday service.

I have "telescoped" the three meetings into one continuous account, since there was much repetition, but the ideas expounded, the manner of exposition and the language are entirely Mr. Ford's.

<sup>50</sup> Ford is something of a radical among Spiritualists, in his leaning—as



REV. ARTHUR FORD'S DEVELOPMENT CLASS, AUGUST 1929

Bottom row, right to left: Mr. Dekker, trumpet medium; Prof. de Bray appears here again, fifth from the end; next to him is Rev. Ford and another medium. The author and his wife appear in this group but shall remain unidentified. Rev. Ford had a larger number of Spiritualists pose with him (many of them camp notables) than any other medium.



for these. First, then, we have a material expression on earth, here and now. The astral plane is the plane of consciousness after the earthly expression. The mental plane comes next, then the spiritual, and finally after you have passed through all the planes, there is absorption into the infinite. It is all infinite, of course, but this absorption I prefer to call Nirvana, union with the Infinite. It is like a return to the source, the water drop thrown back into the ocean which is still the same water drop.<sup>51</sup> Absorption into the Infinite therefore doesn't mean that you cease to exist as an individual, it means that you have simply lost all the limitations of individuality.

We have four bodies to correspond with these four planes. We always have these bodies, they are always resident within us, and we can develop each of these planes here and now. They can be photographed. Furthermore, we are all spirits now. We do not have to die to become a spirit. You are a spirit manifestation yourself at a low rate of vibration, the rate of earth. In the astral plane you have a real body like the earthly one, except that it is at a faster or higher rate of vibration. It is an exact counterpart of this one. Every scar or wound on your earthly body is found in your astral body. If you lose your leg on earth, you will come back to those here without a leg, but you will go on in the astral with a leg. You never lose your identity and individuality. Some psychics can separate their various bodies and project them. You can learn to project your body. I have projected my body from Paris to New York where some members of my church were holding a Development Circle.<sup>52</sup> Read Carrington's *How to Project the Astral Body*. Dr. Kilner of London invented a chemical screen and by looking into the human aura was able to diagnose the diseases of a hundred patients in a British hospital.<sup>53</sup> Then he had a clairvoyant go around and his diagnoses were exactly the same.

he himself professes—towards Hindu thought, Eastern mysticism and Theosophy. The orthodox Spiritualist, though not condemning the Theosophical doctrine of planes of consciousness, makes no use of it in his theories or practices.

<sup>51</sup> A typical metaphor of the Hegelian and Roycean philosophy.

<sup>52</sup> The First Spiritualist Church, New York City, is meant, though Mr. Ford had handed in his resignation at the time of this lecture.

<sup>53</sup> Kilner, W. J., B.A., M.B. (Cantab.), M.R.C.P. (Late Electrician to St. Thomas Hospital, London), *The Human Atmosphere (The Aura)*, E. P. Dutton, 1920.

"The author, after years of investigation and experiment, has been able to substantiate scientifically the claim made long ago by the occultists that the

You can learn to project your body at will, to see yourself standing over there, if you clearly keep before yourself your various bodies and their colors. If we see things in colors we see them better, they are concrete, tangible, real and not abstract. The mental plane is a vivid, blue light. The spiritual plane and body is a beautiful golden yellow color which is the Spiritualist color, as you know. The Summerland is white light—purity.<sup>54</sup>

#### HOW TO BECOME A MEDIUM

In order to develop your mediumistic powers you must learn to visualize. This is not difficult. Every one is psychic to some degree and clairvoyance is the most universal of psychic powers. This is the way it is done—I learnt this at the British College of Psychic Science: Close your eyes, bring up the picture of some loved one whose face you know very well. Start by trying to see the spirit you know best, your mother or brother or sister, because you have known them all your life. Such visualizations occur and spirits come, just before you fall asleep at night or when you are waking up in the morning, but they stay only a moment.<sup>55</sup> If you want them to stay longer, breathe deeply and slowly and hold your breath, and the spirit will stay. When you gasp in surprise you expel your breath and lose the picture. Control your emotion, and don't be afraid or too anxious if you want to keep your loved ones. Draw in your breath and the picture is held, and as you hold it, the pictures comes closer and is clearer. As you practice this, you will be able to keep them a longer and longer time with you. I want all of you to try

human body possesses a visible aura which changes its shape and size and color according to various conditions of age and health in the individual.

"Mr. Kilner has found that by the use of certain chemical screens this aura may be made visible to the naked eye, and not only so, but that the eye may be trained, when once the aura has been seen by the aid of these screens, to see it without any assistance. By means of the color, size and texture of this aura, it is possible to diagnose with wonderful correctness the subject's condition of health or disease.

"The author offers these results of his researches not as a substitute for a regular medical investigation, but as a very valuable and delicate aid in establishing a correct diagnosis in cases which would otherwise be doubtful." (From the Foreword.)

<sup>54</sup> See Grumbine, J. C. F., *Auras and Colors*.

<sup>55</sup> In a very pedestrian and unimaginative academic psychology these are called hypnagogic phenomena. Far be it from the medium's mind to think of a naturalistic explanation.



this visualization exercise the next few days and let me know how you make out.

Remember, don't try to visualize your guide. You don't know him and never have seen him. Try to visualize the person who is indelibly stamped on your mind. But don't concentrate. Concentration is deadly to visualization. Go from known to unknown. If you start from known and go, step by step, to the unknown, you will be successful. If you start with the unknown, you'll be doomed to disappointment. That's why so many beginners fail. Visualize some one with whom you've lived all your life, then go to those you know less well. Later, people you don't know at all will impinge on your consciousness, and then some day you may see your guide.

Now when spirits return, they will come not as they are to-day—because then you wouldn't recognize them—but as they looked when they left the earth plane. You always think of your son as he was at the age of fifteen, don't you? He must therefore always show himself as fifteen, not as forty-five, even though he passed over thirty years ago. You wouldn't want him to come back with whiskers! Feda<sup>56</sup> comes like a little girl, for that is the way she passed over 200 years ago. While her mind has developed, her body has been remaining stationary. Feda lives in the mental plane, and has a mental body; when she wants to come through to us she goes down to the astral plane by slowing up the vibrations of the higher planes, and gets an astral body. The medium drags her from the astral plane down into the vibrations of earth, and that's how we can see her. The medium, you understand, is an instrument for slowing up vibrations of higher planes, for transforming astral vibrations into material ones.

Though your son, like Feda, passed over a long time ago, he has not ceased to be your child, but has become the child of a great spirit, in a band of spirits, all under the tutelage of a great teacher like Augustine.

Spirits who have come often, come better; they can show themselves much more clearly and distinctly, due to the fact that they find it easier to get into the vibration of earth. But after they have been over a long time they have difficulty in giving messages. They forget. Then again, they become spirit teachers later on and are no longer interested in giving evidential messages. The most

<sup>56</sup> Feda is the name of the control of Mrs. Osborne Leonard, the medium who transmitted the greater part of the communications of Raymond Lodge to his family.



evidential messages come from those who have recently left the earth plane, leaving problems which are still keeping them earthbound. They come back to the one individual whom they can best help in solving his problems, and who in turn can help them in solving their own problems. Love brings the spirits back. They come to you because you need their help. The spirits will not do anything for you that you can do for yourself. Every individual has to face his own life squarely—your loved ones will give you a little extra help to aid you in doing things you cannot do yourself. But it is no use trying to make the spirits do everything for you.

As for the guides, no guide can help you in every particular. They don't know you. How can they help you? You must remember that they are people on the other side, not simply *guides*! Ask your guide to find your father or your son in order to have them help you with your problems. You know the saying: "Because God couldn't be everywhere He made mothers."

Evidence is given by loved ones—your son, your wife. I have no use for lofty guides, because they are not verifiable. Isaiah can't prove that he is Isaiah. The fact that he talks in a very lofty tone doesn't prove him to any one. He is not interested in any one here. Why should he come back? What does he know about you? A medium should bring a mother her son, prove his identity in a clear manner rather than bring Socrates, as a medium did, pronouncing it So-crâtes. On one occasion I was giving messages somewhere and after the service a medium came up and said that the reason I had done so well was because her guide was helping me. "And who may your guide be?" I asked. "He was a great Greek philosopher—Pluto. He helped you."

Like comes to like, love comes to love, this is the law of attraction. Mediums attract spirits to whom they are most akin. If you are a musician, you must contact with musicians, not with any Patsy, Dewdrop or Gladiola. If you are a banker, you must contact with a person who knows financial matters in order to get help. You attract to yourself your own kind. Mediums of low intelligence get spirits who are mediocre. The worst thing in the world is to be bored, and an intellectual spirit will not come to a mediocre, unintelligent medium, just as he would not associate with such a one in real life. He would not want to be bored. The idiot for instance, can't receive at all, he is such a poor instrument. The genius is able to receive and appropriate more. You have often noted that five or six inventions come up at Washington for patents at the same time.

The idea for this invention was sent out from the other side and was appropriated by those capable of receiving it. We create nothing. We are recipients of a higher order of intelligence. We tap the subliminal consciousness, contacting not simply individual spirits, but a source still higher. Bligh Bond says he was tapping more than the individual monk, he was tapping the unified thought of all the monks, and all the persons who loved the abbey.

I advocate your own home circle for development. The public development circles are useless because they are promiscuous. No satisfactory results can be obtained when newcomers with different vibrations are coming in each week. There's no cohesion, no harmony; the spirits can't be built up. Get a limited group; get a good medium. Let seven or eight people who are sincere, sit regularly once or twice a week for six months, and a real medium will be developed in the group. Messages, however, I want to say, from spirits given at public séances are satisfactory.<sup>57</sup> (Here some one called out, "How can you tell which medium is a fake?" Mr. Ford's answer was immediate: "Any medium who always says he is the only good one in the world, and all the others are no good!")<sup>58</sup>

The trouble with most Development Classes is that the people in them hate each other and quarrel all the time. The Development Classes cause all the trouble in the churches.<sup>59</sup> They should consist of a sympathetic congenial group. It seems to me that any one who looks on the face of a spirit ought to carry away a kindly, friendly, loving attitude towards others.

As for losing one's mind in developing circles, that's not true at all. Spiritualism does not lead to insanity. An investigation was made in

<sup>57</sup> Mr. Ford added this sentence very hastily, almost as if he suddenly remembered that there were many just such public Development Circles at Lily Dale at which messages were also given, and that though many persons cared little about developing their mediumistic powers, they did not want any doubt thrown on the reliability of the messages.

<sup>58</sup> Though mediums everywhere are very jealous of each other and extremely egotistic—each thinking himself supreme despite a surface show of modesty—the immediate cause of the vehement accusation was the antagonistic attitude of the other mediums at Lily Dale to Mr. Ford. They resented this new and powerful competitor. Mr. Slater, an extremely vain and pompous medium, and a veteran of thousands of Message Services, was particularly hostile, and this was Mr. Ford's opportunity for retaliation.

<sup>59</sup> This was a cause of dissension in his own church, and one of the reasons for his resigning, though not the paramount one. That such quarrelling and animosity exist among incubating psychics is inevitably tied up with the nature of the personality types involved and the kind of situation such types are thrown into in a *Development Circle*.

Great Britain a few years ago of the religious antecedents of the insane asylum inmates. The results revealed that 50% had been Anglican, which is natural since England is an Anglican country; 30% were Roman Catholic, 20% were Methodist and Baptists, and only 1/2% had been interested in Spiritualism before they went crazy.<sup>60</sup>

I want to warn you about the dangers of automatic writing. A woman I know took to this automatic writing, impersonating spirits came, the woman got contradictory messages, grew confused. Some persons go insane in such circumstances. This woman lost her faith in Spiritualism. "How can I keep away impersonating spirits?" is a question I am often asked. They don't come to you unless there is a reason. When evil, obscene forces come to you, look in your own heart—that's why they come. You reap what you sow. A good, normal type of person does not become obsessed.

Mentality without the spiritual side is dangerous. When there is the spiritual side without mentality, however, there is the danger of the spirit being used by another spirit, by low forces.

Still, mediumship is not dependent on character. Immoral men, even degenerates, may be good mediums, good psychics.<sup>61</sup> The best medium in England is now in the penitentiary for burglary. We are not the judges of a medium. I come to others, and the good I bring goes to others, and not to myself. You must judge a medium, not by his personality, but by the phenomena he produces. Paderewski's music is independent of his private life. A medium is a foolish man, if his dissipations result in interference with his séances. If a medium drinks day and night and gives a good séance, all criticism

<sup>60</sup> I have not been able to definitely verify these statistics, but I do not think such verification important. As a matter of fact, I should be inclined to believe that very few Spiritualists find their way into insane asylums, but for reasons quite different from those of Mr. Ford's. If he is trying to prove his point by statistics—though such proof, it seems to me, is quite wasted—he should have taken into account the proportion of Spiritualists in England to those of other religious denominations. Then it may be discovered that the percentage of Spiritualists going insane is larger (I doubt this) or smaller than that of the members of other religious denominations. The point is to take not a religious census of the insane asylums, but an "insanity census" of the religions. It would be interesting to know, for instance, whether a greater percentage of Anglicans go insane than Catholics. (For a study corroborating Mr. Ford and using a method similar to his, see *Journal A.S.P.R.*, XVI, 226-27.)

<sup>61</sup> Apparently a reference to these mediums at Lily Dale and elsewhere suspected of homosexual interests and practices.

is out of order.<sup>62</sup> I drink, but never before a séance because it unfits me for work. I would be just as wrong to give a séance when I am ill as when I had been drinking, because when I am sick I cannot become entranced and my message work is below par. Those who drink and give a poor performance are foolish, as I have said. The question to be asked is, "Is he a good instrument or not?" That is the standard of judgment.

A medium can take one of two paths. He can withdraw from the world, and live a selfish, self-centered life—this is a safe way of psychics, or else he can live a constructive life among the people, radiating joy, goodness, the spirit of Christ. Error cannot stand in the presence of truth and love.

Though a medium's work must be judged separately from his character, his personality colors his messages. If a message is not colored by the personality of the medium, it is a fake. Whenever you go to a trumpet medium and hear the medium's voice somewhat when the spirit speaks, you may trust that message and that medium. If you hear a strange voice, a voice totally unlike that of the medium, look for confederates and trap-doors.

At the end of every 2,000 year period a new psychic revelation takes place. We are due for another one and that one is Spiritualism. We are preparing the way. Have you noticed the wonderful manner in which every one who gets interested in Spiritualism now soon gets psychic power, the way the young people are developing psychic power at the present time? The children of to-morrow will be born psychic and will not need development. Consider the Eastern peoples, the Hindus, for instance. In India, they are all psychic and are trained that way as children. When a Britisher kills an Indian in one part of India, there is an uprising and retaliation five hundred miles away the same day. There is no telegraph in India!

Remember, too, that every great religious teacher at the moment of dedication has had psychic experiences, has heard voices, seen visions: Jesus, Buddha, Confucius—all of them. Jesus, Buddha and other religious teachers have come back to the earth plane again and again. Read Mrs. St. Clair Stobart's *Torchbearers of Spiritualism*<sup>63</sup> for the story of the twenty-four teachers who prepared the way for our psychics. Instead of going to another meeting—you go to enough of them—buy a book.<sup>64</sup>

<sup>62</sup> Mr. Ford has Mr. Slater in mind, probably.

<sup>63</sup> Published by George Allen and Unwin, London, 1925.

<sup>64</sup> No wonder Mr. Ford was disliked by the other mediums; he was hurt-

I should like to ask some of you now to tell me whether you have practiced those breathing exercises for clairvoyance and what luck you have had.<sup>65</sup> A young woman rose and said she had followed the exercises faithfully. "Last night I saw the one person who had influenced my life more than I can ever tell you—my grandmother. She helped me over the rough places of my life."

Another woman said, "I saw my father when I closed my eyes; saw him through the smoke, saw him more clearly and for a longer time than ever before."

A third woman in the front row stood up and recounted at length how one particular figure along with some others, had appeared to her for the past thirty years. "I don't know her at all. Usually she comes when I lie down and am completely relaxed. It is not a dream, I am sure. Some of these people are very beautiful. Sometimes the whole figure comes; other times only a bust. They are strangers to me. My own people come occasionally, but these come much more often. I wonder who they are; thirty years they've come."

Mr. Ford, impatient, demanded, "Have you ever tried asking them who they are?"

"No," the lady answered in meek surprise, and sat down to the accompaniment of uproarious laughter from the crowd.

Mr. Ford now introduced a Dr. Rollins from the audience. Dr. Rollins was a physician from Detroit who was paying Lily Dale his first visit, and had been attending the classes of Mr. Ford's regularly. "Dr. Rollins," Mr. Ford pointed out, "thought he wasn't psychic at all. Now he sees everything, not only in solitude, but during office hours. He is a scientist, hard-headed and hard-boiled. Dr. Rollins . . ."

Dr. Rollins rose and gave his testimonial. "I first saw blue specks, flickers of light; they later became large and a vivid, beautiful blue. Then I saw flowers, peculiar looking ones, growing in large gardens. Some would give out rays, as if from a flashlight. I found myself in a garden paved with small, dark blue stones, very glistening and brilliant. Last night I saw a large field, an immense one, with very peculiar yellow flowers."

"Do you ever see faces?" Mr. Ford inquired.

ing their business. His own thrived, however, for the more he discouraged his audiences from attending meetings, the more they flocked to him. He was extremely popular at the Dale the summer of 1930.

<sup>65</sup> This occurred at the third and last class,

"Yes, sometimes, I saw small faces too. But I don't hold my breath as we've been told to and they go away quickly."

The last testimonial, and the one with which the series of Development Classes came to an end, was given by an elderly lady who told us, "I saw my son's face last night more clearly than ever before."

After the class lesson on each of the three days, Mr. Ford acted as message bearer, and messages were always an integral part of the Development Class. The following messages, selected from the various mornings, are representative examples:

I want to come to a young man . . . there . . . yes, you. Your name is Pellico, is it not?

Yes.

Henry . . . Henry Pellico. You are having trouble with your father?

Yes.

Do not worry. Father will not disown you. He only frets and fumes, but go your own way. He hasn't changed the will at all. I get the name John, a brother. I see him beside you. Is that right?

Yes.

Well, I am very happy to bring him to you this morning. I see him in uniform.

Yes.

He fought in the Great War; he was in active service.

Yes.

Because I see him in the front line, falling in battle. Your brother tells you to stick to your faith and beliefs. How did I know that? I read your mind!

I get the name . . . of . . . Schleming.

Here.

Lucy comes to me. It seems she was a friend of yours—a sweetheart, because I see you close together. She died in an accident on the 13th of February.

13th of January.

13th of January, yes. It was an automobile accident.

Yes.



You were with her.

Yes.

She tells me to tell you that she heard you, even though she could not answer. You picked her up and you held her in your arms and said, "It's Bill, Lucy, answer me, just one word!" Isn't that so?

Yes, every word.

She tells me to say that she is waiting for you, that though you could not marry, she is your wife and will join you when you come over. She was buried on a little hill in Hackensack.

It was a hillock all right, but not in Hackensack—in Nyack.

I knew it was in New Jersey. You came and put flowers on her grave, March 22nd, and you came up here to communicate with her.

Yes.

You almost ran off the road coming here, right into a ditch.

Yes.

She tells me she was at the steering wheel and helped you right the car, otherwise you would have turned over and landed in the ditch. She is always helping you. You mentioned her name at the time, whispering, "Lucy, dear."

I get Herbert . . . Herbert Windom.

A woman rose, one of the professional mediums on the grounds, and cried out, "My God, you don't mean to say that is my Herbert whom I left home perfectly well and sound?"

(Pause) This is from Anna to Herbert. Who is Anna?

My daughter.

In spirit.

Yes.

Anna tells me to tell Herbert that it was Irene's sister who did it. She played the piano that afternoon. Would you understand that?

(*Very deliberately and dramatically*) I have never seen you before, nor have you seen me. I have been looking for this for a long time, but this is the most marvelous proof I could ever have received. I have asked another famous medium this but he said he could not answer it. Herbert has been skeptical, but this will convince him when I write to him. We have wanted to know who played that afternoon and now we know. This is the most wonderful evidence I could ever have gotten. Thank you! Thank you!

Thank you.

I want to come to . . . you . . . Baxter, that is your name, is it not?



Yes.

I get the names of two men, Hollaway and Levintritt, and a woman, Sterling.

Yes.

There was a group of twelve people in two roller coasters at an amusement resort. You were in the one behind.

Yes.

The first went over and three persons in it were killed, while the others were injured. One died since, not as a result of the accident, however. Your own car was derailed.

Yes.

You are a medium.

Yes. I am developing.

Continue; it will be successful. Have you ever told me this?

Yes . . . I mean No!

(There was a roar of laughter. Some one in the audience whispered, "Oh, that was because he was saying 'Yes' so much!")

Mr. Ford joined in the laughter and then said very merrily, "You almost gave the show away."

You . . . madam . . . have lost a fur piece that your husband gave you and you have been wondering who stole it.

I didn't wonder. I knew!

Mr. Ford now described the circumstances of the stealing—that she had left it in her car, etc., told her, "you have a white fox at home," to all of which the woman made assent. The entire message provided considerable amusement and was especially interesting to the feminine contingent in the audience.

Mr. Ford's next message, and the last of those at the *Development Class* to be noted here, was given to a man extremely advanced in years, probably over eighty. The old codger kept putting his hand to his ear and finally murmured he couldn't hear a thing. Mr. Ford had him come up to the desk and shouted the rest of a long message to him which ended with the prophecy that he would marry before long and repeated it when the recipient with hand cupped hard to his ear seemed dubious. The octogenarian then echoed, "married soon" with a grave and bewildered air and returned to his seat. The whole scene was a strange and humorous one. The codger would be lucky indeed if he would last out the year, to say nothing of getting married.

## THOUGHT EXCHANGE

This is a type of meeting slightly known, I believe, in Spiritualist Circles outside of Lily Dale and one or two other camps; at least I have not heard of any others. A group of persons gather in Assembly Hall twice a week at eight o'clock to discuss questions and problems uppermost in the minds of Spiritualists. A chairman is appointed who proposes a topic and then persons, either standing or sitting in their seats, or else from the front of the room, discuss the topic pro and con, if it is one that is controversial, as it is likely to be.

## SOCIAL ACTIVITIES AND AMUSEMENTS

Under this head may be listed the Band concerts held every morning in Melrose Park, the Assembly Dances every Wednesday and Saturday evening, the motion pictures every Monday evening, the Grand Ball and the Masquerade Ball for adults, once each during the season, the Fancy Dress Ball and the Masked Ball for children, also once each during the summer. In addition there were Social games, Card games, Bazaars, Benefits (one for the Lily Dale fire department!), Banquets, the reception to residents at the beginning of the season, and finally the entertainments given once or twice a week. Many of these activities were sponsored by the Women's Auxiliary, and a few by the Medium's League. They were held, with the exception of the banquets, the bazaars, and the benefits, in the auditorium.

To these social activities of local significance must be added those of wider import, such as the Interstate Congresses which were held from July 9 to 13, under the head of Michigan-Indiana Day, Illinois Day, Ohio Day, Pennsylvania Day, New York State Day. Other "Days" were Lyceum Day (Inspection and Exercises at the Andrew Jackson Davis Memorial Lyceum building), Children's Day, Women's Day, National Spiritualist Day, Canadian Day (under the auspices of the Spiritualists National Union of Canada) and Indian Day. This last day was entirely devoted to Indian folk lore and ceremonies, with tribes of nearby reservations and leading chiefs of the Iroquois present in force. Parades of Indians in costume were held, and tribal dances were enacted, such as the Green Corn Dance, the War Dance, the Snake Dance, the Rite Dance. Indian Day has been a feature at Lily Dale many years now, since the Indians and the Spiritualists feel a great affinity for each other, as we have

already noted.<sup>66</sup> Indian spirit guides, most anxious to be of service to the Lily Dale inhabitants, make up the greatest number of guides and controls found there. This is evident from the messages which were delivered at the various Lily Dale services, particularly at the Spirit Healing service of Dr. Burgess, and at Mollie's Materialization Séance.

Let us look a little closer at some of these social activities. The dances, of all the forms of relaxation, were probably the most popular. Since there was no intermediate age group to speak of among the Spiritualist residents at Lily Dale (that running from eighteen to thirty-two or three) the greater number of those on the floor were the children, the young employees of the camp, and the young people from neighboring towns and villages. The Assembly dances were nevertheless as much a function for the older people as it was for the younger, one which they liked to watch. If one examined the observers sitting on the benches outside the auditorium itself, one saw staid, repressed, tense creatures who, having lost most of their capacity for joy, tried to get what they could second-hand, and gazed in hungry admiration at the spectacle of youth and vigor before them, at the free flowing of impulse and pleasure. Only at the grand Ball, and then for but a brief interval, did some of the older residents abandon themselves and try to be as active and gay on the floor as the young people. It is perfectly true, of course, that apart from the age-envying-youth interpretation, the friendless, the bored, the economical, found watching the dancing a good way to spend the evening. It may also be said that since most of the residents were past the dancing age, they were not a whit different from non-Spiritualists of a similar age. Allowing for the truth in all these corrections, there is still the singular joylessness, and constraint—I might almost say—timidity, so prevalent at Lily Dale.

Most of the outsiders at the dances, coming necessarily by automobile, were not Spiritualists, but visited the camp because it had the best dance floor and best orchestra in the vicinity. Some of this crowd occasionally attended the Spiritualist services, but more out of curiosity than anything else.

Since admission was charged, the dances, especially those on Saturday night, were an important source of revenue. There was a long intermission when the evening was half over in order to allow the dancers to partake of refreshments at the cafeteria. Another type of adjustment between Lily Dale institutions, this time a very nice

<sup>66</sup> See p. 174.

one between spiritual and earthly interests, is shown in the fact that the Thought Exchange held on the same evenings as the Assembly Dances, started promptly at eight o'clock and was over by nine or nine-thirty when the dancing began.

There is not much of special significance connected with the other forms of social play, with the possible exception of the banquets. These were given at frequent intervals, under the auspices of the Women's Auxiliary of the Mediums' League, the State Associations or other official bodies, or else a private group honoring a particular individual. Of the four or five banquets which I attended only one was prefaced by the saying of grace. Just before the first course was served, the diners rose and stood with bowed heads, while the speaker prayed:

"We hope that the great Intelligences will be present at our repast tonight, and that they will preserve and take care of us and the things for which we stand. Amen."

"Amen," the others echoed.

At another banquet, the editor of a prominent Spiritualist weekly would not make the thirteenth at a certain banquet table and took a seat elsewhere.

As at most banquets outside of Spiritualist circles, it was often apparent that the spontaneous speech was carefully prepared for its impromptu presentation, that the show of good fellowship was not genuine, and that though the guests were probably all Spiritualists, not all were friends, and some were just the reverse.

The brotherhood of man is not exemplified by the Spiritualists. If the latter are not any worse than other groups, secular or religious, neither are they any better. As for the artificiality of their banquets, all social functions have something cold and unreal about them, which is only accentuated by the emotional glitter and the fine speeches.

A Dale entertainment (an extended account of which will be found in Appendix No. 5) proved interesting. Such an entertainment usually consisted of one or more headliners, professional sometimes in status but hardly so in ability, together with a supporting program of smaller or greater length recruited from volunteer talent on the grounds, which included both mediums and lay Spiritualists. On one occasion the orchestra (non-Spiritualistic almost entirely) was the featured part of the program. Ordinarily the program was made up of several short skits with two or three performers, often mediums, in the cast, and musical offerings by vocal and instrumental artists.

The serious musical offerings were sometimes interesting, competent, and entirely enjoyable; and enjoyable were also those intended as burlesque. But those offerings meant to be taken seriously, but resulting unhappily in burlesque, yielded a mixed pleasure.

#### SPIRITUALIST COMMUNITIES

The most complex type of social life among the Spiritualists is the community, a permanent and compact association of believers who dedicate themselves to a common Utopian life, who jointly own a tract of land, and who live, work and play entirely within the confines of their organization. The community is found much less frequently than the camp and like most socialistic and religious experiments has usually a hectic but brief existence. There are no Spiritualist colonies or communities, so far as I know, existent to-day.

Though the Shakers did not regard themselves as Spiritualists, some of their beliefs resembled those of the latter and their communities may be looked upon as the forerunner of the Spiritualist type. Manifestations of spiritual presence, through rappings, movings of furniture, visions, trances, clairvoyance and clairsaudience, had been common among the Shakers since the establishment of their various colonies in this country, but in 1830, 1837, and 1844 they claimed that special spirit visitations had occurred.<sup>67</sup>

In 1842, the Rev. Adin Ballou, a Universalist minister, founded near New Milford in Massachusetts the Society of Hopedale which was to be, in his words, "a miniature Christian republic." In 1850 spirit manifestations appeared in the community. In February 1852, Rev. Ballou lost a young son from whom he received messages a few days after his death. In the middle of the same year, he published a book telling of his conversion to Spiritualism and of the evidence responsible for it. Hopedale, therefore is the first real Spiritualist community organization.<sup>68</sup>

<sup>67</sup> See Podmore, Frank, *Modern Spiritualism*, Vol. I; Britten, Mrs. Harding, *Modern American Spiritualism*, p. 26.

<sup>68</sup> See Podmore, *ibid.*, Vol. I, p. 220; Britten, *ibid.*

Some Spiritualists who styled themselves the Apostolic Circle were the next group which tried to lead a communal life. Hailing originally from Auburn, N. Y., they founded in 1852 at "New Jerusalem," Mountain Cove, Virginia, a community under the leadership of the Rev. James D. Scott and Rev. T. L. Harris, Baptist and Universalist preachers respectively who had been converted to Spiritualism. Harris in 1853 rejected Spiritualism and left the community which broke up about this time. Some of those loyal to Harris followed him to Amenia, N. Y. and thence to Brocton, N. Y., where the Apostolic Circle became the Brotherhood of the New Life, only partially Spiritualist to begin with and becoming less and less so as time went on.<sup>69</sup> The third important Spiritualist colony and perhaps the only completely true one ever established, was Harmonial City (1850-1858) at Kiantone Valley, Jamestown, N. Y., in the founding of which Andrew Jackson Davis played an important part.<sup>70</sup> The most recent Spiritualist community was that established by Dr. Newbrough at Shalam, New Mexico, at the end of the last century.<sup>71</sup>

<sup>69</sup> Podmore, *ibid.*, Vol. I, p. 210. A full description of Harris and of the various communities with which he was associated will be found in a forthcoming volume by Schneider, H. W., and Lawton, George, entitled: *Mysticism, Socialism and Sex—the Story of a Utopian Experiment*.

<sup>70</sup> See Appendix 7 "Harmonial City," and Appendix 6 "A Spiritualist Convention in Chautauqua" for an account of this colony.

<sup>71</sup> See footnote, p. 137, this volume.

PART THREE

ALIEN VOICES SPEAK



## CHAPTER SEVEN

### MAN'S BATTLE AGAINST DEFEAT<sup>1</sup>

#### NEED

NEED and the search for satisfaction make up the whole story of our life. Most of us are frustrated, longing creatures from the nursery to the grave.

All defeats, however, are minor ones in comparison with the last of them—death. Whether joy or suffering has predominated in our life, whether we have lived well or poorly, this final and perfect frustration is inescapable. Death humiliates us all.

Though most children are aware of what "death" means, they seldom realize that it signifies annihilation. When children say "So-and-so died" and they ask questions they are usually told that this means a person has simply stopped going on here, but he may be going on elsewhere. Such a person, grown-ups explain, has "left us" or has "passed away" or "is no longer with us," or they offer an equivalent phrase implying some sort of continued existence. Thus the child, and even the early adolescent rarely questions his own future. He will simply grow older and older. Gradually, however, comes the poignant realization that this "death" he has heard so often means an irrevocable farewell to life on earth, probably preceded by a final struggle and agony, not only for others, but for *him* as well. How meaningful in such cases becomes

<sup>1</sup> In a work upon which the writer is now engaged, to be called the *Psychology of Belief*, will be found, among other things, a detailed demonstration of the argument of this chapter, presented here in summary fashion due to the limitations of space. A brief account, under the same title, was published in *Psyche* for April, 1930.

For a discussion of the writer's use of psychoanalytical principles in this volume, see note 2, p. 398; for general references to the literature, see Bibliography.

the ancient school-room syllogism, with "I" substituted for "Socrates":

All men are mortal

I am a man

I am mortal

Whatever else death may become for us later on, it signifies certain definite and basic things on our first contact with it: the sudden and total disappearance of those we know and love, and eventually ourselves, from the earth; furthermore, the interruption, if not permanent termination, of earthly relationships.

Death may come in any one of a thousand forms and at any time. If modern civilization has made life more safe in some particulars, it has made it more precarious in others. We must all walk the plank of life blindfolded, with little or no warning of when our time has come. Yet though we all know we must die sooner or later, our own death, as well as that of persons near to us, usually remains somewhat remote and unreal, a matter whose importance, though considerable, is still largely theoretical. Only when we are the victims of a progressive fatal disease, like cancer or paralysis, which warns far in advance, and which allows for the full glare of consciousness until near the very last, does death seem a thoroughly actual and personal thing. In such cases, the subjective tragedy sometimes becomes objectified, and the one thus stricken knows and watches the complete design which nature is working out so unerringly.<sup>2</sup> But even here, few are conscious the last minutes or even hours.

Indeed, the dying do not really die. It is the living who die step by step, minute by minute. One who really loves fears not so much his own death as the death of his beloved. To stand at the bedside and watch the passing of those with whom we have lived, worked, and quarreled makes the inevitable doom far more close and credible than any prospect of our own death can. And our suffering is made keener by the sense

<sup>2</sup> In this connection see the unbearably poignant last pages of the *Journal Intime* of Amiel, the *Journal* of Katherine Mansfield, the *Journal of a Disappointed Man* of Barbellion, and the *Letters of Anton Chekhov*.

of loss and deprivation, by an inability to face a life suddenly emptied of a very precious content:

When one lays a life-long companion in the tomb, when one looks for the last time on the pitiful, pinched little face, and realizes that never, never again will the loved one answer to one's voice; then it is that the darkness of despair settles down on the night of the soul.<sup>3</sup>

For most of us, then, this is our major need: the hunger to believe that death is not the end, that something of our unique personality, something of our earthly loves and concerns—laid amid the old, familiar scenes—persists somewhere, somehow. We need to believe that after death we still remain the same person, situated in the same complex of relationships. We want to be able to recognize ourselves as ourselves, to know that our loves and hates remain the same, to be fully conscious that the present happy and perfected X or Y is still the same John Smith, merchant, of 134 South Street, Chesterfield, Indiana. We long, moreover, not merely for more life, but for *another* life. We want another chance. Another chance to repeal the injustices undergone here, to benefit by our mistakes, to attain the satisfactions and fulfillments of which we perhaps have caught a glimpse on earth, but never really possessed.

All persons want to believe that life is not meaningless, that however evil and miserable earthly existence has been it is part of a progression leading from an imperfect and unhappy state to a perfect and happy one. Those who seek to lose all vestige of memory and individuality, seek to pass from a lesser perfection to a greater, just as much as do those who want to realize their heart's desire in an after-life which is an improved version of this one. Even those who regard life as good and wonderful and who love it whether it has treated them well or harshly, who regard death as an unmitigated evil to be hated and fought against as long as they can—even these want to believe that their lives have not been entirely wasted. The fact that they have lived has made a difference to some

<sup>3</sup> Abbott, D. A., *Behind the Scenes with the Mediums*, Open Court Pub. Co., 1907.

one; if not humanity at large, then at least their immediate families. Death is not a sea which swallows all. Something may be salvaged, some record of their existence may be strewn along the shore for future generations to gaze upon.

The hunger for the concrete type of immortality, which is the particular concern of this book, may be expressed in many ways, but I shall limit myself to two examples. The first of these is provided by Lady Lodge, and is so intimate it seems a violation of personal privacy to quote it here.

Second Lieutenant Raymond Lodge was the youngest son of Sir Oliver and Lady Lodge, and was by taste and training an engineer. He volunteered for service in September 1914 and was at once given a commission in the Third South Lancashires. He was struck by a fragment of shell in the attack on Hoge Hill on the fourteenth of September 1915, and died in a few hours. His parents were notified on September 17, and the following was written nine days later:

*A Mother's Lament*

*Written on a scrap of paper, Sept. 26, 1915*

*To ease the pain and try to get in touch.*

Raymond, darling, you have gone from our world, and *oh*, to ease the pain. I want to know if you are happy, and that you *yourself* are really talking to me and no sham.

No more letters from you, my own dear son, and I have loved them so. They are all there; we shall have them typed together into a sort of book.

Now we shall be parted until I join you there. I have not seen as much of you as I wanted on this earth, but I do love to think of the bits I have had of you, specially our journeys to and from Italy. I had you to myself then, and you were so dear.

I want to say, dear, how we recognize the glorious way in which you have done your duty, with a certain straight pressing on, never letting any one see the effort, and with your fun and laughter playing round all the time, cheering and helping others. You know how your brothers and sisters feel your loss, and your poor father! <sup>4</sup>

The second instance of the hunger for immortality is of quite a different temper:

<sup>4</sup> Lodge, Sir Oliver, *Raymond* (Eleventh Ed., 1919), pp. 10-11.

Man immortal! Proclaim it, O heavens! Shout it forth, O Earth!

Write it in characters of supernal light, large as the King of Day, across the blue vault of night! Sing it out, ye choirs of heaven's minstrelsy, until all the listening stars that crowd the highway of infinitude take up the strain, and its reverberations are heard from planet to sun, from sun to system, and System to System! Talk no more of annihilation! The highest intuitions of man rebel at the thought! What! An eternal oblivion to take possession of this busy, almost omnipotent brain, and endless ages while I sleep a sleep that (literally, not figuratively) knows no waking? We reel and stagger at the thought. Away with it! The whole being shakes at its center and recoils at the idea far more than if a deadly serpent had crossed its path. Whence those feelings of intense horror and sinless hate at the doctrine? They are innate, divine principles and feelings of man's nature giving it the lie. Talk no more of eternal damnation for God's dear children. . . . Good God! How long shall men hold such views of their Father? Fling the dogma to the moles and bats. It is blasphemous to the deity.<sup>5</sup>

In animals nothing separates a need from its fate—whether satisfaction or frustration. There are no hesitations, evasions, conflicts, calls for help. The animal is free from neuroses and insanities. But he is also free from man's intelligence. It is this intelligence which has created needs faster than it can find means of satisfying them, so that though man is immeasurably superior to the animal, his life is also infinitely more intricate. The growth of cultures makes him always more complex as an individual, and makes his social relationships more involved. Needs cannot, and sometimes should not, be satisfied quickly or easily. To yield thoughtlessly to one powerful impulse may cause the frustration of many others just as exacting. Yet intelligence is a marvelous tool for enabling man to adjust himself to ever-changing circumstances. The animal knows either complete satisfaction or complete frustration—there are no intermediate states. Man, on the contrary, knows degrees of satisfaction and of denial. When our needs cannot be satisfied immediately or directly, whether

<sup>5</sup> Smitton, William, *Human Immortality Viewed in Connection with Modern Spiritualism*, J. Burns Progressive Library, London, 1866.

the reason for this is an inner emotional and psychological obstacle, or an external one, intelligence will attempt to devise some means of giving us relief from the consequent conflict.

REACTION TO NEED: SEARCH FOR AND FAILURE OF TEMPORARY  
RELIEF MEASURES

At a very simple level, we have various devices for lessening or draining off physical and emotional tension. The first of these devices is completely unorganized; weeping and shouting, for instance, and all the random, spasmodic movements of tantrums and carrying on, such as pacing the floor, smashing things, throwing oneself on the ground. This type of behavior is characteristic of the child, though it occurs often enough in the "infantile" adult—the one who has not learned to control (as determined by the standards of his particular social group) the external signs of emotional stress. Yet even the disciplined adult gives way under great strain.

Another type of device—releasing emotional tension not through a draining off process, but through a tranquillizing and appeasing one, is illustrated by incense, alcohol, colors and designs, drugs, and at a higher level, music. When these material devices become fused with physical movements into a systematized procedure of special significance, we have a rite. This rite may have as its purpose that of warding off evil, or bringing about good, it may be joyous or sad, but its ultimate result, whatever the purpose or mood, is a therapeutic one.

Ritual may be the formal kind we meet at civilized or primitive religious services (the sacrament or the Maypole Dance), or the less obvious, because less organized, sort found in everyday life. Any patterned and rhythmic activity, which is charged with symbolical meaning is ritual in greater or lesser degree, whether it be walks in the country for the purpose of "communing with nature," or dancing, singing, love-making, feasting, athletic contests, hunting. "Communion with nature," for instance, is communion with *human* nature—oneself. Moreover, the release from emotional tension which it results in, is effected by purely physical means. The silence,

the freshness and purity of the air, the beauty and grandeur of the scenery, the physical activity, all induce an exalted mood we are wont to believe solely spiritual in origin. Similarly, our emotions are purged by music, a physical device of a very superior and powerful type, popular with all peoples. Music has a close rival in the theater, using this term to mean any form of spectacle or pageant serving as a more or less universalized representation of human life and its chief concerns.

A rite, then, gives our seething, inner trouble not only the outlet so essential, but it gives our chaotic emotions an expression that has pattern and rhythm. Such a formal design, along with the fact that ritual is furthermore most typically a group affair, converts a subjective, individual hurt or tragedy, or joy for that matter, into an objective, universal event of a high, calm nobility. This enlargement, this fortifying of the personality, however, is only a momentary thing. For ritual is negative. Ritual itself does not meet any particular and original human desire. It may be said to be positive, to satisfy a need, only in the sense that it satisfies a secondary and derived need, that of obtaining relief from tension. Ritual, that is to say, provides a channel for the expression of an energy denied an outlet in the more direct and usual way. Ritual calms in and of itself. The environment it alters is the inner one; the outer is not affected in the slightest. Hence ritual can be no more than a postponement of the search for direct satisfaction of one's need which is still as far off as ever.

A somewhat more complex device for providing relief from frustration, also a temporary measure, is that of utterance. The simple expression in words of our problems and conflicts separates them from us. Yet the relief of utterance is not merely emotional; it is also intellectual. Our difficulties do not remain a chaos swarming about in our brain, but acquire a certain kind of impersonal order and design. We can stand off and look at our lives as if they belonged to another person. Causes and reasons are found, events traced, consequences foreseen, even though none of these be true. Logic, the servant of intelligence comes to the rescue and begins to rear a system



that will make the situation less painful. Just giving names, even wrong names, to unknown urges and ailments affords relief, for most of us would rather find a label and a pigeon-hole for anything than find out what it is. Utterance, therefore, has great therapeutic value in itself, apart from any advice or guidance obtained, or even in spite of it, as the Advice to the Lovelorn columns in the newspaper and the confessional material in the True Story magazines indicate.

Thinking and talking about one's problem is one form of utterance. Another form is prayer. The release from tension is greater here when prayer is spoken rather than shut within oneself, and greater also when it is a group rather than an individual matter, since numbers increase emotional excitement. The most effective type of prayer—effective, of course, in altering the inner environment—is, therefore, the group, spoken form. A silent variety, individual in fact, but group in imagination, is the Spiritual and Mental Radio Station of the Chicago Spiritualists.<sup>6</sup>

An even more effective type of utterance than prayer is found by many persons in writing because of the greater degree of verbalization allowed for. The diary is an example of this, as is the autobiography and the subjective work of fiction.

It is interesting to note that man never escapes his social training and habits. Thought itself is largely a dialogue, most often with oneself. Even the lover of solitude usually has a journal in which, or rather to whom he confides. Diarists always personify their diary, either personifying their *alter ego*, or else writing for an imagined reader. The journal, therefore, is always directed to an audience. When the lover of solitude has no journal, there are animals to whom he may talk, or "nature" in whom he may commune, as we have seen.

The greatest degree of appeasement by means of making problems articulate is found through talking to a living person (or group) actually present. The reason for this is that one of the chief motives behind confession is the desire to get rid of a feeling of guilt and this is best done by reverting to a

<sup>6</sup> See p. 247.

habit of childhood and going to one, an authority, who acts as a father surrogate. We go expecting, perhaps seeking punishment, but receive absolution instead. The confidante, the Catholic father confessor, the evangelist and the revivalist audience, the Spiritualist medium, Spiritualist congregation, and even the spirit itself—all minister to man's need for confession.

Utterance, accordingly, eases the tension, but its function is negative very often, for unless it brings to light a course of action which is then followed out to a successful conclusion, the relief gained here, as in the case of ritual, is brief.

#### SEARCH FOR AND FAILURE OF MAGICAL PROPHECY, GUIDANCE AND HEALING TECHNIQUES

All attempts at solving our problems unaided and in normal ways having failed or been avoided—either due to a conflict with others or one within ourselves—the next step is inevitable. This is the long difficult search to find a short cut through the psychic jungle by means of magical prophecy, guidance and healing. These techniques have a thousand forms and are as old as man. Character is read by complexion, facial lines, auras, color schemes, magnetic or psychic vibrations. One's fate is predicted by means of palmistry, phrenology, graphology, numerology, astrology, cards, tea-leaves, omens, colorology, symbology, clairvoyance, clairsentience, clairsentience, spirit communications, to list only the most active of present-day fortune-telling cults.

But we are more interested in securing control over our fate than in securing predictions about it and the magical aid and guidance techniques are therefore very much in demand. Among the contemporary devices for completely transforming the personality, easily and quickly providing one with youth, beauty, health, love, money, intellectual and financial power, genius, are:

Anthroposophy, Couéism, Christian Science, The Psychophone—an automatic suggestion machine, Ram-Chandra's Healing Power,

Masterpathic Science, Christian Psychology, Personal Magnetism, Rosicrucianism, Bio-Psycho-Analysis, Yogaism, Yogodaism, Psychic Vibrations, Psychic Irradiations, Cosmic Vibrations, Cosmic Ray, Brainglow, New Thought, Unity, The Astral Self, Theosophy, Cosmic Psychology, etc., etc.

As "Know Thyself" movements, the psychic cults and systems might be thought to aid in the solution of the individual's problems. Truth, however, is the last thing desired by those who search for magical guidance, and the last thing the fortune-tellers and miracle-working guides are able or willing to supply. Let these guides tell the truth and their clientele would disappear over night. We do not want to know our limitations, or the suffering and disappointment in store for us. We want the solution to come from without, painlessly; and we spurn any suggestion which requires our own slow, laborious efforts, made in normal, daylight ways.

#### SEARCH FOR CONDUCT AND THOUGHT TYPES OF COMPENSATION <sup>7</sup>

The normal reaction to defeat, in the sense of the most efficient one, contains little fear or worry. The difficulties of life are faced promptly. Criticism or failure has the effect of making the individual stop and take stock of himself. The result of this process of evaluation and constructive thinking is often a favorable modification of the individual's qualities. Even though success may still not crown his efforts, there is a marked improvement in his ability to "handle" defeat. Other persons, instead of taking this direct though perhaps difficult route to the goal of their desires, seek for a magic carpet to carry them there instantly. But eventually they realize that what seemed to be a short-cut through the psychic jungle turns out to be a blind alley. When magical prophecy and guidance fail us, we are compelled to give up the attempt to

<sup>7</sup> In speaking of compensations, the defense or rebuffing tendency is emphasized because defense is a primary dynamism. But compensation also means the release from tension and the securing of an outlet for an energy that otherwise would be dammed up.



find immediate and direct satisfaction of our needs. In such a situation the development of compensations of all kinds and all degrees of complexity occurs almost automatically.

At a simple level we have the physical type of reaction to strain or shock. The runner who has overtaxed his heart faints before an injury is done. Similarly, a person swoons when a situation becomes unbearable due to excessive physical or emotional pain. But if nature has a thousand devices for protecting the physical organism against hurt, it has as many for protecting the psychical organism. These are roughly classifiable as conduct or thought types of compensation, and they serve to relieve the individual of the stress and strain of conflict.<sup>8</sup> The particular type of defense we build up against defeat is determined by our emotional and intellectual make-up and the experiences we have undergone. That is to say, an emotional tension acts as a drive, impelling us, when we are faced with an unfamiliar situation, to exhibit part, if not all, of the repertoire of conduct and thought reaction-patterns with which we have been equipped by heredity and experience. In some individuals there are, of course, feelings of frustration which always remain without adequate protection. With exposed wounds that never heal, such persons are miserable their entire lives.

<sup>8</sup> These compensatory devices can only be listed here. Each division is arranged in ascending order of complexity—

*Conduct Types of Defense:* 1. Elimination or concealment of defect. 2. Securing of asset qualities to counterbalance liability ones. 3. Converting lack of interest or hostility, not into liking but into deference or even fear. 4. Seclusiveness. 5. Preoccupation or distraction (4 and 5 are partial and temporary withdrawal measures). 6. Complete but temporary withdrawal: drugs, sleep, illness, worry, anxiety, moods, fits of depression, hypochondria, attacks of melancholia, suicidal inclinations, guilt feeling and the accompanying self-reproach for sin, phobias—morbid fears and compulsions, neuroses and neurotic symptoms (nervous breakdown), hysterical reactions, epilepsy, dissociated or trance states, absent-mindedness, symptomatic errors and forgettings, hypnosis, multiple personality, hallucinations (false *perceptions*). 7. Complete and permanent withdrawal: insanity, suicide.

*Thought Types of Defense:* 1. Changing the subject. 2. Repression or protective forgetting. 3. Projection. 4. Displacement (substitution or transference). 5. Sublimation. 6. Day-dreams. 7. Night dreams. 8. Pathological lying (mythomania). 9. Rationalization (intellectual dissociation). 10. Delusions (false *conceptions*). 11. Belief systems.

Those individuals who react with conduct to external situations may be termed extraverts. Those whose psychic energy tends mainly inward, who react with an elaboration of thought processes, "introspecting" when facing difficulties, are to be called introverts. Since thought, however, tends to result in action, and action when thwarted tends to result in thought, most of us—at least those conventionally deemed sane—are mixed types, reacting to events external and internal, with both physical and mental types of activity. Most compensation devices, therefore, are neither entirely one type nor the other. Yet, for the purposes of analysis, a serviceable distinction may be made based upon whether the conduct or thought mode of behavior is most characteristic of the particular compensation device.

#### BELIEF SYSTEMS: PHILOSOPHIC AND RELIGIOUS

We recognize immediately that conduct and thought defenses are designed to conceal a lack or defeat, or to serve as indirect satisfactions of some powerful need. We are not so ready to admit that our systems of belief may have the same origin and fulfill the same function.

Belief systems, to begin with, arise out of the working of one of the most pervasive of human impulses—the urge to give pattern and design to shapeless masses and miscellaneous aggregates. Man lives for and by designs, and pattern-making runs through every human activity. Each art is but a pattern worked out in a given physical material. Music, poetry, painting, architecture, the drama, the novel, are patterns respectively in tones and rhythms, in words and rhythms, in colors and masses, in planes, in actions of human beings. The resultant esthetic satisfaction is due to the contemplation of a formal design in material which is also physically lovely in its own right. And reading human values into this design, as we always do, adds an emotional pleasure to the purely esthetic one.

In this field of ideas, pattern-making becomes the system-building impulse: an urge to select, organize, classify; to unify,

resolving contradictions and dissonances. We cannot handle life, either physically or intellectually, as a formless mass. Yet life itself, as it is lived by us does not have any design or unity. When one looks at it very simply, almost naïvely, seeing it for a moment in the raw state before our philosophies and systems have begun to work on it, life appears a chaos. It is full of loose ends and blind alleys, full of relationships that get nowhere, ambitions that starve for lack of nourishment, tasks that reap no reward, undertakings that die still-born. And just as life has no pattern, neither has "reality." The ultimate nature of reality, the supersensuous, is beyond our senses and our knowledge. Our mind, like our five senses and our physical organism, molds the multifarious experiences and facts which are life and reality into patterns. A system is a Procrustean bed into which we force our existence, stretching a fact here, lopping off another there.

The function of these belief patterns, however, is not merely descriptive or esthetic. It is therapeutic, as well. We are born defenseless, and must acquire not only physical protective devices if we are to survive, but psychological ones, whether we be a savage or the most highly civilized man. Our systems, consequently, are the products of intelligence and designed to shield our mind from hurt, and represent as much of an adaptation to our environment as any physical kind. Man spins his system as a spider spins a web. For a system-builder, facts are not half so precious as fictions. Systems are not telescopes that reveal the vast cosmos beyond, but mirrors that give us back our images, softening them. Systems flatter our aspirations, not our observations. They are compounded of all our famished longings for a life and world more kind and congenial, more beautiful and perfect than this one. We must in some way reconcile the discordant, jarring facts of life; must find a common denominator for its altruism and nobility, its cruelty and ugliness. There is a will to understand in all of us, a craving which grows more intense as our frustrations increase.

If the imaginative constructs among which we live were taken away few of us would recognize our world. Even the



experimental scientist lives not so much in the world of application as in the theoretical context of problems. Yet systems of belief are to be distinguished from truly scientific disciplines—those in which empirically determined facts are held together by only a loose theory, where the latter is subject to dismissal in favor of a better one at any time, where inconsistencies are not reconciled or explained away, where there is a very conscious and articulate realization of the division that separates fact from hypothesis, of realistic from wishful thinking. The ideal example of scientific method is to be found in chemistry and biology. Whether the facts which are the data of such sciences are the only facts, whether they are accurately determined—"true," whether the scientific method itself is universally valid and applicable, the greater part of civilized mankind has placed its faith in this method. The achievements arising out of its use cannot be duplicated by mysticism, intuition, revelation, authoritarianism, etc., though these may have a certain utility and value. Of course, the term science covers a multitude of intellectual sins and much of that which goes by its name is not really such. For science is a method, primarily, not an inflexible collection of opinions, dicta, interpretations resting on impervious logic, i.e.,—it is not a system. Science cannot be used to prop up some theory of the universe.

Belief systems, then, serve as compensation for frustrations. Now, men have certain fundamental emotional needs, and hence frustrations in common. But since men differ in the means of satisfying these needs, largely because of intellectual and social dissimilarities, there is an almost endless array of systems varying in intricacy, in style, in mood. Yet, if we look closely, we may notice certain main types.

A very prevalent type of system is the economic and sociological. The socialist, the communist, the soap-box orator, the creator of Utopias—all give life a design in terms of money, property, and social organization. They conjure up economic and sociological heavens that render their earthly existence more bearable.

Artists, in the same way, give life a design in terms of their



own frustrations and aspirations, and their works serve as substitute satisfactions of their needs. The so-called objective works of art are often quite as revelatory in this respect as the subjective, which are only more transparent. When artists are great personalities their works are the expression of the defeats and hopes not merely of a single individual, but of great numbers of men and women. And the more beautiful are the physical forms and materials themselves, the more do such artistic creations serve as ideal representations of a universal drama, however much it is localized in time and space.

At another level we have the philosophic systems. Philosophers are those persons who are not necessarily more able to explain the universe, but those more driven to explain it. Systematization to a real philosopher is not merely a vocation, it is a necessity. But it should not be thought that all philosophies are explicable in terms of the philosopher's personal frustration, as in the case of such a one as Schopenhauer. Some philosophies are simply pedagogical or academic in origin. They arise entirely out of the exigencies of exposition. The professional teacher of philosophy must meet the demand of his students for an explanation of the nature of man, his place in the universe, etc. Yet even here, the system finally developed is a compensatory one, compensatory to the race if not to the philosopher in a very personal and intimate sense. For justice must be done to human needs; the pathetic fallacy is as deeply rooted in philosophy as in poetry.

The metaphysicians arrive through very subtle and devious means at heavens which satisfy their needs just as a very primitive type of rationalization satisfies a person of crude mentality. Metaphysics is simply dialectic aiding in the fulfillment of a very homely wish, a wish for the complete ascendancy of ideal values, a wish for a realm where truth, beauty, and goodness might eternally prevail. Since, however, every system of philosophy is invalidated to the degree that it is a system, empirical and materialistic systems are here on a level with idealistic ones.

And the ethical systems of the philosophers make of man a consistent, unified creature, acting in the light of principles

and reasons, whereas he is a mass of contradictory impulses, acting in terms of strong, hidden drives. And so we have Socratic, Kantian or Spinozistic robots. For the ethical good is that which no matter how closely approximated always eludes one's grasp, very much like the hay at the end of the stick attached to the donkey's back. The good is that which a people of any given time or culture fail to do, but feel they ought to do. Accordingly, the Ten Commandments are the description, not of facts or even possibilities, but of wishes and hopes.

Though it is extremely improbable that a man satisfy all of his temporal and earthly desires, nothing in the nature of things makes this impossible. One desire, however, can never be satisfied, that for a life which is not terminated on earth. Death is the greatest wound dealt to man's mind by nature. Few of us, indeed, like to admit that our life "is the brief play of a day-fly floating above the ocean of eternity and infinity."

Such a major frustration requires a major type of therapeutic measure—religion. A religion is the most complex type of system or fused collection of techniques, including within itself all the relieving and compensating devices of utterance, ritual, magical prophecy, magical guidance and healing, and a wide range of behavior, thought and belief compensations—all in order to give, in James' phrase, "life, more life, a fuller, richer, more satisfying life."

The religious heaven, for instance, is a combination, in varying degrees of all the types of heaven enumerated on the preceding pages: the economic, the sociological, the political, the metaphysical. An ancient Greek, a Protestant, a Catholic, a Buddhist, an American Indian, a Mohammedan, a Spiritualist's heaven—each attempts to compensate in its own way for the defeats of its members. The character of a religion, as has been often said, is determined by what men ask of it, by what hurts they seek redress for. Since defeats change in the same culture at different times or in the cultures of different peoples, there are fashions in heavens as in all other earthly creations. Each heaven has its heyday and is outmoded but then returns at a later date in different guise. Heavens as such,

however, still retain their chief function and every age has its own representative. Indeed, it is more important to ask a particular person not whether he believes in immortality but in what kind he believes.

Of course, if we could banish all the frustrations and maladjustments to which flesh is heir, compensatory systems would become unnecessary. If we could make life on earth perfect, heavens would be rendered superfluous. But this day will not dawn for some time, if ever; and death will be with us always. So long as man must prepare to sooner or later take leave of his earthly life and loves at a moment's notice, and as long as he cannot adjust himself to this fact without some mediating device, so long will religion, in one form or another, remain, availing itself of every possible technique to help him face death calmly and confidently. Religion will live as long as men die.

A religion, then, is any belief system which is accompanied by or lived out in special practices or ritualistic procedures, both of which beliefs and practices are regarded as magically efficacious in aiding one to meet the crises of life. There is consequently no such thing as religious emotion, but there is emotion attached to certain ways of thinking and acting, emotions such as fear, wonder or awe, together with the re-instatement of certain childhood ways of thinking and acting. Vegetarianism, Prohibition, Communism, may all serve certain individuals as religions.

Religion is psychotherapeutic, but this does not mean that it is negative, or that one goes around conscious of his needs, and conscious of his search to satisfy them. Religion has been said to be opium. It would be erroneous to consider this as an adequate translation of psychotherapeutic device, since the latter means both positive and negative types of reducing tension. A religion, at least while it is still a live faith, is affirmative in that it allows for the release of energies, for ecstasy and abandon, for realization. Furthermore, the religionist is no more aware of the precise dynamisms involved in religious activity than he is of those involved in any other kind. Considerable intellectual sophistication is required to

set up the terminus of an activity or habit pattern as a goal to be consciously sought after.

Other students of the subject have emphasized the same aspects of religious activity, though in a general and incomplete way. Cyril J. Flower in *An Approach to the Psychology of Religion* (Harcourt, Brace, 1927) says: "All religions involve as their common characteristic the experience of frustration in situations felt to be beyond personal control." Professor G. F. Moore, in *The Birth and Growth of Religion* (Scribner's, 1924, page 17) sets forth as the marks of religion the following:

1. Man believes that there are powers, however conceived, upon whose behavior toward him his well-being is in manifold ways dependent.
2. He believes that these powers are actuated by motives like his own, and therefore comprehensible.
3. He believes that it is possible for men, in some way or other, to work upon the powers so as to keep them from doing harm or to have them serve him.
4. And, finally, he acts on this belief.

To have defined religion in terms applicable to civilized faiths, Prof. Moore should have added:

5. Man tries to compel others to share his beliefs and his practices.

Many of those who cannot accept the conventional religious systems take as a substitute that of atheism or materialism. But nothing is closer to a theist than an atheist. If critics are disappointed artists, atheists are most certainly disappointed theists. It is said that the Lisbon earthquake made a pessimist and an atheist of Voltaire. Present-day atheists and pessimists, notably Schopenhauer and Hardy, arrive at their attitudes in ways just as emotional. They are as anthropomorphic as any religionist, and worship a mechanistic universe and a harsh indifferent No-God in a most systematic, subjective and pious fashion. To deny, moreover, the commonly accepted God and doctrine of immortality gives some individuals as much emotional satisfaction as to affirm him:

"The solemn denial of God is a religious act." There is no more evangelical cult in the country to-day than the American Association for the Advancement of Atheism. With a social program and a messianic scheme and with torrential energy and vehemence, these crusaders have set out to combat the fundamentalists and the God idea.

#### THE CHOICE OF SYSTEMS

Man's basic needs change little, and during the last 2500 years there have been a great many systems of all types, religious, philosophical, sociological, etc., and many sub-varieties, in order to meet these needs. Every contemporary shade of opinion has had its equivalent in preceding ages; only the terminology and illustrative material have changed. Those who are Spiritualists, Christian Scientists or Theosophists to-day would have believed much the same sort of thing years ago, just as there were persons essentially Protestant in 1400 A.D. and Christian in 100 B.C.

There are many counters because there are many buyers. "You pays your money and you takes your choice." Each buyer has a hunger and a vision, unique and characteristic, conditioned by his personality make-up, intellect, temperament, experience, and the degree of liberty of opinion allowed in his time, though like a shopper he has only a vague notion of what he wants. The system finally chosen is the one which he thinks most nearly meets his requirements, though the believer, again like the buyer, often errs and takes away with him what he cannot use.

Systems are not easily interchangeable, but when they are changed the drift of belief goes more in one direction than in another. Protestants become Catholics rather than the reverse. Catholics rarely become Jews, and Jews while they may become Catholics, Christian Scientists or Theosophists are less likely to turn Protestants. Catholics do not become Spiritualists as a rule, nor converts of any other cult faith, though Protestants often do. Theosophists do not become Spiritualists nor do the latter become Christian Scientists. A

person, for example, will start out as an Episcopalian and turn successively to Christian Science, Spiritualism and, if unusually adept at abstract and involved thinking, to Theosophy and New Thought. If still unsatisfied, he must invent his own system, for beyond these lie the wastelands of thought whence no mind returns.

## CHAPTER EIGHT

### THE YIELD OF FAITH AND PRACTICE: LAY BELIEVERS<sup>1</sup>

Therefore theory, which gives to facts their value and significance, is often very useful, even if it is partially false, for it throws light on phenomena which no one observed, it forces an examination from many angles of facts which no one had hitherto studied, and it gives the impulse for more extended and productive research.

GUGLIELMO FERRERO, *The Psychological Laws of Symbolism*, Preface.

#### INTRODUCTORY

THE masses of people in all ages and lands have needs which are only partially satisfied by the usual physical and social means at their disposal and they are compelled therefore to eke out the outlets and compensations required from the various conventional and established belief systems—philosophical, sociological and religious, with which they are immediately surrounded and acquainted. But so overwhelming is the inertia—the lag of belief, however, that believers ordinarily put up with considerable inadequacy in their systems before they even question them, to say nothing of exchanging them for others. The permanence of the established faiths, among other institutions, rests upon this inertia. If the churches were to depend upon converts for their membership, they would soon disappear for want of congregations. Most

<sup>1</sup> Lay believers are those who, having no mediumistic powers of their own, or at least possessing them only in slight degree, must resort to those thus endowed (priests) in order to communicate with the departed. The investigators or researchers (theologians) most frequently are believers who are ostensibly more critical and intellectualistic in their approach and whose knowledge is of a more technical nature. Though there is an overlapping of rôles and consequently of the psychological benefits derived from these rôles, yet it is very important to separate them, as I have in this and the next two chapters, if the *raison d'être* of Spiritualism is to be fully understood.



persons are born into the faith to which they belong, as they have been born into a particular family or stratum of society; they inherit their religious beliefs as they inherit property or the color of their eyes. Their faith is a habit; it is one of those things about which they never think, no more than they question their loyalty to their friends or to their parents. But when the stress and strain of life begin to prove insupportable and under the pressure of some emergency like sickness and death, some of those who are especially dependent upon a religious solution of their problems may realize that their belief is failing to sustain them and that they are members of a particular religious denomination only in name. When they then examine their long-accepted and long-loved system they discover that instead of embracing a warm, breathing reality, they are holding a corpse. Whereupon the erstwhile believer experiences a restlessness and a feeling of alienation akin to that undergone by the child who is suddenly disillusioned in his parents or that undergone by an adult betrayed by some one dear to him. This sense of being cast adrift usually goes by the name of spiritual unrest or spiritual struggle and is accompanied by either a deliberate, conscious search for a new system—if the believer is greatly harassed—or else the unrest remains an inarticulate longing, an unformulated hope that something better may turn up. Such persons are potential members of any cult belief. For they are seeking individual attention and any cult belief may be defined in part as an attempt to offer such individual ministrations to those in distress. The more a system allows for personal expression of doubts and difficulties, for direct contact between the members and the priests, the more value it has for those of its believers who urgently require aid. A chief source of the weakness of the established religions is that they no longer attempt to meet individual needs as they were compelled to in their early days. Once established, they become codified, formal, impersonal and—irrelevant.

Such an uprooted person may chance to hear of Spiritualism either through a friend, a member of the family, a book or article in the newspapers or the magazines. He may come

across an announcement of a service which he then decides to attend. He may purchase a ouija board out of curiosity. He will probably read further in the literature. If his acquaintance with Spiritualist notions results in a beneficent relaxation of tension, if he loses his sense of being a stranger in a friendless universe, if he once more "belongs"—then he is converted. Henceforth he is a Spiritualist. Out with the old, in with the new.

It is true that a small number of Spiritualists grow up in their faith, just as do members of established faiths. But even these must test it for themselves. A great deal of emotional energy, an abnormal amount, in fact, goes into Spiritualist belief as it does into other cult beliefs. Spiritualism is not accepted passively; it is clung to fiercely and tenaciously. What is a cult belief except just this over-wrought, passionately sought after, fanatically desired belief! Spiritualism is not just another element of the social context into which the individual is born. The Spiritualist formularies may be repeated parrot-wise at some future time if Spiritualism should become generally accepted as its leaders hope. But at the present time it is tested by personal experience and Spiritualists are in their way pragmatists. They do not ask blind adherence to a creed. Spiritualist belief works and is therefore all that is admirable. It does not work and is therefore to be spurned.

All lay believers give evidence that their acceptance of Spiritualism is based on personal application. For, granted that most Spiritualists have an imperfect knowledge of the beliefs and practices of their faith, it still is true that they know far more relatively about these and especially about the propaganda for Spiritualism—since they have had first-hand experience with this—than do members of the established faiths.

This chapter attempts to isolate the causes for the acceptance of Spiritualist belief by the uprooted individual I have been describing. Why does he become a Spiritualist and not a Christian Scientist or a Theosophist, or a member of any one of a thousand other cult religions? What psychological bene-

fits does Spiritualism offer that other faiths and techniques fail to give? Spiritualists, it should be remembered are like other people, except for a difference in the means of satisfying certain needs. For there is a direct relationship between certain varieties of cult belief and certain types of personality make-up and maladjustment, though there is an overlapping of needs and satisfactions in the different cults. There are, that is to say, specific reasons why the spiritual need in one becomes clearly defined in another as a need for spirits, why the desire for communion becomes a desire for communication. In this chapter we shall be occupied with the motives for becoming a Spiritualist.<sup>2</sup> The chapter on Propaganda will be devoted to the rationalizations, the reasons which are offered in lieu of these motives and driving forces.

The most adequate cause of frustration exists when a much-loved person has died. Most persons, though suffering greatly at the loss of some one to whom they have been deeply attached, are able to adapt themselves to the necessary and inevitable changes. Let us call such persons "normal," first because they are in the majority, secondly because their behavior

<sup>2</sup> It may be well to say something of my use of psychological principles in this and the succeeding two interpretative chapters. I have employed academic psychology wherever possible, but since these chapters attempt to describe motivation and since psychoanalysis is motivationism par excellence, I have been compelled of necessity to make use of the latter. I am not fanatically psychoanalytical, though I believe psychoanalysis represents one of the greatest advances ever made in the history of psychology, despite all its present-day faults and inconsistencies and its abuse by incompetent practitioners and even more incompetent theoreticians. Moreover, while I am in the main a Freudian, I am eclectic and do not hesitate to utilize the contributions of Jung, Adler and others to psychoanalytical theory. I have avoided controversial issues and based my conclusions on only those views which have won general acceptance among workers in the field. As a matter of fact, I find most of the disagreement more apparent than real. Finally, I am concerned with psychoanalysis in these pages principally as a psychological method, as an exceedingly fine instrument for probing the inner life, and not with it as a psychotherapeutic technique or as a system of ethics or metaphysics. References to the general literature on the subject, as well as specific applications of it to Spiritualism, will be found in the Bibliography.

represents a more successful type of adjustment to the exigencies of life.

Our personal relationships involve the application of a certain quantity of energy. When a loved one dies, this stream of energy is suddenly deprived of an objective, and once set free must find other objects to invest. Now a deceased individual leaves only an idea or image of himself in the mind of the survivor. The energy that had been without an objective is therefore applied to this image. But the amount applied gradually diminishes and the image fades. Finally there is left, not an image, but the memory of an image, this, and a poignant reflective sadness. When we say: Time heals all wounds, we mean just this process in which memory traces become faint and disappear. The mourner forgets the personality and the actions of others in just the same manner as he forgets his own. As we grow older we constantly discover that what we were and what we did in previous years has lost its peculiar quality of belonging to us; it is no longer our life story, but a pattern that exists now in nature, a kind of tale we once heard. The energy of the mourner, moreover, is drained off from the particular image of the departed one, because it is being applied elsewhere, usually to other individuals. The statements that an image of the deceased fades and that it is being applied elsewhere are equivalent. Grief lasts only until such other objects have been found. It dies when and as love dies. The son has his own family, the wife re-marries, we make other friends, or else we are absorbed simply by the interest of life and its manifold activities and problems. Or, as the Freudians would say, a re-investment of libido<sup>3</sup> has occurred. In Freud's remarkable essay *Mourning and Melancholia* he shows how when the love object is lost, bit by bit and with great expenditure of energy, reality gains the day. When the work of mourning is completed the ego

<sup>3</sup>According to Freud, libido is the energy of those instincts which have to do with all that may be comprised under the word "love." Jung applies the term to the more general energetic concept underlying the dynamics of mental life, where it means the urge or push of life which no expansion of the term sexual would ever adequately express. McDougall suggests the term *hormé* for the striving principle and points out that Jung's conception

becomes free and uninhibited again. Such a capacity for transference, for achieving sexual aim through various objects, is necessary to mental health.

Young children and adolescents make a better adjustment to death than adults do. Rarely are they found trying to get in touch with brothers and sisters or with parents. The latter try to communicate with departed children far oftener, for their attachment is so much greater, particularly if the children be young. In general, if a young child is anxious to get in touch with its parents, a situation more pathological is indicated than if a grown person manifests the same desire and certainly more than in the case of a parent seeking a communication with a child. It is because the emotions of the normal young child are much more transferable than those of the adult that the absence of such transferability argues a previous abnormal application of energy.

Persons in whom a re-investment of libido has occurred are little interested in communicating with the departed. As a matter of fact, how many of us would honestly wish to join Aunt Lillian or even our parents in the next world? Samuel Butler in one of his characteristic passages in *Erewhon* points out how seldom satisfactory are the relations between parents and child and how few are the young people who feel happier in the society of their nearest relations than in any other. Butler believes that some persons might be a good deal embarrassed if their deceased parents were to reappear and propose to pay them a six months' visit, and he doubts whether there are many things which such persons would regard as a greater affliction. But let him tell it as only he can:

In the one of two cases of true family affection which I met with [among the Erewhonians] I am sure that the young people who were so genuinely fond of their fathers and mothers at eighteen, would at sixty be perfectly delighted were they to get the chance of welcoming

of libido which he himself accepts, is practically identical with Bergson's *élan vital*, or vital urge. Though I do not myself find all these views necessarily contradictory, I prefer the term psychic energy for the broader view, the term libido in the Freudian sense for the narrower psychosexual meaning.

them as their guests. There is nothing which would please them better, except perhaps to watch the happiness of their own children and grandchildren . . . [Yet] they have a proverb . . . which says that the great happiness of some people in a future state will consist in watching the *distress of their parents on returning to eternal companionship with their grandfathers and grandmothers; whilst "compulsory affection" is the idea which lies at the root of their word for the deepest anguish* . . . There is no talisman in the word "parent" which can generate miracles of affection, and I can well believe that my own child might find it less of a calamity to lose both Arowhena and myself when he is six years old, than to find us again when he is sixty.

The normal person tries to find other objects to love in place of the departed one. But some persons find the adjustment much more difficult, especially if death comes unexpectedly or wantonly, as in accident or war. Neurotics, in particular, are in grave peril when any of their near and dear ones die. In those instances in which the attachment has been very intense, that is, when a very disproportionate amount of energy in one's psychological economy has been applied to a particular individual, two things may happen upon the death of a loved one. In the first, the image of the deceased persists in the mind of the survivor without any loss in intensity. The survivor grieves and suffers from the various kindred types of emotional disturbance: melancholia,<sup>4</sup> depression, insanity, death from a "broken heart," suicide. The causes for this inability to make a re-investment of the energy need not be examined at this point; the important thing to notice is that the individual finds it difficult to obtain adequate substitutes and the reason for his failure is the inability to free himself from this attachment.

Another thing that may happen in the mind of the survivor is that the image of the deceased, vividly animated, forms a spirit. Among many peoples a spirit has been thought injurious just because it takes a considerable amount of energy from real life, making it less worthy of effort. Primitive peo-

<sup>4</sup> In the melancholia due to grief, the liberated energy is not transferred to another person or object but turns back upon the ego.



ples therefore frequently say that when a man dies he changes his character in an unfavorable way, and seeks to do as much damage to the living as he can. The Bataks actually assert that the very people who were good when alive become evil and dangerous ghosts. In this way the primitives, like civilized peoples, try to place a social taboo upon prolonged interest in the dead.

A person miserable at the loss of a dear one, may learn of Spiritualism, attend services and adopt the tenets of the faith with avidity and gratitude, finding a relief and a social support which otherwise would have been denied him. In previous times such a person would have found his interest in the deceased regarded with pity, and hence a gulf erected between him and others. Now, however, he finds a sociable, institutionalized technique calmly offering him just what he craves—an opportunity, nay, a moral obligation to prolong his interest in the dead, to keep his affection focused on the image of the deceased. Spiritualism for its believers is an attempt at adaptation by socialized grief, the best that they can make perhaps. Without the opportunities it offers there would be nothing for some believers but isolation and mental break-down. The "normal" Spiritualist is not insane or even queer; he merely expresses in public needs which haunt most of us in private.

One of the first and chief benefits obtained by a believer from communication is that the shock of death is reduced, perhaps done away with altogether. The psychological cushioning afforded by communication is an excellent therapeutic device.<sup>5</sup> Since most of those at services are seeking immediate relief, a brief contact with the beyond suffices.

The bereaved are overjoyed to learn merely that life con-

<sup>5</sup> A psychiatrist presented with a patient apparently inconsolable at the death of some one might try, if the grief continued an unconscionable time, to get at the true cause; this failing, because of the unwillingness of the patient to part with his secret, such a psychiatrist might ask himself whether attendance at séances might not be advisable only as a medical measure, though his professional conscience might restrain him from tendering such advice. Communication would break the first shock, and then, as time passed, and if the grief was still strong, an attempt could be made to get at basic causes.



tinues—whatever the precise nature of the continuation, that death was not painful, and, finally, that the spirit is now well and happy. As long as these facts are established, the triviality of the messages does not matter. In this connection consider the following description of a message:

A mother who had lost her son trembled as the medium described to her a vision which he said he clearly saw. In a choked voice, she corroborated his every word, as he described the features of the youth whose spirit, he said, was leaning over her shoulder. "And now," he cried suddenly, "I see a big, shaggy dog, wagging its tail, running toward the body."

"It's his dog," she gasped. "He owned a collie dog!"<sup>6</sup>

It should be plain that one who has just lost a loved one is not interested in grandiose descriptions of the other world, but in proofs of the nearness of the deceased. The survivor wants consolation not description. Whatever facts concerning the nature of the spirit world are vouchsafed, they are of value only in so far as they show how the circumstances of the new life are contributing to the spirit's happiness in familiar terms.

Spiritualists have been frequently criticized because though they claim that spirits are very much interested in the welfare of the survivors, spirit messages fail to tell mankind what it would most like to know: a means of doing away with poverty and unemployment, a cure for cancer, the origin of life, the structure of the atom, how to prevent war, the perpetrator of a particular crime. For example, one might think that all those killed in war would protest through mediums against militarism. We hear no such protests because recipients are little interested in preventing war. They want to quell their own personal grief; they clamor to see Robert still living as they knew him and with all the trivia appertaining to him; not for ways of ameliorating the lot of the human race.

<sup>6</sup> This is cited in an article in the *Banner of Life* (one of the more important Spiritualist journals in this country) of November, 1929. The article concludes with this statement: "That was but one of dozens of messages at one of the most remarkable services ever conducted in Syracuse. Mr. E. was the medium." I happened to have witnessed Mr. E.'s work at Lily Dale and it would be difficult to find a more patently fraudulent medium.

The bereaved are furthermore not interested in the remote future of the spirit but in the immediate. The Spiritualists have given elaborate explanations for the infrequency with which we hear from those living in the vaster cosmic spheres and for the fact that nearly all of the spirit messages originate in the earth spheres, particularly in the Summerland. The true reason, however, is that the recipient seeks to communicate only with those spirits in the earth spheres. Those few who desire messages from the vaster cosmic spheres (or descriptions of the spirit world) receive what they desire. Indeed, the spheres are not only symbols of the various stages of the spirit's ethical progress and of his diminishing interest in earthly affairs but of the stages of the recipient's forgetting. The spheres are milestones in the road of memory. It is not the spirit who is moving away, but the recipient. And the journey is to be described in terms of years and memory traces and not in terms of miles or spheres. There is apparently no need for a Copernican revolution in the Spiritualist astronomy; it *must* be geocentric.

Communication, then, in the case of the normal Spiritualist serves to bridge the gap between life and death until such a time as the mind forgets and the hurt disappears, as it probably would have done without Spiritualist belief except that the process would have been longer and more tortuous. As the years go by and the recipient is readjusted to new friends, he becomes convinced that all is well with his loved one, and memory concludes what communication began. Once this is accomplished much of the bereaved's active interest in the spirit world and in communication vanishes. Sir Oliver Lodge writes:

"... I have had many further talks with Raymond since the book [*Raymond*] was published; but the stress and anxiety to communicate has subsided; the wish to give scientific evidence remains but now that the fact of survival and happy employment is established, the communications are placid—like an occasional letter home . . ."<sup>7</sup>

<sup>7</sup> Explanatory addendum to the tenth edition.

The special efficacy of communication for the Spiritualist is that it prevents the occurrence of a sharp break between life and death and makes a continuity of these phases of human experience. To the non-Spiritualist death annihilates our earthly bodies and puts an abrupt ending to communication. To the savage the "dead" man goes on living and death is no more of a break than is sleep.<sup>8</sup> Furthermore, the savage does not divide the world into the natural and the supernatural. Life on the earth plane and in the beyond is all one. At most the savage has only the seen and the unseen. For the Spiritualist, similarly, death is simply "transition," a "process of transformation," a "change of worlds." A friend, a mother, a son, doesn't disappear all at once. And a Spiritualist, perhaps, might be defined as one for whom people disappear gradually. Earthly relationships do not lapse because of death, they are transferred little by little onto another plane of action. The Spiritualist goes farther than primitive man and at materialization séances breaks down even the distinction between the seen and the unseen. The dead play on the same stage with the living and memories and hopes become visible forms. There is no gulf between the life of sense and that of imagination.

The next advantage accruing to those in attendance at séances is that grief is more than comforted, it is transformed into joy. Not only did our loved one find death harmless and free from pain; it was a very happy and desirable experience—a benefit.<sup>9</sup> Davis writes, for instance, in *Death and the After-Life*:

Death is but a kind and welcome servant who unlocks with noiseless hands life's flower-encircled door, to show us those we love.

In *Nature's Divine Revelations* he says:

Death or transition so termed is of all things the most to be admired, and its prospect is the first thing to be cherished and appreciated.

<sup>8</sup> See the article of W. H. R. Rivers on this point, called "The Primitive Conception of Death" in the *Hibbert Journal* for January, 1912.

<sup>9</sup> In *Angel Voices from the Spirit World* by James Lawrence, one chapter is headed: "Death a Benefit."

This attitude towards death is a splendid example of rationalization illustrated again and again in the history of thought, though it finds its most literal exemplification in Spiritualism. The human mind is prone to over-compensate, to protest too much. So powerful is the Spiritualist's impulse to emphasize death's *unimportance* that he therefore exalts its *importance*, behaving just like the boy who whistles in the dark.

All religions court danger when they rationalize death as something not to be fled from but to be sought after. For the question immediately occurs: If death is so desirable, why not die at once? Why should not the human race commit suicide—or, if this is too dreadful a prospect, why should we not choose lots for the privilege of dying as soon as we become parents? Those children we especially favored might be killed at a young age. For if life be evil, let us flee it. That this logical dilemma is a real and not a theoretical one was illustrated in the life of Mrs. Stilwell, wife of the great American railroad builder and a Spiritualist, as was her husband. Thirteen days after his death, his widow ended her life. In a note which she left she said that she went to join her husband in spirit land, and that her death would bring them together once more on a higher plane of consciousness. Theologians faced with this dilemma try to find reasons why the term of life should be lived out. Some say that suicide is a crime against God. Spiritualists declare that a material embodiment is necessary before man can continue on with his life on the next plane.<sup>10</sup> But obviously the real reason is that the joys after death are intended merely to bring joy to the bereaved.

Still another psychological advantage secured by the Spiritualists from communication is that by means of it the fear of their own death is allayed. In most instances the interest of a lay person in Spiritualism and his eventful conversion to it arise out of a desire to communicate with a particular spirit who recently left this earth. But some persons, having satis-

<sup>10</sup> "According to messages received through mediums, the suicide must go through a long period of suffering which is vastly greater and many times longer than it would have been had he lived his life upon earth to its natural end. Woe to him who is so unfortunate as to disregard this command of Nature." (*Immortality*, March, 1927.)

fied this interest, attend services only to verify the Spiritualist hypothesis and make their own prospective death easier to contemplate, those whose mind has been concentrated upon themselves in abnormal degree: the egocentrics, narcissists, or just plain lovers of self, and also those who have a bad case of the senility complex, though perhaps this two-fold division is an artificial one. In the autumn of life an old man's fancy lightly turns to thoughts of the Summerland—really his past projected into the future. But it is not difficult for the ordinary person to sympathize with one who suffers acutely at the thought of his own death. At the prospect of such unending silence, how ineffably lonely the human heart feels. Passionately we tell ourselves, this is our one chance, we shall not have another. Our passion here reveals our anxiety.

We shun death in part, then, because it means the destruction of everything we are and stand for, because it does injury not only to our bodies but to our self-conceit. We fear it also because of our habitual dread of the unknown and the unfamiliar. Spiritualism removes these fears by presenting us with a very detailed account of the after-life and the kind of a world we shall find ourselves in, and by assuring us that we shall still retain our bodies and in a form, moreover, far stronger and far more beautiful than they ever were on earth. The other world becomes cosy and homelike, continuous with this one, and much more attractive. There is no punishment to shrink from since even if we have been wicked and sinful on earth we will in time rid ourselves of our handicaps and achieve social acceptability. Finally we are relieved of all worry and responsibility regarding our future, for the program laid down for us in the cosmic school of self-development will take care of us until the end of time. We now can die in a most luxurious kind of spiritual peace and painlessness. We shall not want or worry again.

#### MAGICAL PROPHECY AND GUIDANCE

Another benefit which Spiritualist services yield those in attendance is that of magical prophecy and guidance, for which

there exists a very powerful need, one manifesting itself again and again in what might be called the history of credulity. Most Spiritualists attending public services are engaged in the quest of their own fate rather than in that of the spirit's. They are more anxious to know what they will be doing a few months later than in what the *spirit* is doing now. We have seen that few descriptions of life in the beyond or of the nature of the spirit world are transmitted and these only at séances where there is sometimes a special demand for them. Even the evidential material, for the most part, concerns events which happened to the recipient or to other persons on the earth plane and little is connected with the departed. However much sophisticated and enlightened Spiritualists try to conceal and are ashamed of this side of Spiritualism, it cannot be gainsaid that the overwhelming majority of messages, whether given to a credulous and ignorant lay believer or to a cultured and scrupulously non-committal investigator, is of the fortune-telling type. Moreover, if we widen the notions of prophecy and guidance to include descriptions of life in the spirit world, there is hardly any message which cannot be classified as fortune-telling, nor any religion, no matter how well-established and respectable, that doesn't devote most of its energies to the prediction of man's future and to attempts to regulate his conduct accordingly. For the present, however, I shall use the term "fortune-telling" in its usual sense, that associated with gypsy booths, tea-leaves, and mind-reading acts on the vaudeville stage.<sup>11</sup>

The content of the messages at both public and private séances is determined necessarily by what the audience comes and pays for. If one medium doesn't give it to them, another

<sup>11</sup> In 1926 a bill was brought up in Congress designed to limit the activity of mediums by including them with other types of fortune-tellers. A great deal of evidence and testimony pro and con was presented and many well-known Spiritualists and anti-Spiritualists were called as witnesses. Among the latter was Houdini who revealed more clearly than on any other occasion the true cause of his crusade against Spiritualism. The Spiritualists contended that their faith is a religion, the government that it is a fortune-telling cult. Though the Spiritualist presentation failed to do justice to its claims because of the mediocre intelligence and culture of the defenders, it was infinitely superior to that of the Congressmen who showed a pathetic



will. Mediums, among themselves, rate each other by their ability to give readings, and by readings is meant just this prophecy and guidance. In most messages, consequently, the spirit, after identifying himself, sends his love and tells briefly how well he is getting on in his new life. But the main part of the message is devoted to informing the recipient what the urgent problem is that he is facing, how it is to be met, and what the outcome will be. Spiritualists constantly point out that spirits come to those left behind them only *because* and *when* the latter need them. If a person fails to receive any communication it means that he either doesn't need assistance or that he has not called upon the spirit world for aid.

Human beings face pretty much the same problems in all ages and in all climes simply because they pit similar organisms against similar environments. We all hunger for sexual satisfaction, love, friendship, money, social and vocational status, health, a home, and in general, the encouragement and the strength to meet the trials of life. Inability to satisfy these main needs gives rise to the problems that are aired in the Catholic confessional, in the Protestant equivalent—the minister's study, in the psychiatrist's office, in the heart-to-heart talk with a friend. It requires very little skill on a medium's part to tell any one what his problems are, since no matter which are selected he is certain to be right, especially at Spiritualist services where the greater part of the congregation needs help badly. Many come to Spiritualist meetings looking for good advice cheap. Such persons have few friends, perhaps. They may be alone in a strange city, or even a strange country. (Considerable number of the members in many Spiritualist churches are relatively new arrivals in the United States.) Some are poor immigrants—second class

ignorance of the subject under discussion and of religion and philosophic thought in general. The documentary record of the proceedings, a remarkable one for its dramatic qualities since the contest between the friends and foes of Spiritualism is given verbatim, is called: *Fortune Telling, Hearings Before the Subcommittee on Judiciary of the Committee on the District of Columbia, House of Representatives, 60th Congress, First Session on H.R. 8989, Feb. 26, May 18, 20, 21, 1926*, Washington, Government Printing Office, 1926.



citizens being jostled about in the Americanization process. When they get into trouble they cannot afford the fees of a lawyer or a physician; and of psychiatrists they probably know very little. The problems of Spiritualists which come up again and again in the messages are universal ones, revolving as they do about health, legal and financial matters; the choice of a vocation or a residence; love, marriage, and child-parent relationships.<sup>12</sup>

One evening after a blindfold séance which Mr. T. John Kelly gave, I recovered some of the ballots from the waste-paper basket in order to learn the exact questions that had been asked. The following are representative:<sup>13</sup>

Is it possible for you to tell me whether my business partner is to be trusted? Esther Mensinger.

Frank Oscar Magnusson: Can you see a trip for the winter months and also business conditions in the winter?

C. L.: Did you make a will? Are you satisfied the way it is? Why did you not fix matters?

What will be the outcome of my present home—what is the best for me? 21.

Will the settlement be satisfactory without complications? XXX.

Marguerite Bettler: Will I be able to develop Clairvoyance? Will my health be better? Should I be more careful as to diet?

Live Van Flut: Should Larry's tonsils be removed this winter? Will we receive our contract for another year? Can you suggest some plan of training for Kathleen's future?

Theodore Platt: Will I ever recover the complete use of my arm?

<sup>12</sup> The advertisements of the mediums which appear in the various Spiritualist journals, both low-brow and high-brow, present in crude form the attitude found at message services. Such advertisements (some are given on pp. 162-164) promise for a small fee to remove evil influences, to give readings on domestic, business and spiritual affairs, to teach a profession, either in person or by mail, to heal ailments. "Absent treatments," the advertisements insist, "are just as effective as those in the office."

<sup>13</sup> The examination of the discarded ballots established the complete fraudulence of Mr. Kelly's mediumship, though that was entirely apart from my purpose. For Mr. Kelly's spirit guide, strange to say, misread names just as any earth-bound creature would if presented with the illegible scrawls. The more questions a paper bore the longer Mr. K. held the ballot in his hand. Those ballots which he turned over on the other side, curiously enough, were just the ones upon which the enquirer had written on two sides.

Until very recently, a Princess M. styling herself an Indian seeress, appeared on prominent vaudeville circuits throughout the country, reading while blindfolded the minds of members of the audience and telling them their futures. Since only twenty or thirty readings could be given in the brief forty minutes allotted her, cards were distributed which bore the heading: "Princess M. will solve your problems with the purchase of this card. Purchase price—25¢."<sup>14</sup> Underneath were spaces for the person's name, address, date of birth, occupation, whether married or single, and the questions he wanted answered. A large collection of these cards is now in my possession; it will be seen from the following typical ones that the inquiries are exactly those answered by mediums:

A boy of twenty, unmarried, with no occupation, wants to know

1. What will my profession or occupation be? What am I best fit for?
2. Assuming that I will attain greater heights, and that the girl loves me, would I be happy if I married her? Who can the girl be?
3. I am trying to enter a certain institution. Will I be successful? If not, what's to become of me?

A young married woman of thirty-two, housewife, inquires

1. When will my husband return to me and baby?
2. Will I get a good position and when?
3. Does my husband really love the other woman?

A widow of forty-three, employed as a mailer for the magazines, asks

1. My daughter lost her engagement ring, can you tell me where she can find it?
2. Am I completely cured of the trouble I have in my stomach, will it ever come back?
3. What are the prospects of realizing on my investment, and how will the lawsuit turn out?

<sup>14</sup> The cards were extremely numerous and Princess M. turned them over therefore to a corps of stenographers which was employed to answer the questions with certain standardized, inspirational formulæ having little relation to the individual case.

The replies of Princess M. to her suppliants were similar to those of mediums and need not be described. In recent years the Princess' popularity has waned, and unable to secure any more engagements, she has established herself in a studio in lower Manhattan where she gives private readings, calling herself both an astrologer and a Spiritualist medium. For the latter calling her Indian ancestry comes in excellent stead. Her mind-reading act is still the same, though embellished with astrological and Spiritualistic terminology. Spiritualists, observing her in previous years, probably would have called her a medium—even then her act closely resembled a Spiritualist Message Service. Now, of course, she is a medium without question.

As an instance of how persons actually conduct their everyday life in accordance with the guidance of spirits, consider the case of Arthur E. Stilwell, prominent railroad builder of a generation ago. Mr. Stilwell wrote a series of articles for the *Evening World* in 1920 in which he declared his faith in the teachings of Sir Arthur Conan Doyle and Sir Oliver Lodge and showed by affirmation of a belief in unending life, in plane after plane of consciousness, and in reunion of loved ones in the spirit-world that he was a thorough-going Spiritualist, though his creed embraced Theosophy, to a certain extent, as well. In these *World* articles he told of his belief that spiritual advisers, which he called "brownies" and who revealed themselves to his subconscious mind in times of stress, were constantly guiding his acts during the time he constructed seven railroads in the Southwest and piled up a fortune which had dwindled, however, since the turn of the century. "My life with this almost daily contact with the spirit world," he wrote, "has been of the greatest interest to myself and wife, and it was riches that the world could not give us nor take from us." In another place he said, ". . . if not angels, good spirits guide us and protect us if we endeavor to live good lives, but if we live evil lives we attract like spirits. If we resist these evil influences they depart for more willing subjects."

With very few exceptions Spiritualist messages are optimistic. No matter how unfortunate the present may be, the

future is always described in glowing terms.<sup>15</sup> Let the sufferer only be patient, carry out a few simple instructions, such as to hold his head up and smile, and all will be well. Delay there may be in the solution of the individual's problem, but eventually solution will come. At the Watch Night Service, it will be remembered, misfortune in the New Year was predicted for every people on the face of the globe except the members of the congregation. The medium was well aware that her flock would have been up in arms if they were designated as the recipients of evil. Even in the rare instances in which no help is available in this life, there remains the splendid future in the beyond.

At Spiritualist services most of the recipients are promised a happy and prosperous future. The many thousands of Spiritualists who visit Lily Dale in a season, for instance, are all to meet with good fortune. But life being as it is, so much health, happiness and success is impossible. There is not enough of these to go around, and most of the recipients are doomed to find all the promises false. Ironically, enough, Spiritualists represent not the most fortunate of mankind but those at the other end of the scale of well-being.

The messages, I have pointed out, tell the recipient in most cases just what the latter wishes to hear. And since a person unable to face the fact of death is hardly better able to admit the existence of other harsh truths, messages rarely deal with socially taboo topics or oppose the status quo in any field except religion, perhaps. The only instance in which I found a medium to deviate from the conventional moral notions, for example, was where an opportunity presented itself for a spec-

<sup>15</sup> I remember only one exception to this. John Slater said that once during the course of a séance he had warned a man he would drown if he went in swimming. According to the medium, the man disobeyed the warning and lost his life in consequence.

It never occurs to Spiritualists, apparently, that some fortunes—good and bad—come true, largely as the result of carrying out a suggestion. Good messages which are pleasant to hear act to reinforce and buoy up a suggestible person's morale, making achievement more possible. Dire predictions may have the contrary effect. Indeed, it is much easier for a suggestible person to deliberately produce the misfortune foretold for him, than the good fortune.

tacular communication. At a service over which John Slater presided, I wrote on my ballot: "I. G., How do you feel about Mary's remarriage so soon?" The medium, however, read "My" instead of "Mary." Whereupon he flushed, murmured hastily, "I can't say anything to that" and flung the ballot away in ill-humor, to the accompaniment of titters and comments from the audience. This message presented a curious problem. For Spiritualist congregations are made up in large part of persons who have lost a mate but who have not remarried. Were all widows and widowers to remarry Spiritualism would be deprived of a very important source of followers. Those persons who have remarried show by this fact a lack of interest in the dead, to begin with, and their marriage, unless a complete failure, obliterates whatever interest remains. Of those seeking a message from a former mate, only widows and widowers are present at services. Slater was flabbergasted at the unusual inquiry because he knew that his audience did not want to hear the attitude of the dead to remarriage.

It is true that some mediums hold that their chief function and the paramount business of Spiritualism are the transmission of messages from the dead. Such say that Spiritualism is a "science" which may be utilized by any one, regardless of his particular religious creed or lack of it. One writes in the *Call of Truth*, "Fortune-telling has no more to do with Spiritualism than it has to do with merchandizing. . . . To communicate with loved ones in spirit and to receive the teachings that come from Spirit is the purpose of Spiritualism." Yet this person on another page of the same issue, maintains a Personal Psychic Service department which for fifty cents and a coupon solves the problems of its subscribers, never once mentioning in his answers the so-called loved ones. Mr. E., a popular medium, pointed out with pride at one service that "for the past thirty years, I have refused to answer questions about divorce and the stock market" though the messages of his which followed were concerned with other questions equally material. All this may seem like hypocrisy but it is rather a predicament in which the medium willy-nilly becomes involved.

Many Spiritualists have told me that they would not attend

any more services of a particular medium because he had not done anything for them. Mediums, on their part, sometimes rebel at this dependence upon them. Miss B. T. was once rather sore pressed by a recipient for detailed suggestions as to how to meet his problem, and she protested vigorously:

"I am an instrument; I give you only what my guides impress upon me; I tell you what they tell me to tell you. It is for you to understand it and interpret it. I can't do that for you. I can't give you advice and regulate your lives for you. That is the trouble with so many of you, especially at private circles, you come to us mediums and expect us to smooth out all your troubles, and tell you what to do!"

It may be that mediums tell fortunes because this is the only way they can hold their congregations, that they are sincere in saying they would prefer to be subsidized by the state and deliver messages free to all comers. The fact remains, nevertheless, that nine mediums out of ten, in message service or séance, practice magical prophecy and guidance exclusively, to all intents and purposes "spiritizing" their suggestions as a technical device to lend them weight and authority. The whole psychology of magical guidance is contained in this matter of "spiritizing" advice. One may have wondered why it is necessary to go to all the trouble of using the various communication techniques with all the complicated preliminaries and trappings when it is so much simpler for the medium to set himself up frankly as a counselor for personal problems to whom the individual presents his difficulties without much ado. But Spiritualists believe that access to extra-human aid is required and since this access cannot be had through ordinary powers and by ordinary means, seership and magic must be called in. Furthermore, the medium's rôle in this performance is only that of a vehicle. It is not he who does the actual foretelling and helping but the spirit.

All the diviners from the beginning of time to the latest, most popular and most heralded medium have not through their powers of divination contributed in any way to the permanent happiness of the race, they have not in the slightest



prevented human suffering. Mediums may blame the spirits for the lack of guidance but then spirits, like God, become strangely unwilling to interfere in human affairs and direct them for man's happiness. The Spiritualist answer, in fact, is that spirits do not wish to relieve the race of its responsibilities or to force the evolutionary process. Man must learn his own lessons and work out his own destiny.

Mediums really contribute confidence, not information. Were they willing or able to anticipate the future, to tell the members of their congregation that one is to die of cancer, that another is to lose all his money, that the mate of a third is to prove unfaithful, that the children of a fourth are to bring him sorrow, and so on, through the whole catalogue of tragedy to which man is heir, they would soon lose their clientele. For the Spiritualist congregation does not want to know the future; it wants to have its *present* hopes raised. All the magical prophecy and guidance techniques, all the "Achieve Success!" cults are used as psychological hyperdermics that ease the pain of to-day and make to-morrow less formidable. A phrase used by T. John Kelly as the constant refrain of his messages rang in my ears day and night for a long period of time. This phrase, summing up the function of Spiritualism as well as that of every other religion, should be engraved above the portal (or the equivalent) of all Spiritualist "churches":

Dunn't wuhrr-y! Ev-ri-thin will be all-rrite!

#### MAGICAL HEALING

Another benefit which Spiritualists obtain at services is that of magical healing, otherwise termed spirit or spiritual healing, faith healing, miracle cures.<sup>16</sup> To make a thorough analysis of the nature of magical healing and why it is sometimes efficacious would require an excursion into the history of religions, into anthropology and abnormal psychology. In a

<sup>16</sup> According to Spiritualist doctrine, spirit healing is due to the work of healing guides. In America these healing guides are Indians, mainly aboriginal. The reasons for this already have been given.



few paragraphs only the most superficial kind of justice can be done to this topic.<sup>17</sup>

In primitive society the offices of priest and physician are closely related. Even among civilized peoples the priest has always tried to play the part of healer as well. To-day, however, we find that on the one hand the psychologists and psychiatrists are taking away the ancient function of the priest, and on the other that the established churches are making every effort either to retain their office or to retrieve it from the psychiatrist and physician. Some church denominations have even tried to introduce healing ministrations conducted with the coöperation of physicians, tried to utilize psychological knowledge along with the religious, but in all the instances with which I am acquainted the religious motives and values are maintained intact and only lip-service is paid psychology.

Many ailments are entirely physical in character, such as bone fractures, cancer, appendicitis, etc. In many others, while the physical side is genuine, the mental factor is just as important. Some diseases, finally, are entirely mental in origin. Wherever it has been possible for a physician to examine so-called cases of spirit healing, he has found that the ailment is of a kind in which the mental side plays a dominant part and where the physical manifestations are induced. Ailments which are entirely physical are not susceptible to miracle cures. Spiritual healing can aid only spiritual ills. Persons have been "cured" of blindness, lameness, paralysis who were never blind, lame, nor paralyzed, though they have not been aware of the simulation involved. The universal claims put forth for miracle cures are due to inaccurate observation, credulity, and ignorance of the causes and symptoms of hysteria. Hysterical illnesses are compensatory, yielding the sick person psychological comfort otherwise unattainable. He will not give up his ailment, therefore, except

<sup>17</sup> One of the best descriptions of the psychology of seekers after miracle cures will be found in Zola's *Lourdes*. See also White, William A., *An Introduction to the Study of the Mind*; and *The Meaning of "Faith Cures" and Other Extra-Professional "Cures" in the Search for Mental Health*. (*American Journal of Public Health*, Boston, Mass., IV, 3, pp. 208-216.)

for a greater comfort. Certain maladies are particularly amenable to the force of suggestion. An idea advanced to a sick individual by a person of prestige and authority sometimes rouses the sick one to a point of emotional excitement where the new state of health seems more attractive than the old state of sickness. When this happens, the sick one abandons his ailment. The cures effected at Lourdes, at St. Anne de Beaupré, or at Malden, Mass., can be duplicated by a Christian Science healer, a Spiritualist healer, a Naturopathist. Magical healing has nothing to do with the truth of the particular religious system under whose auspices the healing has been administered. If "cures" are arguments for theology, the theologians cannot deny equal truth to the most primitive and pagan faiths, since their healing rites are equally efficacious.

In those cases where a "cure" has taken place, the new state of health may prove less desirable after a time than the old state of sickness and there are cases of relapses into disease which correspond to cases of backsliding after conversion. Permanent cures are most likely to be effected by means of psychotherapy administered apart from theological catch-words. Churchmen themselves admit that the religious method has produced no cure which cannot be paralleled by similar cures wrought by psychotherapy without religion.<sup>18</sup>

Many persons disturbed by serious bodily afflictions will accept creeds and formulæ which they would not countenance for an instant were they well. They will hypnotize themselves into any state of mind required, and talk themselves into the acceptance of any church or cult, just as long as there is a chance of receiving salvation from their physical ills. Unfortunately, it is just these which can be aided only by naturalistic means, if at all.

Like primitive man, the Spiritualist believes that all diseases are due to the action of malevolent spirits. Obsession is cured

<sup>18</sup> This is suggested in a report of the committee on the Ministry of Healing appointed by the Archbishop of Canterbury in accordance with Resolution 63 of the Lambeth conference of 1920. This report was published in the *Churchman* for Feb. 16, 1924.

by shaking off the influence of evil spirits through appropriate ceremonies. Spiritual or magical healing therefore is a survival of primitive rituals which are practiced for the direct physical benefits which they are expected to bring.

Another benefit offered by Spiritualist services is the relaxation of physical and mental tensions effected by ritual, a relaxation better exemplified at private than at public services. Ritual has negative and positive aspects depending upon how one chooses to regard it. It serves as a safety valve for emotional pressure, and it also allows for abandon and ecstasy.

Unsatisfied sexual need is a great source of tension, and since excitement is sought after as a mean of relieving tension, the desire for excitement is principally the desire for sexual excitement. Ritual of a religious sort allows in varying degree for a spiritualization or sublimation of this excitement. Often, as at revivals or among primitive peoples, the rite becomes an orgiastic, frenzied affair, with its sexual character plainly shown. Excitement is also a distraction device and we look for excitement in order to forget and run away from our problems.

The tone of the Spiritualist ritual is more sexual than the ordinary religious service because of the greater percentage of sexually frustrated persons present and because of the very purpose of the ritual. This tone is rarely obvious or predominant, however. This point was already taken up in detail in connection with the "Materialization Séance" and will be referred to again in this chapter under the head of "Benefits Accruing to Pathological Spiritualists from Communication." It is not necessary, therefore, to go further into the matter here.

Spiritualist ritual has still another function. At private services, the darkness, the heat, the lack of fresh air, the close physical contact, the silence, the concentrating of attention upon a few objects and ideas, the music and the singing, the expectancy—all have a hypnotic effect, bringing about the

suspension of normal thinking processes, releasing inhibitions, and making those present extremely suggestible. A séance is in many ways a kind of group fantasy.<sup>19</sup>

It should be noted, finally, that the Spiritualist is not sad; he is intensely joyful. The touch of rapture, of unbridled enthusiasm is what every religion must provide for in its early days, though later on it become encased in frozen propriety and accuracy.

An important psychological need which the Spiritualist service meets is that for utterance of problems. A message service is to be regarded as an example of the Protestant confessional or "experience meeting." In the messages emanating from the Spirit World, the past and future details of the individual's plight are gone into with a clearness, definiteness and eloquence which is very convenient and gratifying to one who either is inarticulate, as the medium's client is likely to be, or who has not yet formulated the problem for himself in a pithy and dramatic form. The Spiritualist confessional is distinguished from other types in that the inquirer does not deliberately vouchsafe any information except in so far as he asks leading questions. The end result however is the same as in other confessionals.

The séance satisfies another important demand—that for miracles. However much our intelligence tells us that there cannot be any, we still feel that there may be, there *ought* to be miracles. Behind "curiosity" is this need. A miracle is an event or an effect in the physical world which deviates from the known laws of nature. It has been said that you cannot break a natural law, you can but illustrate it. The Spiritualists would agree to this most heartily but they include under

<sup>19</sup> The sexual excitement and the hypnosis induced at séances may be one reason why private services are popular with certain types of believers and why, furthermore, they are more productive of evidential material than public ones.

the head of natural, what we would class as super-natural. The Spiritualists do not believe in "miracles."

We are only slightly advanced beyond primitive peoples. The latter are not conscious of the division between the super-natural and the natural. *We* are conscious of this division and we have a double requirement and look for a double satisfaction: first, to break down the barrier between worlds and make the supernatural natural, and secondly to enjoy a peculiar kind of thrill, that fear and shiver, that gooseflesh which testifies to our contact with the uncanny and occult.

Miracles exist because we enjoy and love miracles, we enjoy our contact with the mystery of things, even more so since science day by day robs us of our supernatural. Among Western established religions, Catholicism alone satisfies this need, and to a lesser extent Christian Science and Theosophy. Only for Spiritualism are "miracles" natural and normal. There is a certain intellectual illicitness about attending séances which is quite thrilling to otherwise respectable persons. A Spiritualist séance in a way is a religious speakeasy, where bootlegging in proofs of immortality is carried on.

#### NEED FOR SOCIABILITY SATISFIED

Another end to which Spiritualist services contribute is that of sociability, both of an earthly and an inter-worldly kind. Spiritualists want not communion with saints so much as communication with their friends both here and in the beyond. Many Spiritualists are friendless on this terrestrial plane because they can't or won't make new friends, so bent are they on retaining their old ones—those in spirit. They are lonesome and want company.

Spiritualist services are attractive to those who are repelled by the social trappings of the established and, especially, rich churches; by the difficulty of entering them; and, if they are poor, by the obscurity and anonymity they remain in after they have entered. Minor sects are much more democratic than the established ones. Persons in distress are repelled also by the impersonality and abstractness of the established

faiths. With no place to turn to for advice or companionship, the Spiritualist service looms up as an oasis in a social desert. Here they are given a warm, personal greeting, their problems are discussed in intimate, if not profound fashion, and a radiant future is guaranteed them. The individual becomes part not only of the living group of those in distress, but part of the group of those passed on. The universe drops its pose of stony silence and shows itself as alive, talkative, protective—in a word, homelike. No longer need the suffering one turn in vain to a very busy, far-off God who knows and cares nothing about him. His dear ones will look after him now.

It is pleasant to cap the day and the week in intimate talks with loved ones in the beyond, to luxuriate in the interest in one's private affairs shown by both the spirit and the medium. It is pleasant also to enjoy the fellowship of brethren gathered together to perpetuate a new, great and noble Cause. Attendance at a service is probably the best and the most inexpensive way many Spiritualists have of spending an evening. For the service represents a swift, joyous trip to the spirit world after the dull, plodding week. Perhaps the process of spirit communication was very aptly, if unintentionally, described by the Spiritualist who, through a slip of the tongue, spoke of the delight he took in "commuting with spirits."

In contrast with institutional examples of Spiritualist sociability on the earth plane is the private type, such as the small, exclusive séances and Developing Circles which meet regularly over long periods of time. The *History of Cassadaga* mentions a Mr. Bailey who regularly held two séances a week for sixteen years, and who "always looked forward to these séances with pleasant anticipation, and to communing with his loved ones with sacred joy." And the "Inner Circle" according to the founder

is a group investigating the highest form of psychic manifestation which we believe spirit revelation to be. Twenty-nine persons make up the group; ten women, nineteen men. Two are eminent clergymen; four are M.D.'s; three are teaching at school or college; seven are in business; five are students, of these, three are in the univer-



sity; two are well-known musicians; four are engaged in home and industrial pursuits; one is an architect; one a Canadian Senator.<sup>20</sup>

An even more private type of sociability, of the inter-world type, is exemplified by an elderly lady who regards the table by means of which she obtains messages from her son, as the boy himself. When some one rings the door-bell, for example, she rushes forward, pushing the table ahead of her. "Say 'Good Morning!'" she tells the table. If by chance the table collides with visitor, she exclaims, "Oh, be a good boy, Howard, don't treat Mr. X. like that!"

The Spiritualists' desire for sociability is reflected in their attitude towards God. So long as there are beings in the universe who like them and who are interested in their welfare, Spiritualists care little about Him, however necessary they may find it to postulate His existence when pressed for an explanation of the "nature of things." He is seldom referred to in Spiritualist writings or services. Many communications have been received from Jesus, Swedenborg and many other founders of religions, but none from God, so far as I know.<sup>21</sup> They accept His existence, nay, they take it for granted. He is the reservoir of all values, the embodiment of all superlative qualities, but He means nothing to them in their everyday life. He certainly cannot compete in importance with the spirits. It is just because so many contemporary religions have drained the universe of all personality and made God as abstract as a formula in the differential calculus that large classes of persons in desperation have been compelled to search out warmth and intimacy, if not in God, then in something else.

It remains to discuss several purely negative functions which Spiritualist practices (and beliefs) possess. First, Spiritualism is *not* orthodoxy. All cult beliefs serve, in part, as places of refuge for those who in revolting against their fathers revolt

<sup>20</sup> Watson, Dr. Albert, *Birth Through Death, The Ethics of the Twentieth Plane* (N. Y., 1920).

<sup>21</sup> Those few who claim to have received communications from God, like Stanton (see pp. 517-522) are usually not quite sane.



also against the faith of their fathers. Spiritualist literature is full of this exultation that it is *not* orthodox Christianity.

Spiritualists to-day and under ordinary circumstances find it unwise to openly profess their beliefs, not so much because of the danger of legal or similar reprisals, but because of the possibility of unfavorable social verdicts. In certain extreme instances, they may conduct a service or expound their creed in a manner definitely reminiscent of the Christian martyrs. Generally speaking, Spiritualist services offer something of a secret fraternity atmosphere to the members of the congregation. They make up a brotherhood dedicated to the defense of a lost cause, enduring a little martyrdom as a result, but not enough to prove distressing. This defensive attitude, however, is gradually disappearing as Spiritualism is conceded more and more the right to its booth in the mart of faiths. In December, 1930, for instance, a bill was brought up in the House of Commons to relieve mediums and Spiritualists from prosecution while they are genuinely exercising their psychic powers.<sup>22</sup>

#### BENEFITS ACCRUING TO PATHOLOGICAL SPIRITUALISTS FROM COMMUNICATION

It has been pointed out already that the duration of the interest in the departed determines whether the non-Spiritualist reaction to death is to be regarded as normal or abnormal. The difference between the normal and the pathological Spiritualist interest in death and communication is determined in the same fashion. "Normal" Spiritualists are those who attend services for only a relatively short period, anywhere from a few weeks to one or two years. There is a group of fanatical Spiritualists, however, who continue to attend services for years and years, manifesting a most intense and frenetic interest in communication. One middle-aged man whom I encountered at Lily Dale had gone to a medium every day for twelve years and gave no sign of ever ceasing until Transition-

<sup>22</sup> The bill was defeated Jan. 23, 1931, but the Spiritualists hope to have it introduced again soon.

time arrived. This inordinate desire to get in touch with the dead and continue communications over a period of years is characteristic of certain pathological emotional conditions. In the next few pages an attempt will be made to isolate and describe the psychological needs which are satisfied in the abnormal Spiritualist reaction to death.<sup>23</sup> In all instances, the wants of the chronic séance-goer are only exaggerations of the wants of the non-Spiritualist and of the ordinary Spiritualist.

All fanatical Spiritualists show extreme attachment to a particular dead person and it is from this class I suspect that most Spiritualists who become insane are recruited. An excessive interest in communication is nearly always a symptom of a present or approaching mental disorder and would disappear with an intelligent understanding of the motives involved; such interest is the *result* of insanity and not the *cause* as practically all non-Spiritualists affirm and Spiritualists deny. As a matter of fact, Spiritualism has come as a prop to those drifting rapidly toward a mental collapse and has saved from insanity far more persons than it has made insane.

In the first form to be considered here the attachment to the departed is negative, i.e., is dislike or hatred. One of the chief needs met with in abnormal Spiritualists is the longing to assuage a sense of guilt. Even in the "normal" Spiritualist and the non-Spiritualist reaction to death, traces of this guilt are evident. When some one near to us has passed on, we are wont to reproach ourselves for our neglect and injustice, our harsh thoughts and harsher words, our not having made the departed one's stay on earth pleasanter and richer by our love. The thought, moreover, of all the deceased has lost by dying chastens us. This is one reason why we feel that we ought to speak well of the dead—they have been done sufficient injury already.<sup>24</sup> It is a comfort at such a time to be able to know

<sup>23</sup> Incidentally, the study made of fanatical Spiritualists has resulted in a brilliant corroboration of many psychoanalytical theories.

<sup>24</sup> There is another reason for speaking well of the dead. We are afraid that unless the latter are treated with respect and honor, they will haunt and punish us. Ancestor worship is theoretically based on this fear.

that now the matter has been taken out of our hands by a higher power, that the deceased is really better off, that our lack of love and our mistreatment of him will be compensated for. We are all anxious for another opportunity to show how we really feel towards the dead. Many persons, eminent as well as ordinary, have tried to atone by means of communication, for their ignorance, their neglect and even their dislike of their so-called loved ones.

Thus far I have described the normal guilt feeling experienced upon the death of a near one. But there is a pathological guilt sense due to a wish for the death of a loved one, a wish that is an exaggerated manifestation of a universal sadistic impulse. The primitive desire to appease the wrath of the dead and to still the cry of conscience by suitable sacrifices and prayers has its analogue in the attitude of many Spiritualists.

Since at the root of an interest in communication may lie a bad conscience, it is a mistake to believe that those who make up the throng at Spiritualist services are always actuated by love or a sincere desire for the spirit's aid, or that this class alone benefits from communication. The excessive and glib protestations of affection and the over-generous feelings so prevalent at services become a little nauseating after a time when we realize in how many instances such sentimentalization falsifies family circle attitudes.

At the Rev. Mr. Ford's Development Class service a message was given to a young man telling him not to worry about his father's will. Now, a young man who is thinking about his father's will is also thinking about his father's death. He may not hope for it, but he will not be grief-stricken when it occurs. It would be interesting to learn the young man's attitude to communication when his father dies. Will he suddenly feel guilty at the thought that he was not all a dutiful son should have been? Will he wish to atone for his death-wish by means of communication and professions of love? Will he feel relieved when his father tells him that all is well, that he is far better off than he ever was on earth and that he will continue to love his son forevermore?

The next benefits accruing to pathological Spiritualists from attendance at services to be discussed arise out of the attachments which are positive in character. The first of these is a dependence which is to be called infantile when it is the dependence of an infant or a child upon a parent and called senile when it is the dependence of a parent upon a child. The infant's helplessness and loneliness when deprived of his parents are paralleled by those of the parent who has lost a child. Many Spiritualists, falling in either or both categories, cannot rid themselves of this dependent attitude. Mr. and Mrs. Lucien C. Graves, we saw (p. 275 ff.), were an old couple whose one hope for economic security lay in their son's endeavors. When he died they were deeply shocked—but not for very long, since the messages which they later received were replete with statements that Walter would still take care of them, that he was preparing a fine home, with a splendid library, etc., for them when they arrived in the Summerland.

The most important of the positive pathological attachments are the various types of incestuous relationships. Somewhat less common are the homosexual and pathological heterosexual attachments.<sup>25</sup>

With regard to the last-named, it may be said that the attempt of a wife to continue communication with a husband for a short time, finding in the spirit a substitute for an earthly partner, is pardonable. Definitely morbid, however, is the continuation of the communications for ten or twenty years, though in some instances it is possibly the best compensation available, particularly when we realize that at the age at which most women become widows the opportunities are very few for re-marriage or the satisfaction of sexual needs so urgent after the climacteric. To deny fanatical female Spiritualists

<sup>25</sup> According to psychoanalytical theory, the pathological heterosexual attachment is probably not a separate one but a masked form of one of the other pathological types.

Estimated on the basis of those interested in communication, the approximate order of frequency of the five pathological motives is: guilt feeling, and heterosexual, dependent, incestuous and homosexual attachments. This order indicates the relative strength of the forces responsible for the abnormal interest in the loved one after his decease.

the possibility of this compensation might mean insanity for some of them.

When the object of a pathological attachment dies, the survivor is overwhelmed with grief. Such a person will find communication (especially when occurring at materialization séances) very helpful at this juncture, for by means of it he is enabled to maintain for some time an emotional *status quo* despite the change.

#### BENEFITS ACCRUING TO BELIEVERS OF SPIRITUALIST SYSTEM

Many persons finding it no longer desirable or necessary to attend services, obtain satisfaction from the Spiritualist belief system. Spiritualism provides an excellent anatomical specimen, so to speak, for psychological dissection. In it are found in very accessible and gross form the structure and the dynamisms of all systems.

The worlds to which we go at death are fantasy realms in which the wish of the particular creator of that world reigns supreme. Some tribes of American Indians believe that in the next world the canoes have wings; other tribes hold that rivers there run upstream on one bank and downstream on the other. The Scandinavians believed that Valhalla was for warriors, while the Christians said that only the poor could enter into heaven. The mythology of any people is to be explained in terms of what they would like to be but cannot. Mythologies are the day-dreams of the human race. In mythological heavens there are certain fundamental common traits, to wit: those in the beyond never die, they forever retain their beauty and youth, they move freely through time and space, they are all-knowing and all-powerful, they enjoy unending bliss amidst physically perfect surroundings, and, finally, mortals are dependent upon them for their well-being. These are the postulates of the Summerland as they were of the Elysian Fields. Three thousand years have affected only minor details and applications.

The Spiritualist epic is born of a wish. It is a Christian,

Protestant, and in many respects "Puritan"<sup>26</sup> fairy tale.<sup>27</sup> For there is not a single spirit world condition that promises to be permanently disagreeable to the Spiritualist recipients as they are now constituted. In the hereafter they regain for an eternity what was once so rudely snatched away—the megalomaniac, pleasure-filled life of childhood where all wants are instantly satisfied.<sup>28</sup>

The Spiritualist system gratifies still another desire, that of believing in the omnipotence of thought. The savage constructs a world for himself after his own image, endowing with an ego and soul like his own not only living creatures but also the tree, the spring, the wind. The savage, breathing the breath of life into lifeless matter exercises a godlike omnipotence. The greater part of *our* fancied omnipotence has had to yield before the pressure of facts but some of the faith in the omnipotence of thought lingers on in our unconscious mind and from that secure vantage ground continues to operate. Primitive and civilized folk-lore contain countless illustrations of this faith; the belief in the evil eye is one.

In the spirit world, not only the spirit but thought itself is omnipotent. The spirit has attained the highest type of power: creating and altering things simply by willing it. He instantly brings into existence such things as furniture, houses, etc., merely by cogitated fiat—"Let there be . . ." Thus the Spiritualists regain for mankind the eternal state of infancy in which the magical wish reigns supreme. The spirit world is not simply anthropocentric; it is egocentric as well.

<sup>26</sup> Modern scholarship shows that "Puritan" no longer can mean what it has always meant. Cf. Professor H. W. Schneider's *The Puritan Mind* (Henry Holt, 1930). I shall continue to use the word, however, until an adequate substitute is found.

<sup>27</sup> An article of Sir Arthur Conan Doyle, published in the *Sunday Graphic* (London) shortly after his death bore the title: "Is Spiritualism a Fairy Tale?"

<sup>28</sup> Spiritualists project the wish or need as well as the satisfaction into the imaginary realm. Yet by definition the other world is not a place which satisfies needs but a place in which needs could not arise. To say that in the other world man's thirst will be continually slaked, ignores the fact that in the other world no one will know what thirst is, at least not in the higher spheres.



## COSMIC PROJECTION OF HUMAN SCALE OF VALUES

In every mythology there is found a cosmic projection of a moral order, not in a universal sense, but in terms of a society belonging to a particular time and place. Although Spiritualism has tried to free itself from the illiberality and conventionality of Christian and especially Protestant moral notions, it is still contaminated by them. Let a spirit deliver messages which run counter to the ethical views of the recipient and the medium is called obsessed and the spirit termed an impersonating one.

That the Puritanical strain, the rigid interpretation of sin still exists among Spiritualists is shown in the fact that most of them reject songs, dancing, games, card-playing in the spirit world as unworthy of man when he reaches perfection. In this respect they are anti-pagan as they are anti-Greek in their rejection of the contemplative life. Spirits are rarely described as engaged in thinking in the sense of rumination, certainly not in the sense of "thinking about thought" which Aristotle regarded as productive of the highest form of happiness. Spirits are nearly always busy doing something: teaching, spreading Spiritualist propaganda among the earth-bound and reforming those in the lower spheres. The typically American idea of compulsory education and forced acquisition of culture pervades the beyond, and there inspirationalism and missionary zeal have unlimited scope.

The Spiritualists do not have a complete and universally accepted catalogue of sins<sup>20</sup> on the earth plane which cause commitment to the lower spheres, or of vices which exist in those spheres having been carried over by the spirits from the earth plane. Instead, we find each spirit or spirit-inspired author placing in the lowest spheres whatever *he* deems vilest and most degraded of moral qualities. Still we find if not entirely similar, at least not contradictory accounts of the

<sup>20</sup> It is difficult to understand how a spirit can be regarded as a sinner, or how Spiritualists can speak of "good" and "bad" spirits, when all persons who have passed over possess a "spirit" and when the spirit part of man is described as "good."



activities in the lower spheres. Each earth, moreover, has its own group of spirit spheres and each group its own code of morality. (Indeed, the spheres represent a moralized geography.) Now since we on earth do not always hold the same views, spirit world standards must also change, and it is wrong to describe spirits as having any permanent standards when the latter may be but a reflection of Mid-Victorian views. The virtues that are to be rewarded, the sins that are to be punished are not fixed forever.

Other circumstances of the after-life reveal the extent to which the Spiritualist mythology is motivated by desire. Love and marriage are Platonic, for example, because if they were not havoc would be wrought with family relationships. Survivors want the dead to remain just as they were when they left the earth plane. Furthermore, although Spiritualists may or may not wish their marriages here were Platonic, they certainly do *not* wish sex organs to be necessary for love in the spirit world. They feel that spirit marriage, being spiritual is only emotional and involves nothing of the physical. Thus they apparently deem the natural processes of the human body and the means by which it reproduces itself essentially unspiritual (or else not subjects of interest and discussion).

We are all multiple personalities in a sense. Every separate one of the "stepping stones of our dead selves," every one of the strata after strata of our lives that has been buried out of sight can be unearthed and called a distinct creature. Each of us has as many personalities as he had epochs in his life. Which one is to be immortal, which chosen as his best self? Dr. Wilfrid Lay has put this excellently:

A man lives his youth in England as a machinist, marries and has two children. His wife dies and he leaves his children in England to be educated, comes to America and becomes a traveling salesman, marries again and has more children, loses wife and children, goes to Australia and becomes a farmer. And so on, as many times as you want. Now in each place he has quite a different environment and shows a different personality. His English wife was clinging and he was cruel. His American wife was self-assertive and cowed him into specious meekness. His Australian wife was a butterfly and made

him madly jealous. His other wives and families— But is he one person or X persons? And what is his spirit? A common quality running through his variegated life? Which shall we elect to perpetuity? Possibly some of the dazedness reported by spirits newly arrived on the other side is that of persons who are bewildered by the problem of finding out who they really are.<sup>30</sup>

Family relationships in the beyond are made just what Spiritualists want them to be. One mourns the loss of his wife, but alas she has found her spirit mate in the beyond and refuses to communicate with the mourner or to console him in his sorrow. In time, however, the bereaved one finds his spirit mate so that every one is satisfied.

The matter of racial prejudice has not crept into the beyond. Nothing is said about negro spirits, for example. Language in the beyond is likewise little discussed.

Spiritualists state that an eternity is required before perfection is attained. One motive for postulating this is that a sin-ridden mind believes it takes endless time to eradicate vice and imperfection. Another is that Spiritualists are afraid that were development to end, boredom would follow. Finally, if the rate of progress were faster, the spirit would more rapidly lose interest in those left behind; and, even, more important, he would not be present to greet a dear one on the latter's arrival in the spirit world.

Nowhere is the essential quality of the Spiritualist projection of human values and the purpose of their fantasizing brought out so clearly as in their treatment of the item of clothing. Now, whatever the reason for wearing clothes, whether it be to conceal the sexual organs, to protect against the elements, to enhance the beauty of the wearer, to serve as a social distinction, or, as one student of the psychology of clothes has stated—to ward off insects, all these causes are no longer operative in the beyond. If spirits have lost their so-called baser desires, and may regard each other calmly and fraternally, why then do we still hear about clothing? Whatever may be the reason given by Spiritualists, I am afraid that the

<sup>30</sup> *Man's Unconscious Spirit, The Psychoanalysis of Spiritism*, Dodd, Mead, 1920, pp. 154-155.

true one is that they cannot tolerate the notion of nude spirits.

The Summerland is described not simply in terms of earth climates and vegetation; it is an Eden dreamt of by Rochester folk, by those living in a cold, harsh climate, whose struggle against the elements is a difficult, unrelenting one.

Some enlightened and thoughtful Spiritualists, rather than risk logical disaster, refuse to be drawn into any discussion of details. They state that they believe in an unending future life, in eternal progress, and that they are certain that once we enter the spirit world the details which are now beyond human understanding will have been found to have taken care of themselves. But as soon as they admit the fallibility and tenuity of their descriptions, they forfeit any claims of originality for their faith and any attribute that distinguishes it from those other religions which also proclaim that man is immortal but add that the precise details cannot be given now. Since other religions admit of communication between worlds, the essential contribution of Spiritualism to Western eschatological thought is the minute account of the beyond that it gives. Abandoning this, it abandons a great deal.

At its own evaluation, however, Spiritualism represents, on the one hand, a revolt against the denial of immortality, and, on the other, a revolt against the metaphysical affirmations of it. Though in the nature of things there can be no science of eschatology—all doctrines of the after-life being systematized conjectures—there is a perennial demand for eschatological science. Spiritualism represents in the history of thought the attempt to make this science empirical. For it claims to be able to give experimental proof of what comes after death, proof that can be tested at any time by any one; it claims to be able to give direct, tangible evidence of all the matters which the ministry of the established churches ask to be accepted on faith, on authority—ancient or modern—or upon revelation.

Yet, let the proof become too concrete and simple, with the other world pictured as earth made perfect, and the ostensibly sophisticated members of the audience are insulted at so crude

a doctrine. I say "ostensibly" because abstract and meta-physical versions of the after-life are but makeshift concessions to our sophistications and nearly all men, regardless of their intelligence, education or type of training secretly and furtively admire the concrete type of immortality. It is only because it seems too good to be true that men are driven either into accepting the abstract type as a subterfuge, or into giving up the hope of immortality in any form whatsoever.

When Spiritualism therefore offers proof, and "scientific" proof at that, of everything that the aching heart wants to hear and believe, but could never even dare hope for, it is no wonder that it wins adherents, not only from laymen, but from scientists, who indeed are laymen when it comes to the problem of man's ultimate destiny. It is a psychological as well as a spiritual truth that those who seek shall find, whether they be scientists or not. In the final analysis, men believe in what they want. Therefore, the supposedly scientific and literal descriptions betray their metaphorical essences; they are really transcriptions of actual faith, fear and hope, not descriptions of the future life.

#### CREDOGRAPHS: INTRODUCTORY

The case studies of believers which follow here are called Credographs. This word meaning "belief picture" and used here for the first time was coined out of necessity.<sup>31</sup> "Case history" savors too much of the clinic, while "psychograph" so apt for describing a psychological portrait is not quite appropriate here since what is emphasized is not the person's whole mental life but just that cross-section of it which concerns his beliefs, their history and function—his belief life, just as one might separate off his sex life, vocational life, intellectual life. General biographical and psychological material are, of course, unavoidable since a person's beliefs are but a reflection of his total personality functioning in a particular social setting.

<sup>31</sup> Other terms inevitably arise: credogenesis, credogeneticist, credogenetics, credology, credologist.

The following Credographs differ from previous religious case histories in that they are based not on answers to questionnaires,<sup>32</sup> or upon autobiographical material—either submitted in reply to an invitation or else spontaneous descriptions of spiritual history, but are based on the individual's actual views and behavior, his statements being considered as part of his behavior. None of the individuals presented here had even the slightest suspicion that they were doing anything more than talking about themselves to a friendly and sympathetic listener. The story did not come out in response to a broadside of interrogation; rather it trickled out day by day in innumerable unpremediated conversations, some a few minutes, others hours, in length.

The Credographs, therefore, while possessing the qualities of spontaneity and fidelity to the subject are often scrappy and incomplete, due to inability to ask leading questions, or to get information which might have cleared up a doubtful point.<sup>33</sup> In one or two instances the person credographed felt he had talked a little too freely and thenceforth would not allow himself to become confidential again. The interpretations consequently are put forward as the most plausible *on the basis of the information possessed*. I often suspected additional motives at work but much more intimate knowledge and observation, and in some instances, the application of psychological and psychoanalytical techniques, would have been necessary, before I should have felt safe in broadening

<sup>32</sup> The account given by a believer of what induced conversion, while important is not so helpful in understanding his belief life as the actual facts determined by an observer who uses the autobiographical material simply as an important but not all-important body of source material. Questionnaires, moreover, are unreliable because they are answered only by certain of the believers—the more pious and unsophisticated. The waverers, the ostensibly "scientific" among the Spiritualists, would not answer questionnaires.

<sup>33</sup> An ideal Credograph would present a brief summary of the individual's personality traits and their relation to his total environment. Next would follow a description and analysis of the break-down of the old belief system, the inception of the belief in Spiritualism, the precise circumstances of conversion, together with convert's reasons for his acceptance of the new system, the increasing reliance upon Spiritualism, and finally, the benefits accruing to the believer from the beliefs and practices as related to his needs, emotional and intellectual.

my interpretation.<sup>34</sup> But more important than the interpretations are the Credographs themselves with all their homely details. And in an ultimate sense, these are not case histories or clinical exhibits of any kind; these are men and women whom Spiritualism means salvation.

CREDOGRAPH ONE: MR. AND MRS. KEATON AND THE  
MISSSES KEATON<sup>35</sup>

Mr. and Mrs. Keaton are, to all appearances, a happily married couple in comfortable circumstances. They have three children, a girls. Mr. K. is a quiet-mannered gentleman, who though fifty-two appears much younger; he is still an eager participant in life. He has been interested in Spiritualism ever since he was ten years old though it is only recently that his interest has been an active one. Mrs. K. is a healthy, extremely attractive woman in her forties who hardly seems any older than her daughters. She is a smiling, sociable person (her Indian guide's name is Rainbow) who is ready to share confidences with whoever is interested in Spiritualism. The daughters are away at school most of the year, but two of them accompanied their parents to Lily Dale. These young ladies are unusually buxom and good-looking, and are just as bright and sociable as their parents. Altogether, the Keaton family appears a normal and average American family, and the casual observer would deem them totally indifferent to any cult belief. Mr. and Mrs. K. had been Catholics, but have long since abandoned their early faith. "We couldn't stand *that* at all," is their way of putting it. They have

<sup>34</sup> All those who have interested themselves in the study of Spiritualists have testified to the practical non-existence of psychological case histories. In most instances, a Spiritualist would flee psychoanalysis like the plague (See Credograph Eleven, The Bloom family), since it threatens the existence of his most precious possession—his conflict. A Spiritualist is a person habitually wont to repress his emotional difficulties. If he could learn to face them honestly, could understand whence comes the drive urging him on, and could direct his impulses into more normal channels, the need for his religion would vanish.

<sup>35</sup> The names in all these Credographs are fictitious; personal data of other kinds have been altered also, whenever it has been possible to do this without destroying necessary facts. Finally, these Credographs concern persons who were staying at Lily Dale during the summer of 1929 and are written as of that date. I might say that the Credographs are arranged in order of increasing abnormality, starting with those Spiritualists unquestionably "normal" and ending with those just as definitely pathological.



four children in spirit, two boys and two girls. Mrs. K.'s mother and father passed over a few years ago. Communications have been received from all their departed.

Mrs. K. said she was not the first member of her family to become interested in Spiritualism, and that her belief originated in somewhat the following fashion: Her sister, Mrs. B. (living in Boston) shortly after losing her husband was taken by some friends to what Mrs. B. thought was a fortune-teller, but who was a medium, as she learned later. (Her sister, Mrs. K. explained, knew nothing of Spiritualism then.) This "fortune-teller" told Mrs. B. that Mabel (Mrs. K.) was very sick, that mother had come to tell Mrs. B. that although she was standing guard and would do all she could, it was absolutely imperative for sister to go to Mabel at once and help her.

Mrs. K., in Buffalo, was about to undergo a serious operation. Suddenly, just before the anesthetic was to be administered, she saw her mother standing in front of her. Her mother told her not to worry and said that she would take care of her. Mrs. K. did not say anything to the doctors or nurses for fear they would think her out of her mind. Some weeks later, when she was recovering, she reluctantly told her sister of the incident, doing so only in order to lift a weight from her mind. Her sister was startled and answered, "Well, if you are telling things in order to get them off your chest, so will I." And thereupon she told of what had happened in Boston. Mrs. K. felt that this initiating experience was very evidential, particularly since her sister knew nothing of the operation to be performed.

Shortly after this occurrence, in December 1928 (Mrs. K.'s account was told to me in August 1929) Mrs. K.'s son, Harold, a college student, eighteen years old, was stricken with pneumonia and died a week later. He was engaged to a young girl who was heart-broken by his death. But her grief was nothing in comparison with that of his parents who had lost in him their fourth child and their last son. The blow was almost insurmountable, especially since the three girls were away at school, leaving the parents alone most of the time. They immediately thought of Spiritualism and went to their first service, a public one, a week after his death, and then later to trumpet séances. The boy came through at the first meeting. He said he was well, and remarked, "Didn't I go out fast!" Since then he has come through very often, telling them he goes to school with the girls in the morning, and that he helps them with their lessons. He was instrumental in recovering for them a sorority pin which was



left on his suit when he died. Mrs. K.'s father and mother have come many times—often with their grandson. Mrs. K.'s father, one morning, gave a lecture at great length about conditions on the other side. At the same trumpet séance, Harold spoke, his voice coming through another trumpet. For a time Harold and his grandfather indulged in affectionate banter and discussion, to the great pleasure and amusement of Mr. and Mrs. K., and their two daughters. Presently they were both speaking at once, and grandfather, in playful irritation, demanded, "Will you speak, or will I?" Then, as might be expected, both were silent for some time, an occurrence which provoked considerable laughter in the séance room.

Harold not only comes through in speech at trumpet séances, but materializes as well. He touches their forehead, kisses them on the head and on the hands. Mrs. K.'s daughters look forward to trumpet séances as they would to a visit. "Let us visit with grandpa and grandma this morning," or "Let's spend Sunday morning with brother," they tell their parents. They are all conscious every minute of the day and in everything that they do of the presence of their loved ones. For Harold comes to them and tells them whatever they have been doing that day. "At a trumpet séance," remarked Mrs. K., "I asked the spirit, 'Did you hear what John asked me at breakfast?' and he answered, quick as a flash, 'You asked, 'How is the coffee and pancakes this morning?'''" Mrs. K. said that he even comes to her when she is taking a bath. One day, in fact, Harold told her that she had not had enough water that morning. He told one sister that she had been undecided what frock to wear before dinner, and then when she had decided upon one, it was too late to change. On another occasion Harold said to them, "Why do you eat all the candy yourself, why don't you bring me some!" The next day, they brought a large box of candy, placed it on a table in the séance room, and a moment later they heard the glazed paper being rapidly ripped off by Harold; then each of the members of the family present were given a piece—not by Harold, however, but by the medium's control, Letha. Mrs. K. asked, "Why don't you give Mr. C. (the medium) <sup>36</sup> some candy?" Mr. C. answered at once, "Oh, no, you mustn't do that, there will be a short circuit!" Mrs. K. explained, "As soon as he said this, I realized he was right. I had always known about that but had forgotten. You see, if the medium's body and the ectoplasmic substance should

<sup>36</sup> For another description of Mr. C. see Credograph Eleven: The Bloom Family.

meet that way, there would be a short circuit." Another criticism which Mr. C. made of Mrs. K. was that she was too anxious to receive a message and concentrated too much. "You must not concentrate. In that way, you hold them to you and I cannot get them. Relax and be willing to let them come or go, and then I can bring them to you."<sup>37</sup>

Mr. and Mrs. K. pointed out that they do not accept everything. They are looking for facts. They believe, for instance, that the mediums at the Stump<sup>38</sup> are very poor. Mrs. K. said that whenever she went to the Stump she returned feeling very discouraged: "The bottom just seems to drop out of everything at those times." Nor do they accept messages transmitted by means of slate writing. They insisted many times that they did not believe the ordinary materializations were genuine. Mollie (see p. 258, ff.) they termed an outrageous fraud. Indeed, they have little faith in most mediums. They make an exception of Mr. C. whom they consider very wonderful; his materializations win their acceptance completely. Mr. and Mrs. K. attend the latter's séances with members of their own family. They permit no strangers to accompany them, for these séances are regarded as intimate family reunions. At Lily Dale, they went to Mr. C. every Sunday without fail for a period of many weeks, though the fees for a two or three hour séance ran as high as fifteen or twenty dollars. They were entirely indifferent to every other medium on the grounds.

Regarding the beliefs of their children, Mr. and Mrs. K. say that they take the latter to meetings, and then let them judge for themselves. Mr. K. maintained he believed in independent thinking and that his children could be Spiritualists or not, as they wished.

The Keatons are "normal" Spiritualists. The meetings they attend are religious services for the family and also gratify a sociability need. The different way the members of the family react to Spiritualism is interesting. For the daughters, though inclined to accept Spiritualist doctrines, are not ardent believers at present. This is understandable. Life is moving forward very rapidly for them. They are young and good-looking and much in the way of material joy awaits them. They have not finished school, so that they probably feel they

<sup>37</sup> This is exactly what a hypnotist will tell his subject.

<sup>38</sup> Inspiration Stump at Lily Dale.

have hardly begun to live yet. Their beliefs are still dormant and untried. When they begin to meet reverses, their faith will probably awaken and begin to function more energetically. Let these young, lovely, unworried creatures marry and have children who are taken from them, and they may become active Spiritualists. Their husbands, if not already believers, may, under the pressure of their wives' needs and urgings, become Spiritualists also. Thus the faith spreads. In just such a way did it spread from Mr. K. and Mrs. K.'s sister to Mrs. K., and from them to their children.

#### CREDOGRAPH TWO: THE RANDOLPH FAMILY <sup>39</sup>

This is another story of three generations, starting with the grandmother, Mrs. Bennett, an Episcopalian, while she was living down south. Shortly after losing her husband in 1912 Mrs. B. became interested successively in New Thought, Unity and Spiritualism. The latter came to her attention through a chance encounter with the *Progressive Thinker*—the Spiritualist weekly, and with an elderly lady, a Spiritualist, who also persuaded Mrs. B. against her own wishes to come to Lily Dale for the summer. Mrs. B. was accompanied by her daughter, Mrs. Randolph, with whom our story continues.

Mrs. R., at twenty, had married a young man of twenty-one. They were devoted to each other with a deep and beautiful love, intensified by the many interests they had in common. (Mrs. R. even to-day refers to Mr. R. as "my sweetheart.") In order to enjoy each other to the fullest without any interference or competition, they postponed having children the first five years of their marriage and traveled about the country. At the end of this period they decided to settle down, and within the next five years they had three children, one son and two daughters. When they had been married ten years, Mr. R., now 31, contracted pneumonia and died. It was just about this time that Mrs. R. accompanied her mother to Lily Dale. She had been a great skeptic before this visit, but Keeler's slate mes-

<sup>39</sup> I deem it a great privilege to have known the Randolphs and I violate our friendship to use them as case material, partly because of the excellent way in which they illustrate Spiritualist credogenesis, but more because I feel that those who have not known Spiritualists personally should make the acquaintance of such gracious representatives of this faith.

sages,<sup>40</sup> among other things, converted her as it did her mother. Mrs. R. accepts the philosophy in a general way, and thinks many of the phenomena prove spirit-return and the presence of invisible spirit forces about one, pointing to the radio for scientific proof of this. Mrs. R. says she does not *wholly* believe; still her doubts, though they may come often, never lead her outside the fold. The R.'s have owned a cottage at the Dale for some years and come up nearly every summer.

The Randolphs are all persons of education, intelligence and refinement, with very winning smiles, a great deal of personal charm, and very generous sympathies. Mrs. R. has never remarried. She has brought up her children unaided and made of them attractive and genuine personalities.

The Randolphs are still Episcopalian and still attend this church whenever possible. When Mr. Bennett died the service was Episcopalian, with the mourners wearing white, though Mrs. B. at the time was a Spiritualist.<sup>41</sup> They say they find it difficult to abandon their old faith, and were distressed because "a Dale lecturer spoke as if all orthodox beliefs were *passé*. Why can't we be allowed to hold on to our other beliefs?" they said, half arguing, half pleading. "Just because we are Spiritualists doesn't mean that we must throw everything else away, does it? We don't want to give up our church. Spiritualism is best when you combine it with another faith and it makes an excellent combination with Episcopalianism. We don't want to give up the old faith, we love its forms and ceremonials, they are so beautiful." Dorothy, one of the daughters, pointed out that the Episcopal faith is a very broad one and allows each member to accept whatever belief he wishes to as long as he does not abandon his creed; it could include a belief in spirit communication without contradicting itself.

It is interesting to note how the intensity of belief in Spiritualism decreases as we go from the first generation to the third. Mrs. Bennett is past seventy now and her belief is beyond the stage where anything can disturb it. She is a charming and quiet old lady who is confined to her bed a great part of the time. Her daughter's belief, however, though strong, is still subject to moments of doubt.

<sup>40</sup> The Randolphs were greatly impressed by Keeler's slate-writing and showed me many communications which had been received through his mediumship from Mr. Randolph.

<sup>41</sup> This statement contradicts that made in the first paragraph of this Credograph: "Shortly after losing her husband in 1912, Mrs. B. became interested in Spiritualism."

Each of the three young Randolphins reacts to Spiritualism differently. Fred, twenty, went to college but left early in his course, because he was suddenly compelled to earn his own living. He is a typical extravert, belonging to fraternities and playing on the baseball team. He is respectful of Spiritualism in the presence of his mother and grandmother and little inclined to controvert them, but the faith means little to him personally, and it was he who at Inspiration Stump parodied mediums for a group of young people. Neither can Fred's twin sister, Paula, be considered a Spiritualist. She rarely talks about the faith, though she regards it with a sympathetic impartiality. It has no importance for her except in the solace it yields her mother and grandmother. Paula is a tomboy, always up to pranks and always full of fun and life. She is a very charming, good-looking girl, sought after by young men and reciprocating their interest. Though she pretends to be indifferent to love and marriage, it is an indifference bred of coquetry, not of insecurity. Paula possesses considerable talent as a poetess and writer.

Dorothy, twenty-one, is convinced there is something in Spiritualism and talks about it much more than do the other children and with much more respect. She is a very sweet and attractive young lady who seemingly has less to do with young men than Paula and says that love and marriage do not interest her. She is the most sensitive and thoughtful of the three children and is somewhat more gifted in a literary way than Paula. Their careers at present play a most important part in their lives and in the life of their mother as well. Mediums' prophecies regarding the success which will crown their efforts in the future and the extent to which these prophecies already have come true are often referred to by the sisters and by their mother.

The Randolphins, like the Keatons, are "normal" Spiritualists and indeed are as normal as most persons holding orthodox beliefs. Spiritualism offers communication with deceased partners for grandmother and mother and magical prophecy for the two daughters.

#### CREDOGRAPH THREE: MRS. YORK<sup>42</sup>

Mrs. York is a ponderous lady, above medium height, approximately in her late forties, who suffers from heart trouble. She is

<sup>42</sup> Mrs. Y.'s objections to my pipe-smoking were responsible for the acquaintanceship which I struck up with her and her friend, Miss Namn (see

an easy-going, motherly sort of person. Mrs. Y. has buried two husbands, her first at 38 some years ago, her second, Frank, only recently. Offhand it might appear that having two husbands in the beyond would cause confusion, there and here, but none has occurred, Frank being the sole spirit communicant. Mrs. Y. always spoke of him as "my companion" and as having been "so spiritual." From the general tenor of her remarks one gathered that this meant he had not been aggressive sexually.

One evening on the veranda of Hotel Leolyn, Mrs. York described her entry into Spiritualism for a group of us, as follows: When her husband, Frank, was lying on his death-bed in the sanitarium, she stood looking at him and hoping for a last word, but none was forthcoming. All at once, a spirit voice told her to sing; she refused inwardly because this seemed sacrilegious. Presently, however, she was impelled to take Frank's hand with one of hers, to move her other arm about and to sing *Nearer My God to Thee*, going through three verses without a mistake although she did not know the song at all. With her last note he passed out. His spirit came back at a séance soon after and told her that although he could not talk during those last moments he was thinking very hard of her and of how the two of them did not want to let go of each other; he had held on to her and to the earth plane until she had finished the song.

Since the day Mrs. Y. sang *Nearer My God to Thee* at Frank's death-bed, she has neither sung it again nor can she endure hearing another sing it. Yet it had been sung that very morning at a memorial service at the Dale held for one of the residents. No sooner had Mrs. Y. heard a few notes, she said, than she had to leave, her distress being increased by the sorrowful attitude of those present. A Mrs. B., one of the group listening to Mrs. Y. tell her story on the evening in question, reprimanded her, and through her all Spiritualists, for feeling downcast at the thought of death: "If we feel that the spirits go to a happier life, that it is better and more perfect in the other world than here, why are we downcast, why aren't we happy?" Mrs. B. asked. Some one else in the group referred to Irish wakes and Jewish funerals, where after the interment the mourners are festive and hilarious, telling jokes, drinking and gambling at cards. "Why," this person exclaimed, "it is impossible sometimes to tell a Jewish funeral from a Jewish wedding!"

Credograph Ten) at the same time. Mrs. Y. was very severe about the use of tobacco, saying that in the next world it is easier to cure the drunkard than the tobacco addict and that smokers went to the lowest sphere.



"Yes," Mrs. York answered sadly. "That is all true. But nothing can take the place of the earthly presence—of the material. Here I am alone in the house. I hear no one coming in. I have no one to go marketing for or to cook for. I get so blue when I receive messages that have nothing to do with me. Whenever I go to the Stump, the messages seem so false I get discouraged with the whole thing and want to quit, but then I receive a message that is so wonderful and beautiful, I must stay and must believe. Once there was a question of selling the business Frank left me. Two men came to me with what seemed a very fine offer, but I decided not to sell until I asked Frank. I prayed to him: "If you'll ever help me, Frank, help me now and tell me what to do." There was no answer and so I refused to sell. Sometime later, I received a letter from a medium in Canada who told me to have nothing to do with these men. Then still later on Frank came to me, said he was attending to the matter and that I had done right in not selling."<sup>43</sup>

When Mrs. Y. had concluded, the others agreed that indeed nothing could take the place of the earthly contact. "Well, I am getting used to it now," Mrs. Y. remarked, adding philosophically, "Time is the greatest healer," a favorite phrase of hers. Mrs. Y. is still very much attached to her husband and refuses to give up her apartment, or to change any of the furnishings because it all reminds her of him.

On this evening of self-revelation, Mrs. York was nervous and depressed and kept striking her fists against a chair. She said she was trying to become a medium, so that we must regard her condition as either a cause or a result of the process, probably the former. "I don't know what's the matter with me to-night," she said. "I feel an influence around me. It seems to come from over here (*pointing*), from you, Mr. Bloom." The latter answered, "I always have an influence around me," and then added in an undertone, "My brother."<sup>44</sup> "Is it a good influence or a bad one?" he inquired. "A good one, of course!" Mrs. Y. returned. A few minutes later she asked, "Who can place the name Hulda?" A woman answered that she remembered a young Swedish girl by that name. Then Mrs. Y. said, "I get the name Marston. . . . Yes, the name Marston comes to my mind. Who can recognize that?" "Why," I answered, "that's

<sup>43</sup> At a certain message service Mrs. York was urged by the medium to sell her property at once and to gladly accept whatever she could get for it. Mrs. Y. disregarded the medium's advice and a year later received \$10,000 more than the medium had told her she could hope for.

<sup>44</sup> See Credograph Eleven; The Bloom Family.



the name of Mrs. Marston who left the day before yesterday."<sup>45</sup> "Yes, that's true," Mrs. Y. answered, "I forgot all about that." A Miss Ridley broke in here, "No, that's the name of a man." Mrs. Y. quietly assented to this also. Miss Ridley went on: "Surely, I know that name—Marston. He was the husband of a friend of mine, a man who just passed out, passed *over*, I mean." A little later Mrs. Y. said that she again felt an influence emanating from Mr. B., and shook herself as if to get rid of it. "Oh," she exclaimed, "I feel it so strong, coming from you!" Mrs. Y., extremely tense, clenched and unclenched her fists.

To illustrate the prowess of her Indian guide, Mrs. Y. told of the time that her sister had been carried from a burning building unconscious and apparently dying. Mrs. Y. left Albany at once for the Dale, called on her healing Indian guide and when she returned to Albany, the doctor said her sister was almost completely recovered. The following superstitious practice of Mrs. Y. is interesting. She said that if she bought stocks when the moon had been over her right shoulder the preceding night, they went up; on the occasions that she failed to do this, they went down.

Though Mrs. York is nearly always a thoroughgoing Spiritualist, there are aspects of the faith which she does not accept. It is not that she is critical so much as that she is fundamentally naïve and simple-minded and takes a common-sense attitude towards Spiritualist happenings sometimes. Furthermore, she is a pragmatist. If Spiritualism is true, it must work out in practice.

Mrs. York is a "normal" Spiritualist. In addition to communication with her mate, Spiritualism offers her magical prophecy and guidance.

#### CREDOGRAPH FOUR: MRS. BURTON<sup>46</sup>

As a young girl, Mrs. Burton had been a professional singer and a deep lover of music in all its forms. She was married at twenty-two to a man who was the first she had ever loved or even regarded in a sentimental way; the first man, as a matter of fact, she had ever known well. Similarly, he had never loved any one before. They

<sup>45</sup> See Credograph Seven: Mrs. Marston.

<sup>46</sup> Mrs. Burton will be remembered as the woman who spoke in such impassioned terms to her mother at the "Materialization Séance."

were very devoted to each other, having a great deal in common, and were always eager to be together. Mrs. B. said that their inability to exhaust topics of conversation was one of the most wonderful things about their relationship. They traveled many times to Europe together and she had lived with him abroad when, as a graduate student, he was writing his dissertation. Her husband later became a Professor at one of the large Eastern universities and had attained an eminent position in his profession when he died in 1920 at 48.

After his death, Mrs. Burton left the university town in which they had lived and returned to her mother's home in California. She said that the uniqueness of their relationship made remarriage impossible and that even while Prof. B. lived she had spoken to him about the impossibility of second marriages in cases like theirs. "Remarriage," Mrs. B. said, "is for people of a lower, material plane, not for those on the spiritual plane." They had no children, the lack of which Mrs. B. now regrets very much.

Mrs. B.'s father died shortly after Prof. B. at the age of 58, a victim of pneumonia. Her mother died in 1927 and now Mrs. B. lives alone in a big house wishing she were dead and saying that death cannot come too soon for her; she does not believe in suicide, however, because she is unwilling to go before her time. "Why shouldn't I be happy at the thought of death when I know that I will join my dear ones!" Mrs. B. remarked, adding that she is to die in 1941. She said she learned this from two different Dale mediums and also from a voice which once came to her while she was in a kind of a dream.

Prof. B. was not interested in Spiritualism at all, and as for Mrs. B., she said she knew practically nothing about it before her husband died, having gone to only one séance with a friend some years before he passed over in 1920. In 1922, she began to attend séances, she said, and for seven years was a very critical investigator. Then, as a result of several wonderful and beautiful communications from her husband, a metamorphosis took place and the investigator changed over to the ardent believer.

At the materialization séance, it will be recalled, Mrs. B. did not see her husband. He came to her, however, the succeeding night when she went to Mollie again. He materialized and said, "Mother has come to you. She is nearer and closer than I have been." Then Prof. B. asked his wife to bend her head down, and he stroked her forehead, she said, very tenderly and delicately from temple to tem-

ple with his finger tips. Mrs. B. enunciated each word of her description rapturously. "Those fingers," she murmured, "were just as real to me, just as real as my own now," and she illustrated how he had caressed her.

Mrs. B. said that on three separate occasions she came to the Dale planning to stay a long time. But at the end of a few days each time she would begin to feel "bad" vibrations and negative influences, caused by the presence of so many fake mediums at camp. "The 'bad' emanations from them made me feel bad." As soon as this happened she invariably packed up and left, regardless of the day or even the hour. Mrs. B. stated that though there were some genuine manifestations at the Dale, so much was fraudulent that she would begin to doubt. On one occasion, Mrs. B. was told by a medium that she should not have come at all because of the poor quality of most of the Dale mediums at that time. Twice she left precipitately, only to return soon after, making the long trip from California to the Dale without the slightest regret because she felt that there was something for her at the latter place if she returned. Mrs. B. had her own automobile and she would drive from California to the Dale nearly every summer. While there, it was her custom to take long drives of perhaps 100 or 150 miles, nearly every day.

One evening at the dinner table during a discussion of the only Dale topic some one asked, "Why do not the unborn communicate with us?" Mrs. B. answered, "The unborn cannot communicate because they never have been in the material, but they are in the spirit world living and developing—all those creatures who have been in the germ cells of men and women without uniting, not simply those already conceived and in embryonic form." Mrs. B. then stated earnestly that she cared nothing about details: "I believe simply that the dead live, that they can communicate with us and that we shall join them later on. Those are the most important, the only things for me. Now that I know that they are facts, I am content." Mrs. B. next spoke of the inventions which once would have been put down as impossible. "If we can have the radio," she insisted, "we can have spirit communications."

Mrs. B. often described herself as having been for many years an investigator, searching and doubting, until she was finally convinced. The following was cited as an example of an evidential message:

Shortly after the loss of her mother, Mrs. Burton had ordered a chandelier taken down which had been in the house for many years and which was now out of fashion. No one was home when she tele-

phoned to the electrician or when he removed it, so that no one could have known anything about it, she felt, except the electrician and herself. Mrs. B.'s mother never wished it removed because her son, whenever he came on one of his periodical visits, wanted to see the house the same after his father's death as before. Mrs. B. had also removed the silver from its customary place. Sometime later that summer, Mrs. B. attended a trumpet séance and was greatly surprised to hear her mother say:

"You took the chandelier down, Amy!"

"Yes, mother, and I'm sorry I did it," Mrs. B. answered. "I liked it the other way more and also I want everything to be just the same as it was at your passing over."

"That is all right, I like it better this way, so don't fret about it. You changed the silver too, didn't you?"

"Yes, mother, and I wish I had let it as it was when you were removed from us."

"But I like it better this way. Don't change anything at all, Amy. Everything is *all right!*"

I met Mrs. B. one day sitting in a small pavilion on the lake. Mrs. B., in the shade because she disliked sunlight intensely, was busily engaged in reading a book on Hindu philosophy which belonged to one of the residents. The latter, it appeared, had been either very fond of it or else had been trying to commit it to memory, because almost every sentence was underscored and parallel lines were drawn in the margin of nearly every page. Mrs. B. explained that she was greatly drawn to the philosophies of the East and had once taken a course with Swami Yogananda. On another occasion I met her reading the *Unity Magazine* to which she regularly subscribes.

Mrs. B., like Mrs. York, represents an instance of "normal" Spiritualist attachment to a deceased partner. What part the lack of children might play in her anxiety to communicate with him is an interesting speculation. The reasons for her flights from the Dale and her returning are several. One is that when assailed by doubt, caused by the flagrant fakes, she would run away in order to preserve her belief. Besides the tension arising from doubt, there were others due to unsatisfied sexual desire, to the thought of remarriage, and to the feeling of guilt for this thought. Whenever these tensions

came to the surface she projected them and called them "bad" emanations. At such times some kind of a distraction device was imperative and she would rush away on the long trip home. But once there, the need for the benefits of communication would reappear as strong as ever and she would return to the Dale. This restlessness is one of the most obvious marks of a conflict-torn mind. Finally, her interest in the philosophies of the East shows that Spiritualism is too simple intellectually for her, as well as being another indication of her doubt. She will probably combine Spiritualism with some Eastern system eventually.

CREDOGRAPH FIVE: MRS. BARTH, DR. PECK AND  
THOMAS PECK

Mrs. Barth, an elderly lady of 65, lost a brother some years ago to whom she was very devoted. Since then she travels a great deal, unable to stay in one place for long and totally incapable of returning to the house in which she lived with her brother and in which he died.

Mrs. B. was not entirely convinced of the truth of Spiritualism until one day a voice spoke to her. She now firmly believes that she is surrounded by spirit forces and is equally indifferent to the elaborate proofs of the investigator and to the tirades of the anti-Spiritualist. No matter how castigatory the latter might be, she smiles benignly and entirely undisturbed—one of the few Spiritualists who accepts criticism with equanimity. Mrs. B. is interested in *Unity* as a new religious departure and subscribes to the magazine.

Not only Mrs. B., but her daughter and her son-in-law, Dr. Peck, have mediumistic powers. "Why, his mother comes to him right in his office while he is working but he doesn't say anything about it and about his being a Spiritualist because he is a dentist and it would hurt his professional standing."

Mrs. B.'s grandson, Thomas Peck, is a young sophisticated college boy who was skeptical about Spiritualism until the summer of 1929 when he paid his grandmother and mother a visit at the Dale. This visit came at a time when he was undecided about his future. Father wanted him to study dentistry in order to take over his practice when he retired. But Thomas was strongly inclined toward medicine, deterred, however, by the years of study required. One eve-

ning at a séance which he attended, the spirit of an elderly doctor in army uniform came to him who described his indecision in detail, and told Thomas that he would nevertheless become a doctor and—helped by the spirit—a very successful one. A short time after, Thomas, a new convert to Spiritualism, enrolled for a medical course.

Here again we have the transmission of the faith down three generations. Spiritualism offers magical guidance to Thomas Peck. Mrs. Barth is unable to break the attachment to her brother; insufficient data, however, make it impossible to say anything further about this attachment, or about Dr. Peck's.

#### CREDOGRAPH SIX: ANNETTE AND MOTHER

Annette is a young girl of nineteen, gay, good-looking and smartly attired. With her sophistication and slangy speech, her flightiness and yet sudden spells of seriousness she is a typical flapper. She was graduated from high school at 18 and doesn't want to study any further. She is not sure just what she wants to do, and, like so many adolescents, shrinks at doing anything definite and yet rebels at doing nothing. She is tense and nervous and always "on the go." Dr. Burgess, famous healer for whose advice she had been taken to the Dale, diagnosed her ailment as "over-activity" and prescribed a regimen according to which A. is to do everything slowly. Instead of rushing up the stairs two at a time as is her custom, she is to walk up methodically, step by step. Her comment on this piece of advice is characteristic: "I can't do that—there is too much energy in me. When I want to get anywhere, I want to get there quickly." Annette realizes dimly that something else is amiss and that a spirit healing doctor is not the one from whom aid will come, but she is young and has little understanding of herself, for which may be held responsible a dominating and domineering mother who is, furthermore, fully as overactive as A. A.'s mother is very attractive and seems hardly any older than her daughter. Perhaps this is the cause of a certain degree of rivalry between them.

Annette states that she doesn't want to study ("That means regular work and I simply won't be tied down!") but admits, also, that this is her mother's wish who tells her that school is arduous: "Why should you work so hard, Annette, when you don't have to." A., however, further admits that mother refuses to permit A. to live



away from home because she doesn't want A. taken away from her. As they live in a small town, this would be necessary if A. wished to attend college or else study at a musical conservatory—A., it should be noted, is a gifted jazz *pianiste* with a fine sense of rhythm and had earned a little money the previous year by playing the piano for dancers, a kind of work she likes. But her disinclination to study prevents her from advancing as a *pianiste*.

Shortly after the death of an only son in 1926, Annette's mother became a Spiritualist and separated from her husband. Annette's only comment on the separation is: "Well, mother simply couldn't get along with father." Concerning the conversion to Spiritualism, she says, "Mother is a great believer," with just a tinge of sarcasm in her voice, a "tinge" for though A. may not be much of a Spiritualist yet, she has been made to respect mother's beliefs. Mother constantly urges her to attend meetings and whenever A. complains of her physical condition, a visit to Dr. Burgess is suggested, much to A.'s displeasure. Though A. tries valiantly to avoid going to meetings, she attends many more than she can endure.

Annette confesses that she is greatly bored at the Dale. "I don't know what to do with myself; in the daytime, I don't care to read like the others and in the evenings I don't want to go to meetings." She admits frankly that she likes boys and that mother scolds her for coming home at all hours of the night after having been out with them. Judging by a conversation between them which I overheard I fear mother may have been a little jealous of her daughter's attractiveness and more than a little envious of her freedom.

A. was fond of a young man who was at the Dale earlier in the summer. They went together to many mediums who promised him a glowing future, saying that after giving up his present work, he would take a course of some kind and would make out very well. When A. went alone once, however, she was informed that she would marry a physician, a man she had not yet met, apropos of which prophecy Annette naïvely remarked: "But I've gone all the time with many doctors and I haven't cared for any of them so far!"

John Slater told Annette in 1927 that within two years' time a great change would take place in her life with regard to her music. Some one hearing her play would become interested in her career, and would help her achieve a great success. Part of this prophecy, A. maintains, has already come true and she is eagerly anticipating the good fortune that the coming year (1930) will supposedly bring her, for she was told by Mr. Slater and other psychics that at the end of



the summer of 1929 she is to go to New York. According to Slater, she has a number of guides in the spirit world who were famous musicians on the earth plane: Victor Herbert, Sullivan of Gilbert and Sullivan, and others of similar rank and style.

Annette's mother is excessively attached to her son, of which the antagonism to her husband may be the cause or the result. Spiritualism offers magical guidance and healing to both mother and daughter. The excitement involved in scurrying around to séances and in actual attendance at them may be regarded as a means of releasing mother's sexual tension. A. is not interested in hearing from her brother and her attitude to Spiritualism in general is still unformed and indefinite. She seems a normal young girl at the present time.

#### CREDOGRAPH SEVEN: MRS. MARSTON

Mrs. M. is a woman of 35, about five feet ten or eleven in height and resides in a large Western city. She was married at twenty-two to a man of twenty-seven; both were very fond of children, but Mrs. M. was not able to conceive though she (and her husband as well) was pronounced physiologically perfect. After having been happily married for five or six years, Mrs. M. returned from a shopping trip one day in 1924 to discover that her husband had fled with an intimate friend of hers, a woman who was forty-eight years old, divorced and had a daughter of fifteen. Mrs. M. was stunned at the tragedy which suddenly entered her life and when her widowed mother died of the shock five weeks later she almost collapsed. Mrs. M. had been exposed to Spiritualism ever since she was a little girl at which time she used to come to the Dale with her mother. Soon after the latter's death Mrs. M. turned to Spiritualism in earnest and is still very devoted to her mother's memory, though she claims she was not a Spiritualist then and is not one even to-day. Mrs. M. says she has come to the Dale in recent years because it is a beautiful and inexpensive place to spend a vacation.

Mrs. M. obtained a divorce and with it an independent income—her husband having made a settlement upon her—but she likes to get readings, nevertheless, dealing with Mr. M.'s new marital venture; mediums have told her that he is "connected with another woman" and that they foresee changes here. Since the step-daugh-

ter is now twenty and attractive while the wife is fifty-three, and since Mr. M.'s brother has told Mrs. M. that her former husband is very dissatisfied with his second marriage, Mrs. M. anticipates complications and trouble.

Though Mrs. M. often talks as if she believed she was very good-looking and could attract men without any effort, these beliefs are only partially correct. As a matter of fact, Mrs. M. at heart doubts that she is really attractive and is therefore extremely sensitive about her appearance. She has an insatiable craving for masculine attention and flattery and is very jealous of any rival. She asked one man, in a moment of confidence: "Have you ever seen any other woman with exactly my build? Most men like small women, don't they?" (Mrs. M. is made somewhat conspicuous by the overdevelopment of the upper part of her body.) Another cause of her feeling of insecurity is the fact that though her husband told her he had left her because he wanted children, he married a woman who had already reached her menopause. Mrs. M. is keenly sensible of the lack of children and would like to have some without incurring the responsibilities of marriage again and without endangering her alimony. A psychiatrist to whom she had gone for treatment offered to aid her in having a child—he was himself married. "I refused," Mrs. M. said, "because he was a Jew. Think of having a Jew child! Though he was a splendid man, very fine and brilliant like so many Jews. With another man, it might have been different."

Mrs. M. thinks sex is beautiful and speaks of it frankly but in practice is inhibited and has been continent since her divorce. She said she had practiced continence originally in the hope that in time her husband and she might be reunited but now that the separation is permanent, the habit, once formed, persists through inertia. Though she will treat another sex and love experience with suitable caution, she is willing to take it, as she says, where she finds it, and is eager to marry. She has rejected, however, two men, both twenty years her senior, who have recently proposed to her, saying that she does not care for them.

Mrs. M. says she like to travel and that she loves life because every minute of it is fascinating. Yet she also says that she gets tired of traveling and of staying at home doing nothing as well, and would like to go into some business.

Mrs. M. claims she does not have any religious belief, that she accepts life as dangerous and believes only in the immortality which consists of leaving works and friends behind and of going back to

the fundamental, material elements out of which new creatures will be formed. She accepts the fact of death without alarm but hopes that when it comes she will die quickly and without great pain and that she will be spared an accident maiming her for life. If she is crippled, Mrs. M. hopes that she will have the strength to bear her misfortune. Yet she is far from being a materialist, for she believes the body is dependent on the mind, that it would be incredible if when the former disintegrated, something did not persist, a something of a mental nature. Among her books at home are a handsomely bound *Science and Health*, Dr. Frank Crane's *Why I am a Christian* and a volume by Rev. Fosdick on current religious controversies, all of which shows that she is not so uninterested in religion as she pretends. She often spoke of her tolerance but just as often voiced her disdain for the Jews.

At the present time Mrs. M. is not a very ardent believer in Spiritualism, although it offers her magical prophecy, satisfying her curiosity with regard to the future of her husband's marital affairs and therefore her own, and also satisfying a desire for revenge. Mrs. M., then, is a good example of unstable equilibrium both in her life and in her beliefs. Mrs. M. has a fair amount of youth, attractiveness, masculine attention and a great deal of leisure and of the freedom she says is so important to her. If her life improves or if it gets no worse than at present she will probably never become more of a Spiritualist than she is to-day. If life treats her badly, if her courage should fail her when age robs her of her looks and brings the end menacingly near, the probability is that she will depend more and more on Spiritualism to bolster up her morale.

#### CREDOGRAPH EIGHT: MISS KENNEDY

Miss Kennedy is unmarried, about 38 years old, of medium weight and height and possesses a prettiness that has vanished almost entirely; what remains is a tribute to artifice rather than nature. She is always rushing about—from the dining hall to her room, from the hotel to a séance and from one séance to another. Suffering from insomnia, she is wont to go to bed many nights at two and toss

and fret until six in the morning at which time she arises.<sup>47</sup> Her permanent smile is noteworthy. I never met her without it: a strained, over-joyful kind of a smile.<sup>48</sup> Miss K. evinced little interest in men and was in the company of women much more, though her relationships with the latter did not seem to be of any significance.

Unmarried, with all her relatives gone and with few friends, Miss K. finds herself all alone in the world. She has plenty of money but no responsibilities. "I am accountable to no one!" she once announced. She always has had a great deal of time on her hands, and not knowing what to do with herself, has found the problem of amusing herself a great one. She has traveled around the world twice. At the end of the 1929 Dale season, Miss K. was leaving for Europe on another tour, a hectic one as usual. She said she never knew one day where she would be the next. Fond of traveling as her mood took her, she never planned an itinerary.

Miss K. had heard of Spiritualism originally from friends. Then she came across an announcement that Sir Arthur Conan Doyle was to speak at Carnegie Hall. Anxious, so she claimed, to find a new source of diversion and excitement, Miss K. went to hear him. "I will go to anything anywhere, and I will do anything, provided it is new and different. Spiritualism is just that—it keeps me interested. I like it because it's a problem that gives me plenty to think about." Miss K. attended séances for a number of years until she got what she wanted—conclusive proof, to wit: She had lost two uncles of whom she was very fond (in equal degree). One of them came through to remind her of the purple bathrobe she had given him one Christmas.

Miss K. visited Lily Dale in 1922 in search of a message. Though she went to every medium on the grounds, she was unable to secure any communication she could call really evidential. She had spent nearly the entire summer and was planning to go home, when one afternoon, while she was walking down the road, she met a casual acquaintance, Mr. Jackson. He was a business man, for whom mediumship was an avocation. He employed his gifts only for his friends and never accepted any honorarium. Miss K. told him how

<sup>47</sup> Miss K. advocated the ministrations of Dr. Burgess, the Dale healer, very strongly though she could not offer herself very well as an example of his curative skill.

<sup>48</sup> Miss K. was regarded as queer by many of the hotel guests, because she liked to be alone a great deal, brought her own unbleached salt and sugar to the table and was very fussy in other ways.

disgusted she was with the Dale mediums and he answered that he shared her dislike for them and that he never went to any psychic at all because he believed all professionals were frauds. Mr. Jackson then asked her whether she cared to have him give her something. She answered very curtly that it made no difference to her at all. They walked on a little farther and sat down on a bench near the hotel. Presently, Mr. J. went into a trance, his body grew limp and his head fell back. Miss K. thought that he was simulating and glared very angrily at him. But in a moment or two an Indian began to speak, who told her his name, his age and his tribe and commanded her to write down what he was going to tell her so that she would know him when he came to her again. Mr. J. then gave her a message consisting of certain Indian phrases running to a total of twenty-five or thirty words which he followed by an English translation.<sup>49</sup> When Mr. J. came out of his trance, Miss K. abused him roundly for thus imposing upon her. He protested in tones of deepest sincerity that his had been a real trance; Miss K. however, would hear none of it and walked off. Some days later as she was passing the cottage of a medium, she was impelled to knock at the door and enter. She could see no reason for this sudden impulse, since the medium was a total stranger to her. When it turned out that the latter was illiterate, speaking the most atrocious English Miss K. had ever heard, even less justification for the visit could be found. The medium, however, soon went into a trance and to Miss K.'s astonishment began to deliver a lecture in what the latter termed precise Oxonian English of the most lofty and philosophic type. Miss K. said nothing but as soon as the medium came out of her trance, she arose and went to the door. The medium took her by the arm restrainingly, "No, that's not all, an Indian comes to me. He says he is X, he is Y years old and he belongs to the Z tribe."

<sup>49</sup> Miss K. would not repeat them to me; instead she coined new phrase of equal length and difficulty and asked: "Now, can you repeat that?" I pointed out that it might be possible for a person to remember a long series of nonsense syllables as has been done in psychological experiments and that while some persons can remember only a few nonsense syllables, others can remember a great many. She had heard nothing about such experiments, was slightly interested for a moment, and then re-affirmed her conviction that here was incontrovertible evidence. Despite the importance which Miss K. gave to names, she often quoted the phrase of Horace Leaf's "In Europe, we describe personality and circumstance, not names," as if these were precious and unfathomable words of wisdom whose full import she herself did not yet quite grasp.

(Miss K. would not give me the exact details.) All the succeeding descriptive items which the medium gave Miss K. tallied with those she had heard a few days previously. Miss K. had not told any one about the Indian phrases given her because she had been ashamed to have been involved in such a hoax, and because, as a matter of principle, she never talked about the circumstances of her messages lest it cast doubt upon the authenticity and reliability of the "evidential" material later received. When the medium repeated the Indian's message, she was overwhelmed: "A feather could have bowled me over, I was so surprised." Several days later still another medium gave Miss K. the same message which was too long and too complicated, she was certain, for these illiterate mediums to learn or even to repeat after having heard them once.

Seven years elapsed, during which time Miss K. neither saw nor heard anything further of Mr. Jackson, nor received any additional messages from the Indian. Though one particular communication was transmitted to her through five different mediums, this was not counted as of much importance; the Indian's communication was her "test" message: it proved Spiritualism for her. When she no longer heard it, Miss K. began to doubt and she had been hoping all those years that she would run into Mr. J. who might again restore her faith with his message as he had done before.

On the morning of August 28, 1929, Miss K. was in her room when she was told a man wanted to see her in the hotel lobby. She descended the stairs hastily, wondering who the visitor might be. But there, waiting expectantly at the foot, was Mr. Jackson! Miss K. was deeply moved at the sight of him, for his visit seemed to come as a direct answer to her hope. "Why did you come?" she asked. "I don't know," was his answer. "For the last week something has been telling me: 'Go to Lily Dale! Go to Lily Dale! Go to Lily Dale!' and here I am. I've come by car all the way from Cleveland. I was driving all day and night and I'm very tired." "Well," Miss K. asked, "didn't you come to see any one or anything here?" "No, I just came, I don't know why. I got here seven o'clock this morning and I'm leaving at two in the afternoon." No sooner had he finished, than he went into a trance and repeated a long series of Indian sentences among which were the phrases he had given her seven years previously. Miss K. felt sure that he himself had not known at the time what he had uttered and could not have repeated it from memory. She was amazed and told him that this was what



she had been looking for all these years. She asked him to stay at the Dale, even insisted, but to no avail. Mr. J. felt his purpose had been fulfilled and that it was time for him to leave. "God knows, proofs are scarce enough," he told her, "and if I've been able to bring some evidence to you, I am very happy." Whereupon he turned upon his heel and strode away.

Miss K. found another incident very astonishing. She had been having as a table companion a Mrs. Andrew whose husband, at home, was suffering from cancer. One night, Mrs. A. was informed over the long distance telephone that Mr. A. had died. Mrs. A., heartbroken, left at once.

Ten days later, Miss K. tired of straining herself in the search for proof and having temporarily abandoned it went to a medium without any definite end in view and only in order to while the time away. She therefore stopped the concentration which mediums had told her was fatal to the reception of messages and relaxed completely. Presently the medium became entranced and a man came through who said he was Mr. Andrews, asked Miss K. to write down what he told her and to send it to his wife in Baltimore. Miss K., though skeptical, felt she could not very well refuse. The message which came through dealt with the meeting in the spirit world of Mr. A. and his mother, then with a person whose name was so ridiculous that at first Miss K. refused to take note of it. Again and again the name, Daisy Pimple, was transmitted and at last she consented to write it down. As a final instruction, Mr. A. told her to tell his wife that he had met their baby who was getting along fine. Miss K. here inserted parenthetically that both Mr. and Mrs. A. were casual acquaintances; so far as she knew, they had no children. Mrs. A. said she had been deeply affected by the letter and identified all the persons described in her husband's communication. The woman with the incredible name was an aunt of hers, the baby was an infant who had been still-born. Mrs. A. said she was almost beside herself with joy after having been given this message thus relayed through Miss K. The latter, when she reached the end of her story, remarked: "These two instances were convincing proof to me and although they are queer and funny and though people may think me out of my mind, there they are. They were just like two knocks on the head for me."

Miss K. often described herself as a scientific investigator. When some one spoke once of Spiritualism as a belief, she commented tartly, "I have no use for *beliefs*; Spiritualism is a *fact*!"



Miss K. illustrates a type common in Spiritualist circles. She is always being convinced and always falling a victim to a new doubt, or rather to the old doubt. She is consumed by a fierce restlessness and her hunger for proof is insatiable. She is like a diabetic who, no matter how much he eats, is still hungry since the food he gets yields him no nourishment. To vary the metaphor, Miss K. is always getting "knocks on the head" because she wants "knocks on the head." She lives on them. If they were not necessary to her emotional and psychical life, if she were convinced of the truth of Spiritualism, there would be no need of proving it by test instances again and again. Either she does not really believe or she does not wish to believe. The excitement Spiritualism affords her is a substitute for her sex life—it *is* her sex life.<sup>50</sup> Spiritualism also satisfies her curiosity. While Miss K. is probably a "normal" Spiritualist, she is on the borderline since her behavior verges on the pathological at times.

CREDOGRAPH NINE: MRS. POST, PROFESSOR POST AND  
HERBERT CROKER

Professor Albert Post was a professor at a very large and well known eastern university. He was a remarkably gifted man. He painted, wrote both verse and prose extensively, played the piano and composed music, and knew, of course, many languages and literatures. When he was very young he had lost his father. Professor Post was extremely devoted to his mother; he never married, never had any love affairs and never manifested even the slightest interest in any woman beside his mother with whom his friends said he was "very much in love."

After the death of her husband, Mrs. Post became deeply interested in psychical research and throughout her life was a very profound student of the subject, a more sedulous one, in fact, than Prof. Post himself. During her lifetime, he had become more and

<sup>50</sup> Precisely what her relationship to her uncle is (see paragraph 2, p. 455), I do not know. At one service she was given a message from a man who went down on the *Titanic*. When she acknowledged this message she said she had received it several times during the preceding weeks. No clue was given, however, to the nature of the relationship existing between the spirit communicant and Miss K.

more interested in comparative religion, and through his mother this interest came to a focus in Spiritualism and psychical research. The latter, after her death, became Prof. Post's one overwhelming passion. He was regarded as possessing a very acute and critical mind and his final conversion to Spiritualism made those who knew him much more respectful of its claims.

Prof. Post was a man of independent means and was able to pursue his interest in psychical research unhampered by financial considerations. He visited mediums all over the world, going to Margery, to Bligh Bond and the others connected with the discovery of Glastonbury Abbey. The message which convinced him referred to an affliction his mother had of which he alone knew, an affliction which once manifested itself in a London cab. Mrs. Post suddenly became very ill and Prof. Post suffered intensely at the sight of his mother's excruciating pain which he could not relieve in any way. After the communication dealing with the scene in the London cab had been given him, Prof. Post heard from his mother innumerable times.

#### HERBERT CROKER

When Prof. Post was about forty he met Herbert Croker, a lad of fourteen or fifteen, whom he took under his wing and to whom he played the father. He helped the lad with his career, and in the spring of 1929 was just arranging to send Croker, now twenty years old, to study dramatics at a large university, when he died while on an European tour.

Croker is a tall, slender youth, with blond hair, fair complexion and a very gentle and gracious manner. He has a sensitive, questioning intelligence, is most eager to participate in all of life's experiences, and is very ambitious. Music is his particular sphere of interest. He sings rather well, but wishes to become a composer. He intends to take a music education course at the University and then teach music in the schools. He will spend his spare time on musical composition. C. looks forward to reaching a position of importance in the eyes of the world, to earning a livelihood in order to marry and raise a family. All in all, he is a very likable youth and seems normal in his interests and attitudes.

Croker's father is dead, and though he would like to hear from him, no messages have come through. Mrs. Croker, of independent means, lives in Southern France and gives him little financial assistance. C. is compelled to earn his own way to a large extent.

Spiritualist credogenesis in C. can be traced somewhat as follows: As a young child, he remembers that his family was somewhat interested in psychical research. Then when he was about eleven, the thirteen year old son of a neighbor died. "I was very much attached to Ted and when he passed away—why, I was left a complete wreck. At the time I didn't think I could ever get over it." But C.'s interest in Spiritualism was slight then and remained so until he met Prof. Post. "When I saw such a hard-headed man believing, my interest in Spiritualism increased tremendously." Now C. is very anxious to "prove" it for himself and is making every effort to get a message from Post, no matter how slight the contents may be. As long as it contains some mark of identification, he will be satisfied. C. said that he was interested in all fields of knowledge and that is why he is curious about Spiritualism, but even in addition to this motive and to the desire to hear from his friend, there is a very much more important drive behind his longing for a message. He said he had lost all religious faith. "Spiritualism is the last straw that I can hang on to. If I can't accept that, then I have nothing at all and the idea of this . . . well, all I can say is that it distresses me very much." C. remarked regretfully that he had believed more in Spiritualism before he came to the Dale. He has not received a message as yet from his friend that has meant anything to him. One psychic gave him a message to the effect that his friend had been in love. C. said that he knew this was wrong because Prof. Post, as has been mentioned, never showed any interest in women, and so far as C. and Prof. Post's friend knew, never had had any love affairs.<sup>51</sup>

Nervous and restless, C. was pacing up and down the veranda of the Leolyn Hotel one evening just before a séance given by T. John Kelly was to begin. He intended to take part in the hope of securing a communication from his friend and was most anxious to do everything which, to his mind, would preclude fraud. He prepared three questions which were written on a sheet of paper. This was enclosed in an envelope which was then sealed and an identifying symbol placed on the outside. The questions ran as follows:

1. What is the name of my best friend?
2. What capacity in me should I develop most?
3. Will this be the one that the spirit thought it would be?

C. came out of the séance room (the dining hall) dejected, for Mr. K.'s answers had run thus:

<sup>51</sup> The medium might have meant that Post was in love with his mother, but Croker was not likely to think of this as a possible explanation.

1. He doesn't come to me. If he did, I would give him to you.
2. I cannot tell you what capacity you should develop, except to say that you will prove successful at it.

3. Yes. (Post had thought C. would follow a dramatic career.)

C. had further asked, "Where did my best friend die?" to which Kelly had answered: "He died in New York." C. was quick to contradict: "No, he died in Europe." Nothing daunted, Kelly assented, "Yes, I see a boat."

C., in June 1930, was very much engrossed in his musical studies, but was still interested in Spiritualism though no word as yet had come from Post.

Again we have an example of the relaying down three generations of the Spiritualist torch. Mrs. Post's attachment to her husband was probably of the normal type. Prof. Post, however, suffered from a sexual fixation on his mother and represents a personality-makeup definitely pathological. It would be interesting to know what Post's attitude to his father had been. C., although somewhat effeminate, is a normal youth. He is flirting with the notion of becoming a Spiritualist; whether he becomes one or not depends upon how life treats him.

#### CREDOGRAPH TEN: MISS NAMN

Miss Namn is about 55, five feet ten inches in height and weighs 185 pounds. Director of a business school for young boys and girls in a large mid-western city, her heart nevertheless is set upon becoming a writer. Her face nearly always wears a smile of cordiality and friendliness and she manifests a pathetic anxiety to win social approval. Miss N.'s blonde hair is streaked with gray and her furrowed cheeks are heavily powdered and rouged. She tries in every way to make herself personable; her associates, in consequence, deem her a conceited woman, craving attention. Yet Miss N. is not very pleasant to look at (though this probably was not always true). Her realization of this makes even more poignant her striving to be attractive. For instance, she once remarked, "I never look in the mirror for fear of what I'll see." Another time, she described her sister thus: "Martha looked something like me from the distance but as you drew near her, you would see that she was very much better-looking than I."

Miss N. thinks nothing is quite so lovely as a young boy and said she had liked boys and young men for years. She often related anecdotes about her "boys." She is charmed not only by the latter, but by all forms of masculinity, particularly all unmarried forms. She claimed to have been betrothed years ago but that her fiancé died. Later on, she had had many proposals of marriage; her mother, however, insisted that Grace refuse all these offers and stay at home with her. "The men who wanted to marry me," was a favorite theme of Miss Namn's; this one was a senator, this one a famous lawyer. Her conversation was frequently interspersed with references, ostensibly casual, to "a friend who is very attentive to me" and she would hold forth on his distinguished and refined appearance. A close friend of Miss N.'s said the latter's mother had not stood in her way and that most of the proposals were imaginary. As the rest of her story will indicate, it was not the mother who was attached to the daughter, but vice-versa. Miss N.'s statement, "I feel a little freer toward men, now that mother is gone," would bear this out; only superficially does it also support Miss N.'s claim. Miss N. rationalized her spinsterhood on other grounds also. On one occasion, noticing a man dropping ashes on a chair, she exclaimed, "That's why I never married; I didn't want a man around who would be dropping ashes on the furniture and rugs and spoiling everything."<sup>52</sup> "But there are compensations, Miss N.," her auditor replied. Miss N. was silent. At another time, she said there were no good men; a moment later, however, she modified this by saying there are some good men, but that few women know how, or are willing to, hold on to them. Whenever a man came into close range of a group of older women on the hotel veranda, there would be an immediate buzz of comment, with Miss N.'s leading the rest: "No, he doesn't appeal to me" or "He's a fine looking man and a bachelor but all the bachelors run away from me!" Miss N. would then muse pensively. Presently, however, she would brighten up, and explain: "I take only a motherly interest in them; I just like to put my arms around them like a mother would." Oddly enough, Miss N. was given a message, which she often cited, warning her against matrimony.

Miss N.'s mother died after a three months' illness on June 5, 1929, at the age of eighty. A few days later a friend introduced Miss N. to Spiritualism and she was converted at once. "Mother knew she

<sup>52</sup> Miss N. was opposed to the use of tobacco (though not so much as her friend Miss York), and would speak at length about the baleful influence of tobacco smoke on the coming of the spirits.

was going to pass on," Miss N. said, "because she had no strength with which to fight." With the loss so recent, Miss N. felt it keenly. She would refer to her mother as "My darling baby," saying, "You know, she was much smaller than I. I was the mother, for she was nothing but a baby to me—so dear, with her little black hat." Having lost her father and sister in 1921, Miss N. now is completely alone, as she said so sorrowfully during the materialization séance. (See p. 267, ff.)

Miss N. rushed up to the hotel veranda one evening, just after having left a séance, in great agitation and with flushed face. "I finally got what I wanted," she exclaimed triumphantly. "After all these meetings, Slater gave it to me. All of a sudden he said, 'I get a vibration; I like this vibration—it means success. It brings back a meeting with Alice Cary, the writer, that I had in London many years ago. She tells me that you will be successful as a writer and that you will write for the *True Story Magazine*, as you hope to.'" "Now, isn't that marvelous?" Miss N. cried. "That's proof for you. How could he know!" During the next few weeks Miss N. told every possible listener about her revelation, which was not rendered a jot less wonderful because her queries had centered about this ambition at almost every one of the scores of Dale séances she had attended. But not every communication was equally satisfactory. "Many weren't so good," she admitted.

When August fifth came, Miss N. went to her mother's grave to commemorate the second month of her passing; she returned to the Dale extremely upset. For the next few days she kept talking about returning to the home where she had lived with her mother. She could give no reason for this, except that she was very lonesome. Miss N. was reminded that it was better for her to remain at the Dale, since there, after all, she would have the company of her loved ones. She answered, slowly and faintly, "To have them that way is not anything like having the real thing in flesh and blood; it is imagination." (By "imagination" Miss N. did not mean that the messages were illusory, but only that "images" of the departed came to her, not the real bodies themselves.) "I want to be home," Miss N. murmured; "then when I feel bad and lonesome, I can get into mother's bed and I won't feel the loss so much. Just before I came here this summer when I used to go to sleep at home and even during my sleep, I would reach out and touch the chair in which mother used to sit. I can't do that here."



Miss N.'s attachment to her mother is twofold; it involves an infantile dependence and a homosexual fixation. Both of these account for her inability to marry, while her unmarried state has a reciprocal effect and intensifies the two attachments. The latter are not absolutely unyielding, however, since Miss N. shows evidence of conflict, e.g., her interest in men. Mother's death has increased the conflict and slightly lessened the attachments; yet they are still very powerful and are likely to remain so. Miss N. has passed over the line dividing the normal from the pathological and in view of her age and the circumstances in which she is placed, she will never retrace her steps. Spiritualism will engross her more and more.

#### CREDOGRAPH ELEVEN: THE BLOOM FAMILY

Mr. Bloom is 39, about five feet four inches in height, flabbily plump in build. He lives in New York City. B. is a Jew, and he and his sisters were the only ones at the Dale the summer of 1929. B. is the perfect hypochondriac. He has a pasty complexion, complains of his poor appetite and of pains over all his body. He is an old man, he says, and feels like one twice his age. Though he was once an amateur boxer, he no longer cares about sports or even about taking care of his body. B.'s smile is nervous and strained; he is always on the defensive. In his conversation he leaps irrationally from one topic to another. He has never married and manifests a total indifference to women and to everything connected with sex. B. always has a cigar in his mouth. He once thought that the dozen he smokes daily cause his sudden fits of "drunkenness" which compel him to seize some support or fall. Now, however, he knows that these spells are due to the influences about him: "Whenever anybody around me gives off a bad influence, it makes me dizzy." He feels some kind of an influence about him constantly.

B. went to college for a short time but has been in business since his 'teens. He has suffered heavy financial losses which have greatly distressed him; he still worries about his economic condition though most persons would regard him as well-to-do. B.'s elder brother, Paul, and he were partners and when the former died in 1926, B. said he lost not only a business associate, so that the business almost went to smash and has never fully recovered, but he also lost a



friend and a "pal." He has not gotten over the shock yet. Paul once gave him a wallet, a large, clumsy affair; though it bulges out his pocket, he always carries it with him as a memento of the donor.

B. became attracted to Spiritualism upon the death of Paul for which he now blames himself. "If I had known about Spiritualism sooner and had been warned by spirits, I never would have allowed them to operate on him for appendicitis. They killed him, and it's my fault." B. insisted that doctors in general make only a pretense of removing the appendix and that the organ never causes any harm: "Look at all the hale and hearty old men of seventy and eighty who never even know they have an appendix!"

B. suffers from insomnia, but is hoping he will be able to sleep soundly again soon. His sleep is filled with innumerable dreams in which Paul comes to give him business counsel. Paul also visits him in his waking hours.

B. was once asked if his parents were with him. "Sure they are with me, and they always will be!" His interlocutor realized that the wrong terminology had been used inadvertently and went on: "I mean—do your sisters live with you?" He nodded his head, adding that two other members of the family share his apartment as had Paul until his death.

With B. at the Dale were his two sisters, both younger than he. Pale and weary-looking, they appeared far older than they are, showing signs of considerable physical deterioration. They were nevertheless as active as their brother was phlegmatic. His problem lay in keeping them from running around too much. Every so often he would throw up his hands despairingly and protest: "I can't stop them from doing what they want to do. . . . It's no use!" The sisters made few friends at the Dale since most of their time was spent in their room and at meetings; their devotion to each other, moreover, made contacts with others difficult. Both were unmarried and showed no interest in men. The younger one, Rose, suffered a nervous breakdown in 1926. As for the cause, B. said, "Well, you know. On account of my brother—when he died. Now she worries about her poems and plays." He referred to the poems Rose wrote under spirit influence scrawling them, when the influence comes, on the back of letters if necessary. Eventually they are printed and bound into volumes. Rose is anxious to have a publisher bring these out. So far, none has volunteered to do so. The poetry (!) is similar to the usual Spiritualist product.

Both sisters are rapt up in Spiritualism and regularly attend

séances and meetings of the American Society for Psychical Research in New York City. They were present, also at the 39th Annual Convention of the N.S.A. held in New York City in 1929. Mr. B. has had some of the leading mediums, among them Mr. C. at his home. B. found the latter guilty of a reprehensible act, though he still believes in his mediumship. Mr. C., in the middle of a trumpet séance, tried to sell him his cottage in New Jersey. B., while heedful of the importance of Spiritualism and loyal to all its tenets, failed to attend a single Dale service; he said, however, that he had often gone to séances at other times in search of information and advice concerning business deals and that these had been given to him in fullest measure. At the Dale, B. had his sisters secure the information for him, not only because he needed it but also because he wanted them to be constantly occupied and he therefore gave them a concrete reason for attending services. B. admitted that he would like them to quit Spiritualism entirely. "But I can't tell this to them, because they won't listen to me."

B.'s sisters were his most frequent topic of conversation. He was always fretting about them. One evening he was engaged in conversation on the hotel veranda; yet he was nervous and fidgety because he did not know what they were doing. When he was told that they were probably sleeping, he answered, "I think I'll investigate anyway. They can't be asleep; if they were, I wouldn't worry. My mind is upstairs. I wish I was there with them so I would know for sure." At breakfast the next morning, he announced, "I was right when I felt something was wrong with them. I found them walking up and down the little veranda near their room and they had been doing that for a long time." It was suggested that perhaps they had been tired by their automobile trip that afternoon. Mysteriously, he rejoined: "The drive did not merely tire them; it did more to them than that . . ." but he would not say a word more and his auditors were left to their speculations. Later, B. went to his room for a cigar. On his return, he said, "I'm so mixed up, I took a key for my own room and then went to my sisters' room instead. Funny, I always like to look in to see how they are."

Rose was recently taken to a reputable psychiatrist who advised her to abandon Spiritualism lest it destroy her mental balance. The sisters rejected his counsel and spoke of him with pitying contempt. How did he dare talk that way when he knew nothing about Spiritualism or about what it had done for them! "Psychiatry and psychoanalysis are all tommyrot," they exclaimed. "Do you believe

what that man Frood [sic] says—all that business about sex? This doctor asked me a lot of questions about sex as if that could have anything to do with it. He couldn't help me." When Rose was asked by a member of the group whether she was happy now that she had become such an ardent Spiritualist she answered warmly that she was perfectly well and happy. Mediums urge the sisters, especially Rose, to relax and rest, saying: "Go to your room and sleep, and everything will be all right."<sup>53</sup> One psychic kept telling B., "I'm sure she will feel fine soon—just let her alone and she will come out of it," to which he retorted, "Well, that's just what I'm doing. No one can tell her anything."

A word now about the other religious interests of the Blooms. B. had once attended a Billy Sunday evangelical meeting; it made no impression upon him, however. His sisters have occupied themselves not only with Spiritualism but with the New Thought and Unity movements as well and frequently carried the literature of the last-named movements about with them.

The Bloom family is definitely a pathological group. B. is trying to atone for a feeling of guilt arising from the thought that he caused Paul's death. The desire for the latter may possibly have been an outgrowth of a rivalry between them for the sisters' affections. B.'s attitude to Paul also contains elements of homosexuality and dependence. His attachment to his sisters verges on the incestuous, as does their attachment to Paul. There is little upon which to base an estimate of their feeling toward B. Spiritualism finally, offers magical prophecy and guidance to B. and magical healing to the sisters.

#### CREDOGRAPH TWELVE: HARRIET

Harriet is a young married woman of twenty-seven who looks about nineteen. She is of medium height and weight, with a fair, smooth skin and a crimson-tinted complexion. H. dressed well the first few days of her stay at the Dale but towards the end she grew careless and untidy, as if she had lost interest in her appearance (though she may possibly have run out of clothes as well). H.'s

<sup>53</sup> As we have seen, this advice is useless because the medium makes no attempt to get at causes. Mental conflict is more exhausting than physical toil; Rose is tired, not by external circumstances, but by internal ones.

most striking feature, like that of Miss Kennedy, was her smile: fixed and joyless. H. was near-sighted and wore thick lenses. She would look at a companion sidewise with a wry, appealing glance. Her face often wore a hunted expression and she clung to a speaker by means of her eyes in a way that was almost physical. H. reacts a little to compliments about her appearance but her unwillingness to accept them at their surface value is due, not to coquetry, but to a sincere doubt of their truth; she doesn't think much of her looks.

As an infant, H. had spasms and convulsions frequently. For a time her life was despaired of. When she was about fifteen, it was discovered that one eye had been inverted since birth and that she had been seeing double all the time. H. suffered from neuritis some years ago; her hand flexed permanently and could not be extended. A physician who tried to jerk it open hurt her so that both of them thought it had been broken. She then went to an osteopath who straightened out her arm and gave her complete use of it again. About this time, however, she began to be afflicted with severe headaches from which she has found no relief thus far. Her menstrual periods also give her trouble. Just previous to their onset and during the first and second day, she often falls into a dead faint and has to be put into bed where she often remains several days lest she fall and seriously injure herself if she attempt to walk about. H. has fainted three or four times on other occasions. No visions are usually experienced preceding the fainting spells, whatever the cause; but visions have come at other times during recent years.<sup>54</sup>

H. now complains of her "nerves" and her "sickness"—anemia, though the doctors say it will not affect her life span at all. Her ill-health depresses her because it keeps her bed-ridden for a week at a time, as it had shortly before she visited the Dale. She came here because she had been told about Dr. Burgess and his great healing power. Shortly after her arrival, she said, "I've tried everything else; I'll try this."

H.'s father died in 1921. Her mother has remarried and as there is no desire to hear from the first husband we may assume that the second one is satisfactory. H.'s mother and step-father, and her eighteen year old brother live with her and her husband. She has

<sup>54</sup> The following details are necessary to complete the physiological and neurological side of the picture. H.'s menses began when she was thirteen. At present they occur every twenty-eight days and last a week. The greater the flow, the less severe the fainting spell. Whenever the menses are scanty, the period of unconsciousness is prolonged considerably.

an older sister living away from home. H. seemed to like her step-father for she spoke with considerable relish about making a trip with him in the Fall. She dotes on her brother whom she says is the most wonderful boy alive even though he is the most unmanageable. She said she would like to live apart from her mother; on the other hand, H. feels that she should spend her time with her, since she is needed by her mother and since the latter's stay on the earth plane is limited on account of her years. Every member of the family is away the entire day so that H. is alone a great deal. H. worked until a few years ago; since then she stays at home cooking three meals a day and taking care of an eight room house.

H.'s mother, away at work in the store with her husband, often has a presentiment that H. is not well and will telephone to learn how things are at home. "I tell her that I'm all right even though I may have to go about dragging one leg after another as I do the cleaning and prepare the meals." H. thinks there is something uncanny about her mother's ability to know that she is ill. Still, in view of her history, it would be difficult to telephone at any time to a Harriet who was not ill.

Soon after her father's death H. felt his presence in her room when she was alone, and his visitations occurred frequently thereafter. H. is not happy at his returning and she came to the Dale not only to put herself under the care of Dr. Burgess but also to learn of some way of stopping her father's visits.

About a week after her arrival she was uneasy all day long, saying she had a premonition that something was going to happen. Late that evening her mother and brother (who looked like nothing more than a young spoiled pup) came walking into the hotel lobby. At the sight of them, H. almost fainted; she was helped to a chair and for several minutes she was unable to catch her breath or say a word. They merely had come, however, for a week's vacation. During their stay, they lived in another hotel and H. saw them only once or twice which infrequency she justified thus: "Why should I see them any more than that? I see them all the time at home."

H. said that she would not have married when she did had her father lived. She claims that no man, including her husband, means anything to her and that she is entirely passive and unresponsive when kissed and embraced. Even the closest physical contact leaves her unmoved. H. hardly ever spoke about her husband and apparently did not care much for him. Indeed, husbands as a class held little significance for H.; she would tell other women not to

pay any attention to their mates or to any suggestions or commands they might make.

H. said she did not find the company of men at all preferable to that of women. She was very demonstrative to the latter, clinging closely to them and looking straight into their eyes with an intense and devoted glance. Upon seeing a certain Mrs. E. whom she did not know, H. introduced herself and a moment later was embracing her tightly. Throughout the conversation which followed she began every sentence with an affectionate "My dear." Without knowing anything about Mrs. E., H. said, "I will pray for you and I just know you will be well and happy. You must take care of yourself." Believing that some explanation of her informal method of effecting an introduction was required, she went on: "I'm not at all bashful; when I want to talk to any one, I go up to them and say: 'I would like to talk to you. Won't you sit down and talk?'" Behind Mrs. E. was a mirror and H. all the time that she was talking to her, kept staring into it. Finally, when she bade Mrs. E. farewell, H. embraced and kissed her again.

H. says she likes to be alone—though this statement is contradicted by her dependence on others—and likes to go off on trips by herself without making much ado about it. This she has done several times. She intended to return to the Dale, whenever the mood would prompt her, sometime during the summer of 1930, saying she needed a change after all the work she does.

H. says she can sit quiet for only a few minutes. After that she gets so nervous and fidgety she must get up and walk, or at least throw her arms about. She would say, "I must be doing something all the time."

Some days H. was almost hysterically elated, and raced around from one meeting to another. On other days she was quiet and depressed, at which times she would rise early and go off by herself on long walks, particularly in Leolyn wood. She often spoke of the benefit and inspiration she received there, though no evidence of this benefit was manifested nor of that obtained through the ministrations of the Dale healers to which she also testified. In a short time H. was using the healing "lingo" as well as a believer of long standing. When a medium told H. she would feel better soon, she answered, "Yes, that's wonderful. As soon as you opened your mouth, I was sure the message was for me. Thank you." Nevertheless, after having been there several weeks, H. was still suffering from insomnia and still taking pills and powders for it.



H. has a faint notion that she is different from other women and that something is amiss. She suspects the existence of a relationship between her condition and her beliefs. Yet, though she is searching for help from no matter what source, she has this one proviso: help must be of a kind which will not require the unearthing of her problem. Her slight realization of this is nothing in the face of her inability to face the facts of her inner life courageously. She was told that she would probably go from one cult belief to another, that while in old people it hardly made any difference what they did with their lives, in young people it was pathetic to observe them starting out in life by plunging into the psychic jungle, doomed to go down in the quicksand of magical cults. The prophecy was made that H. was fated to spend her life chasing will o' the wisp, that willy-nilly she would turn to Christian Science, New Thought or some similar system. She was urged to take the road, however difficult, that might lead to mental peace and health. H. listened, reflective; but gradually the expression of acquiescence gave way to one of disbelief. The following evening she was encountered, furtively carrying *Science and Health* which she refused, in belligerent terms, to lend: "No, I read it the very first thing after getting up in the morning—my sister is a Scientist too!" H. was met again with this book at a time when she believed she could not be observed. Her seeming inability to choose between Spiritualism and Christian Science was pointed out to her, to which she rejoined, "Why, reading this is just like reading the Bible!"

This is another definitely pathological case. H. has homosexual tendencies which most probably are caused by her fixation on her father and which are indicated by her frigidity, her lack of interest in her husband and in men in general, though this inversion is suppressed and unconscious. She tries to allay the conflict arising out of her homosexuality by the magical healing techniques of Spiritualism and Christian Science. Another cause of conflict is her feeling of guilt arising out of her relationship to her step-father. Since she cares for the latter, H. wishes to bury the dead forever. The departed one, however, comes back to plague her as a disloyal daughter and H., hoping to find a possible means of escape from his communications, turns to Spiritualism.

The case of Harriet opened up fascinating problems in Spir



itualist credogenesis; in no other instance did the writer so chafe at the insufficiency of data.

#### CREDOGRAPH THIRTEEN: SELINA BRECKINRIDGE <sup>55</sup>

Miss Selina Breckinridge is a New England maiden lady, forty-five years old, rich and extremely well educated. She is tall, angular and dried up in appearance. Ever since her father's death ten years ago she has been very much interested in Spiritualism, but considers herself a scientific investigator. She has therefore made it her business to go to every medium of any prominence, particularly those recommended by any of the psychical researchers or psychical research societies, here or abroad, but has been especially influenced by the French International Institute of Metapsychical Research (Institute Metapsychique International) and by Baron von Schrenck-Notzing. Always on the go, she has traveled around the world, attending the séances of Margery in Boston, Lasslo in Budapest, Eusapia Palladino in Italy, and of other mediums in Paris, Berlin, Munich, Vienna, and even Warsaw. Selina goes to séances not out of curiosity, it should be understood, or from emotional need, but always in the rôle of a scientist collecting evidence. But like so many other psychical researchers, she was collecting corroborative evidence only, for she was completely convinced, or at least maintained that she was, of the truth of Spiritualism. She accepted whole-heartedly, for instance, the work in spirit photography done by the English group of investigators, Doyle, Lodge, et al., and by Schrenck-Notzing. It should be noted here that she had no mediumistic powers herself.

Miss Breckinridge, or Selina as we shall call her—for she is still simple and child-like—was the daughter of a man who died at eighty-eight. Her mother was his second wife, and had been Mr. Breckinridge's secretary during the lifetime of the first Mrs. Breckinridge. There was a great difference in age between the father and the second Mrs. Breckinridge, and also between the father and Selina who was born when he was forty-five. Three or four chil-

<sup>55</sup> The case of Miss Breckinridge appears in print for the first time here, through the courtesy of Dr. Fritz Wittels, the eminent psychoanalyst of Vienna and New York, who kindly described it to me orally. The origin of this case is responsible for the prominence in it of the psychoanalytic interpretation and for the fact that more is described of Miss B.'s relation to analysts than to mediums.

dren resulted from the first marriage, and two or three from the second. Selina's mother had great influence over her father and he disinherited his daughter. Selina could never make clear just how much a part her mother played in the father's disinheriting of her. But Selina did not need the inheritance, for she had been given enough money while her father lived to take care of all her needs for the rest of her life. She insisted her mother had brought about her father's death from pneumonia by opening a window which resulted in a draft, and she refused to accept the fact that Mr. Breckinridge had reached a ripe age where death even from natural causes was inevitable. She was terribly jealous of her mother all her life; indeed, she treated her as if she were her stepmother instead of her real mother. After her father's death, she behaved so badly at home where she lived with her widowed mother and a younger brother that they were compelled to turn her out. She got along much better with her step-brother who was fifteen years older than she, and corresponded with him quite often. She was wont to tell him, "We are both the same; we have both been disinherited," but her step-brother did not agree with her at all. He had left home a long time previously and the inheritance did not matter any longer. Selina wanted an invitation to come and stay with him, but he was not very anxious to have her and the invitation was never forthcoming.

Shortly after her father's death, she fell in love with the old family doctor at home—her first love affair. But he was married and she could not have him. Later on, however, his wife died and he asked her to marry him, but Selina refused. She now began to travel all over the world, primarily engaged in investigating mediums, but falling in love with a number of men as she went along, every one of whom had a white beard. But in love she was always disappointed, if not in communications from the spirit world. For instance, she met a Frenchman in Egypt and went about with him for six weeks certain that here at last was some one who would marry her. But at the end of this time she suddenly found out that he was already married. "Why didn't you ask him whether he was married or not?" Dr. Wittels inquired later when she was recounting this incident, "I am sure he would have told you the truth." But Selina could give no satisfactory answer.

About this time, she became interested in psychoanalysis and wrote to Freud—*Father Freud* as she said, asking him whether he would accept her as a patient. (Some explanation of her interest

in psychoanalysis must be interposed here. To begin with, her interest is to be interpreted as a sign of doubt within her. Selina was beginning to feel that perhaps Spiritualism was not all-sufficient and that psychoanalysis might yield her some help. On the other hand, if she could prove to herself the inadequacy of that method, she would by that much increase the value of Spiritualism in her eyes. The growing conflict within her and a phobia which was related to this conflict made her suddenly seek the aid of psychoanalysis in the guise of *Father Freud*.) The latter answered her letter with the statement that he was all filled up that year, but if she would apply the following year, he would keep an hour open for her. But next year Selina did not write, she came—and straight to his office. Freud told her he was very sorry, but again he must tell her that he had no time for her, she should have written first. Would she not go to his pupil, Dr. X.? She assented and when she told Dr. X. what had occurred he telephoned Freud, but the latter said he had never heard of her and Dr. X. turned from the telephone with, "Dr. Freud says he doesn't know you." Selina became very angry, rushed out of Dr. X.'s office and came to Dr. Wittels *although* he had written many articles against Spiritualism and the occult and was well-known in Vienna as an opponent of Spiritualism. (*Although* in the previous sentence should perhaps be *because* in view of the probable motive involved in Selina's going to Dr. Wittels. Her father (Freud), it should be understood, had sent her to her brother (Dr. X.) and Selina was revenging herself on her real father by going to one who rejected the Spiritualist credo of life after death. By so doing, she was forcing her father back into the limbo of forgetfulness, at least temporarily, from where she had called him. This may have been one strong reason, among others, for going to a psychoanalyst originally, i.e., to "kill" her father and thus get rid of her need of him forever.)

When Dr. Wittels heard her story of the episode with Freud and Dr. X., he explained that it was most certainly a misunderstanding and offered to clear it up, but Selina broke out with, "I forbid your making it clear!"

Though Selina still maintained a very active interest in psychical research, she was much taken by psychoanalysis and accepted its teachings—but only in general matters. She stubbornly resisted their application to herself. When Dr. Wittels, moreover, spoke to her about psychoanalysis she managed to be patient and well-mannered, but whenever he referred to occult investigations in skeptical

fashion, she would explode with, "You don't know anything about such matters. You're childish to say anything against spirit photographs. Have you investigated them, what do you know about them!" She believed very much in the Electronic Reaction Box of Dr. Albert Abrams, a San Francisco physician (1863-1924). His device consisted of two boxes, each equipped with numbered dials, very much like those on radios, which one could revolve. One box was for the diagnosis of diseases; the other, for their cure. She showed Dr. Wittels the testimonials of Upton Sinclair who believed in it and who had written many articles about it. Dr. Wittels realized that Selina believed in the Electronic Reaction Box because she was at heart an enemy of science and that she was thinking all the time, "You doctors rack your brains over the ailments of your patients, yet here is a simple device that diagnoses and cures all diseases." When he told her that the device was worthless and that she was out for marvels and miracles, she became almost uncontrollably incensed.<sup>56</sup> "Did you ever see such a box?" she demanded. "No," Dr. Wittels answered, "but I believe in the integrity and competence of my English comrades and when they investigated this device and said it was of no value, I believed them. Do you believe all doctors are scoundrels?" She answered "Yes" to this last question sometimes, at other times she kept silent, but at any rate continued with her analysis, making what is technically termed a negative transference. There were many instances of this. She once said to the analyst, "You are too cheap" and she wrote to Freud, "Dr. Wittels doesn't charge enough; he doesn't know much about such matters." (The analyst understood this to mean the opposite: "You don't give me enough, and hence you charge too much.") Selina read many books on psychoanalysis and one day told the analyst, "Your analysis is wrong. You don't press me hard enough for material."

Selina suffered from claustrophobia—fear of closed spaces (opposite of agoraphobia—fear of open spaces) and had given the analyst this as her main symptom, but her real psychic difficulty was an extremely powerful father fixation. Twin evidences of this fixation were the inability to lead a satisfying sex life and the turning to

<sup>56</sup> Selina was interested in the beliefs of another magic-working cult besides that of Spiritualism and the Electronic Reaction Box, namely, Yogaism. She practiced concentration exercises faithfully. As a matter of fact, her false interpretation of psychoanalysis, or at least the greater part of it, as a magic-working quasi religious cult was responsible to a considerable degree for the attraction it had for her.

Spiritualism—she did not want her father dead. Though she was finally cured of her claustrophobia, so powerful was her father fixation that a cure of this was impossible. Instead of regretting her virginity, as a woman near her menopause might, she was very proud of it.

She would not marry any of these men because they were not her real father. "I want my father and I can never have him,"—this was the burden of her thoughts. In every neurotic, there is a conflict raging of which the fear or compulsion, or other symptoms, are indicators. In this case the phobia, the self-arranged love disappointments, and the belief in Spiritualism, together with the auxiliary symptoms, were manifestations of conflict. Selina's conscious mind and efforts were directed towards obtaining a husband, but this was only make-believe, for unconsciously she always made certain that a difficulty would come up to prevent any possibility of marriage. She always sought to be deceived. For she was controlled by a phantom, by the idea: "My father disappointed and betrayed me. He leaves me alone with my brother but I don't want *him*." She always behaved in such a manner that others would be compelled to turn her out. Indeed, she wanted to provoke Dr. Wittels, of which we saw several instances a few paragraphs back, to the point where he would say, "You are impossible," and would send her away. He was fully aware of the operation of this psychological dynamism and he therefore refused to play the rôle she had assigned to him. She was always finding a father in people, in her white-bearded lovers, the physician, the Frenchman, and many others; in Freud and in Dr. Y. (as we shall soon see), in the persons she met at Spiritualist meetings and séances and among her Spiritualist friends. Among the latter, it was always the old one she liked the most, such as Schrenck-Notzing. She wanted the love of an old man, yet always contrived to be disappointed. As for the young men—they were not considered as even possible suitors. For instance, during her father's lifetime she was offered the use of a touring car by a friend who drove her about the country. But she never regarded him very seriously since he was a young man. When one day he proclaimed his love and asked Selina to marry him, she was astounded. "Why we are just friends and comrades," she protested. "How could you ever think of such a thing!" If the suitor had known Selina for what she really is, he might have been consoled. No mortal man could have ever attained her.

She was a past master at the art of creating betrayal situations.

As we have seen, she arranged matters so that Freud (the father) would send her to the brother (Dr. X.) but she did not want a brother that her father had chosen for her, and this was one of the reasons for her going to Dr. Wittels. Another instance of Selina's hunger for misunderstandings occurred with Dr. Wittels also. During his treatment of her, summer came around and he asked her to go to a summer resort where he was staying. He told her to come very early to his hotel for she would be the first patient he would see that morning. She agreed, but came in the middle of the day, when he naturally had left for his office in another part of the town. Selina handed the clerk a note with words, "You have deceived me," which was delivered to Dr. Wittels when he returned to the hotel that evening, and gazing about him he found Selina with all her luggage packed and seated on one of the bags looking the picture of misery.

At the same time that she was being analyzed, she was attending séances. One evening Selina asked the analyst to accompany her to a séance where telekinesis (the movement of objects at a distance) was to be performed. She held the medium's hand and sat half asleep in a cataleptic trance as if she were a statue. Nothing occurred, however, at this particular séance. Dr. Wittels felt that the medium preferred to be thought in a non-productive mood, rather than court the danger of exposure.

On another occasion, she wanted Dr. Wittels to meet Schrenck-Notzing; firstly, because she thought that the former would change his opinion about Spiritualism, and secondly, because she wanted to bring together her father and brother. The analyst was a little reluctant because he had a short time previously written harshly about Schrenck-Notzing. It seems the latter would never admit that he could be deceived, even though there was glaring instance of this at hand at the time.<sup>57</sup>

Dr. Wittels nevertheless accompanied Selina to Schrenck-Notzing's home and while the two men talked she sat between them, silent but very happy. Her innocent, aloof, hazel-colored eyes shone with

<sup>57</sup> A prominent medium in Budapest, Lasslo by name, had confessed that he used oiled cotton at materialization séances with which to make vague, shadowy forms. Inasmuch as the investigator was holding him with both hands in order to make certain that he could not be tricked by Lasslo, the medium said that he had found it very convenient to put the cotton in the researcher's pocket at the beginning of the séance, taking it out later as he needed it. He explained that he felt much more comfortable when the cotton was in the investigator's pocket than when it was in his own.



contentment; they were the eyes of a truly "virginal mind." For Selina would never come to grips with life. She would be an eternal child in an eternal world of fantasy.

One more fact may be presented here, before we bring Selina's story to a close. A certain widow, Mrs. N., for one reason or another, was being blackmailed by a prominent medium, M. Z., whom she knew to be a fraud. She kept silent about the blackmail which was draining her of all her financial resources, and Selina was good enough to help her with money. Mrs. N.'s husband, Dr. N., it seems, had been a prominent scientist and together with his wife had investigated many mediums. Dr. N. finally had become converted to Spiritualism and when he died Mrs. N. in order to protect his reputation, refused to admit that the medium Dr. N. had vouched for was a cheat, and continued her sittings with him as she had during her husband's life. Selina, however, like so many other investigators, felt that all mediums and crooks were frauds and thieves with one exception,—her medium, M. Z. at the time. "My medium," Selina stated, in vigorously certain tones, "is legitimate and entirely above-board"; when it came to other mediums, however, she knew exactly what they were doing and how; that here they produced the phenomena by means of their leg, or their little finger, or even their necktie.

One evening, after having been with Dr. Wittels for about six months, Selina met Dr. Y., an elderly analyst with white hair! When she told this to Dr. Wittels he knew he was lost. And he was. She remained with Dr. Y. for a year and was quite happy with her two loves, really one of course: her real father present at Spiritualist séances, and her substitute father present at psychoanalytical interviews.



## CHAPTER NINE

### THE YIELD OF FAITH AND PRACTICE: PRIESTS<sup>1</sup>

#### INTRODUCTORY

MUCH is problematical and tentative in connection with the psychology of mediums and considerable work remains to be done in this field, one of the least worked in the domains of abnormal psychology and psychoanalysis—themselves subjects only a few decades old.

Practically all of the previous psychological studies of mediumship offer explanations of it in terms of mechanism—dissociation, of which the following statement by Flournoy is typical:<sup>2</sup>

The greater part of these phenomena are, without exception, easily explained by mental processes inherent in mediums themselves and their associates. The state of passivity, the abdication of the normal personality, the relaxation of voluntary control over the muscular movements and the ideas—this whole psycho-physiological attitude, where the subject is in the state of expectancy of communication with the deceased—strongly predisposes him to mental dissociation and a sort of infantile regression, a relapse into an inferior phase of psychic evolution, where his imagination naturally begins to imitate the discarnate, utilizing the resources of the subconscious, the emotional complexes, latent memories, instinctive

<sup>1</sup> Among primitive peoples the shaman performs the same functions as the medium and the term "shaman" might be substituted here for "priest." Strictly speaking, however, there is a distinction between the shamanistic and priestly functions as Clark Wissler in his *American Indian* (N. Y., 1922) points out: "The differentiation of the priest from the shaman occurs wherever ritualism is highly developed. While it is true that we cannot always draw a definite line between priestly and shamanistic activities, the rule is for all tribes having well-formed rituals themselves clearly to differentiate two sets of individuals, priests and shamans" (p. 200).

<sup>2</sup> *Spiritism and Psychology*, translated by Hereward Carrington (Harpers, 1911), Preface, viii.

tendencies ordinarily suppressed, etc., for the various rôles it plays. This is what we might call the psychological theory of mediumship.

In analyzing and accounting for the content of spirit communications, Flournoy and other similarly minded students, notably Jung and Wilfrid Lay, pursue the psychogenetic method. The information contained in the messages is traced back to its source in the medium's earlier perceptions and memories of which she at the time took no notice. When entranced, the medium draws upon this material without being aware of it, and presents it as originating in the spirit world. The processes of thus objectifying past perceptions and memories unwittingly, go by the name respectively of cryptæsthesia and cryptomnesia and the mental process common to both is called cryptopsychism.

Flournoy's classic work *From India to the Planet Mars*, (Harper's, 1900), concerns itself with a young medium of 30, an employee in a commercial house, by the name of Mlle. Hélène Smith. While in a condition of trance, Mlle. Smith tells about her previous lives in very detailed fashion:

She has already lived twice before on this globe. Five hundred years ago she was the daughter of an Arab sheik, and became the favorite wife of a Hindu prince. In the last century she reappeared in the person of the illustrious and unfortunate Marie Antoinette. In the present incarnation, in order to be punished for her sins and to have her character perfected, she is the humble Helene Smith. Besides the Hindu and Royal cycles, Mlle. S. by means of her mediumship has been able to enter into relation with the people and affairs of the planet Mars, and to unveil their mysteries to earth-bound creatures. Here she uses an unknown language, that of the Martians. A spirit guide, Leopold, maintains very complex relations with the preceding creations, and is intimately and personally related to Mlle. Smith.

Flournoy shows with extraordinary psychological skill how all of Mlle. Smith's information, astronomical, geographical and otherwise, is a cryptomnesiac return of facts of a remote past, upon which her imagination has worked, producing a romance, or a series of romances, pure and simple. The

Martian tongue, when analyzed closely, is seen to be only an amusing travesty on French.<sup>3</sup>

Jung's study of a young medium, Miss S. W., fifteen and a half years old, embodied in a thesis published in 1902, follows the same method.<sup>4</sup> It is shown, for instance, that S. W.'s description of a system of the universe in terms of forces and substances and the diagrams of it that she drew (all of which, incidentally, is very reminiscent of Davis and his spirit spheres) is a conglomerate product of several books which she had read.

Lay quotes a brief but excellent example of cryptomnesia in Dr. N. Q.'s case of the medium Miss X. Every detail of a communication remarkable for pieces of information ostensibly unaccountable except on the Spiritualist hypothesis is traced back to things seen and heard by the medium.<sup>5</sup>

Flournoy says relatively little about the personality of Mlle. Smith, voicing his regrets at not having found it feasible to make a study of "individual psychology":

How different it is to gain a correct idea of her case as a whole, on account of the crudity of our actual notions as to the constitution and organization of the human being, of our almost total ignorance of psychological ontogeny.<sup>6</sup>

As for Jung, his work was written in pre-psychoanalytical days and though he describes in some detail the personality of S. W. and indicates the relationship between her and the spirit communicants, his work suffers from the limitations of the unsupplemented psychogenetic method.

The demonstration that cryptomnesia or a romantic imagination are responsible for spirit messages and descriptions

<sup>3</sup> Flournoy dismisses Mlle. Smith's physical manifestations as unimportant and probably spurious, though he admits the possibility of telekinesis (movement of objects at a distance) and telepathy.

<sup>4</sup> "Case of Somnambulism in a Person with Neuropathic Inheritance (Spiritualist Medium)." Reprinted in *Collected Papers on Analytical Psychology* (second edition, New York, 1917), pp. 1-93.

<sup>5</sup> *Man's Unconscious Spirit, A Psychoanalysis of Spiritism* (New York, 1920), pp. 311-315.

<sup>6</sup> *From India to the Planet Mars*.

(psychogenesis), whether true or not, or that mediums possess a nervous system of a certain type, is aside from my main purpose which is to account for mediumship and not for the purported spirit revelations and communications received through mediumship; furthermore, to consider mediums from the point of view of dynamism—motivation.<sup>7</sup>

All of the satisfactions which mediums derive from mediumship may be summed up by saying that it is a safety valve for its practitioners. Without it life would be less desirable or even possible. Just as many Spiritualists, without their faith, would have gone insane or committed suicide, so many mediums, without mediumship, would have been unable to contend with life. Now neurotic trends and the needs that they imply, are found in mediums; nevertheless it does not follow that all neurotics are therefore potential mediums, however much they may be told this when they attend services. The same traits, the same nervous system, the same needs exist in other persons who do not become mediums. But though the needs found in mediums may be common to humanity, the ways of satisfying these needs are different. The important question to my mind is why mediums make use of their particular type of neurological and emotional equipment as they do. Behind every dissociation is a conflict. What are the causes of conflict in those practicing mediumship and in what way does the latter offer relaxation of the tension accompanying the conflict?

Even the compensations which mediumship affords the me-

<sup>7</sup> Though several brief psychoanalytical accounts of particular mediums have been published (to be referred to in the course of the succeeding pages) and though Wilfrid Lay, for example, employs psychoanalysis very generally and with considerable insight in his study, the general result has been sketchy and without adequate appreciation of all the individual and social factors involved. This chapter, I believe, represents the first systematic attempt to apply the credogenetic method to the understanding of mediums and mediumship. As Ernest Jones writes in a letter dated October 3, 1929:

"Mediums and psychical researchers evidently fight shy of psychoanalysis—no doubt with good reason—and I have never heard of one being analyzed anywhere. I do not think that any serious study of the subject from the psychoanalytical point of view has appeared, obviously for lack of material."

I might add that psychiatrists and psychologists generally are in agreement with Dr. Jones as to the rarity of studies of the medium's personality.

dium are varied in character. Different needs are satisfied in different mediums. It is impossible to generalize and say that every medium obtains this or that particular compensation.

The difficulties in the way of a completely accurate analysis are many because the basis of mediumship, hysteria, is a protean disease, extremely complex and baffling. It must be admitted, moreover, that a sharp differentiation of credogenesis from psychogenesis is sometimes difficult, since these two ways of regarding mediumship may overlap, and in such cases the point of view rather than the nature of the facts themselves must serve to distinguish the two methods.

#### HOW PERSONS BECOME MEDIUMS

Mediumship, we have seen, has a twofold basis. It depends first on a neurological defect—a mind which readily becomes dissociated and reverts to a trance-like state, and secondly on a desire to utilize this defect in a certain way. Although the neurological defect, the equipment necessary for mediumship, is not the cause of mediumship but its condition, it is necessary to say a word about it in discussing how persons become mediums.

Among those who manifest the dissociated state called trance are hystericals, epileptics and those with the introvert's tendency to drift off into abstracted states. Without going into the neurological factors involved, it may be said that just as some persons are heavy sleepers, some light, so in some trance states the individual is farther away from the conscious level than in others. Generally speaking, epileptoid personalities are unable to control the onset of a trance or its duration, they are much more "immersed" or "sunk" in their unconscious than hystericals or ordinary introverts. Since the trances of the hysterical and introvert are under greater control, mediums are drawn from these classes. Mediums are different also from psychotics of various kinds who hear voices, see things and are subject to other hallucinations, by their ability to discontinue at will their trance, return to the everyday world, and assume their social obligations.

Now the unconscious purpose of Development Circle meetings is the selection of those with hysterical tendencies and the elimination of those without them. The various kinds of development techniques are all means of temporarily deranging the nervous system, the knowledge of which means is a heritage transmitted down the ages and readily available to mystics and vision seekers of all kinds. The latter abstain from food, from normal sexual relations; they contemplate some object or idea, they take drugs or seek acute physical or mental exhaustion, they perform certain breathing exercises, they go into the silence, the darkness, the desert—all in order to induce the trance state.<sup>8</sup>

The recipe for developing mediumship by means of certain breathing exercises, as described by the Rev. Arthur Ford, or the hypnotic conditions of the séance room, all depend for their effectiveness on the fact that they draw blood away from the brain, inducing cerebral anemia. This is accompanied by drowsiness and lassitude, the threshold of consciousness is lowered, psychological inhibitions are broken down, and memories, visions and wishes, long gestating in the unconscious, are born into the world. When Spiritualists say concentration is fatal to mediumship, they are really stating a profound neurological truth, that concentration or mental activity, brings the blood to the brain and this is fatal to that partial sleep or loss of consciousness which is hypnosis. Furthermore, mediums all talk of the great strain under which they labor when entranced. This strain is very largely the result of trying to maintain a psychological imbalance, that of keeping a mental stream flowing into two separate channels.<sup>9</sup>

So little study has been made of mediums that there is no

<sup>8</sup> If, as Tylor says in discussing mystics, the opening of the refectory door would at the same time have frequently closed the gates of heaven, then physical well-being, sufficient social activity, definite and secure economic status, healthy relationships with the opposite sex culminating in marriage, parenthood and a happy family life—all of these would in a vast number of cases have made mediumship an irrelevant matter in the life of the medium.

<sup>9</sup> In a medium for others, the talk of the strain undergone may be due to the necessity of providing an excuse for taking money and of showing recipients that the medium is fully earning her fee.



definite answer to be given to the questions: What is the family history of mediums, when do they commence their mediumship, when do they discontinue it, and what are the circumstances attending its commencement and its ending? Flournoy mentions the case of a Mme. Guelt where mediumistic gifts and tendencies were manifested in four generations of her family. S. W.'s family also showed a history of mediumistic tendencies. In the instance of one Dale medium, parents and grandparents were mediums. Although great mediums probably are not made but born, i.e., show a history of mediumship, mediums by birth are in the minority. The medium's power merely presupposes a latent predisposition and most mediums acquire their mediumship at a later date and by reason of their environment: precept and example. The latter comes most often from without the family circle, since mediumship is more likely to be confined to a single member of the family than otherwise. Without the example set by others and the legitimatization by society, mediums would hardly recognize their gifts as mediumistic ones and they certainly would not practice them publicly. They become "mediums" because it is a socially recognized career.

Some can never acquire mediumship no matter how much they may desire it, because of their inability to induce the necessary neurological imbalance—they are too normal; while others acquire mediumship slowly and after great effort and infinite patience on their part. Some manifest their gifts even as children; and there is a possible connection between such mediums and the onset of puberty (as in the case of S. W.).<sup>10</sup> Most mediums, probably the best ones, manifest mediumistic tendencies in late adolescence or in early middle age. In the intervening age period, mediumship, if acquired at all, is more likely to be the result of training and discipline. Mediumship is of variable duration; some mediums retain their powers all their lives. In some the power comes and goes. Others, on

<sup>10</sup> Dr. von Schrenck-Notzing finds the contrary to be true sometimes—mediumship ceasing with the onset of menstruation. See his "Richtlinien zur Beurteilung medialer Spukvorgänge" in *Zeitschrift für Parapsychologie* (9 Heft. September, 1928).



the contrary, lose it after a longer or shorter period; while in many cases it is gradually lost over a period of years.

In the ordinary household a child's statement that he feels spirits about him is viewed with concern. In a number of instances the grown up medium who refuses to relinquish his mediumship is disowned by his family. Here are two typical life histories of mediums:

As a young boy of five, Richard Dean would come running into the kitchen to tell his mother that a certain neighbor's house had burned down or that some other event equally portentous had occurred. These pieces of information would come to him while he was in a trance lasting an hour which always took place immediately after breakfast. Mother would scold him for his "lies." Then the event described would take place. Again he would tell her of events that were occurring or about to occur, and again he would be beaten for his "lies," although later they actually transpired. His school-mates poked such fun at him that the boy was made miserable and the family had to move to another town—Poughkeepsie, the home of A. J. Davis who has always been referred to as the Poughkeepsie seer. This was in the middle of the last century and Davis was in his heyday at the time. Richard located lost articles for people—finding a cow for a lady by means of a strand of hair from the cow's tail; gradually he became, like Davis, a medical clairvoyant with an Indian doctor as a guide. He was much respected for his knowledge. One woman used to consult him, for example, about the matter of pre-natal care, and as her family grew, she would take the children to him in order to have all the children's ailments treated. He at one time foresaw the wounding of his brother in the Battle of Bull Run. When this actually occurred, and the doctors wanted to amputate a leg, Dean went to Lincoln who permitted him to take his brother home—away from the doctors. His brother's leg, needless to say, was saved, due to the ministrations of the Indian doctor.

Dean died when he was forty-five. Neither his son nor any one else in the family had mediumistic powers.

Cora Scott was born in 1840. When she was nine or ten her father, Mr. Scott became a member of the community established at Hopedale, Mass., by the Rev. Adin Ballou. (It will be remembered that this community developed spirit manifestations in 1850 and that the Rev. Ballou was converted to Spiritualism in 1852 shortly after

the loss of his young son.) In the fall of 1851, the first spiritual visitation came to her. She was preparing, school girl fashion, a composition on her slate. As she supposed, she fell asleep, and when she awoke, she found her slate covered over with words not her own. Her playmates had seen her writing and told her mother that Cora was writing in her sleep. The mother supposed it was nothing but play, but when the child came in and showed her the writing on the slate, the mother was astonished to see the name of a deceased sister appended to one of the messages. Cora's mother was frightened and immediately put the slate away.

Not long after this, Cora again "fell asleep" as it was called, in the presence of her mother, and her arm indicated that the power controlling her wanted to write and the slate and pencil were brought to her. Message after message was rapidly written, each signed with the name of some deceased member of the family. The news soon spread beyond the household, and friends came flocking to see Cora "write in her sleep." Her friends knew nothing of Spiritualism at that time and could not account for the things witnessed. Her development was rapid. Two controls came to her. One was a member of the Ballou family. The other control was a German physician. One was a speaker, the other a healer. She left school at the age of twelve and under the control of the spirit Ballou the little girl addressed large audiences upon all the leading questions of the day, and her erudition seemed an indication of a supernal power. She always refused credit for what she "gave." She spent her whole life as an inspirational speaker. Her lectures were crowded and she convinced many who witnessed no other phenomena. She was eagerly sought after by all societies of the United States.<sup>11</sup>

#### SELF-MEDIUMS AND MEDIUMS FOR OTHERS

The utility of mediumship to its practitioners may be simply personal and private, or it may be of wider scope.

In order to fully understand the nature of the benefits reaped by mediums from mediumship it will be necessary, therefore, to distinguish the type practiced for oneself alone from that practiced for others—especially when the last

<sup>11</sup> This brief biography of Cora Scott (Mrs. Cora L. V. Richmond) is quoted from the *History of Cassadaga*.

variety is engaged in by one who earns a living from mediumship and who is affiliated with some Spiritualist organization.<sup>12</sup> The phases of self-mediumship are usually automatic writing and trance. When there is an audience, however, automatic writing will not prove satisfying to its members and more spectacular phenomena, such as direct voice messages and physical manifestations, are required. Not only the particular phase of mediumship manifested, but the content of the messages is dependent upon whether or not there is an audience present, and if there is one, whether it is composed of prospective recipients or just spectators, as at the séances of mediums like Mlle. Smith and S. W. when the latter, as subjects of study, are to be regarded largely as self-mediums.

#### BENEFITS RESULTING FROM SELF-MEDIUMSHIP

Many of the satisfactions derived by psychics from self-mediumship are identical with those accruing to lay believers, notably the allaying of a sense of guilt, the continuation of a sexual attachment ("normal" or pathological), and the continuation of a dependent attitude. I shall cite only one instance of this group of benefits—the continuation of a sexual attachment:

Mrs. Anne Simon died on August 5, 1916. Her husband took up automatic writing at a friend's suggestion, on January 15, 1919. (*Mr. S. did not go into a trance.*) Two days later, January 17, the first message began and continued on for twenty-five days when it suddenly ceased. The second message began July 11, 1919, and lasted until August 7, 1919. Mr. S. writes: "Spiritualism, as usually understood, had never been of more than passing interest to either of us, though we were receptive to the idea of its possibilities."

These messages, really entire books, are extraordinarily beautiful examples of how love persists unconquered by death; examples, moreover, of what Spiritualism at its best means to high-minded men

<sup>12</sup> Since in practice it is sometimes difficult to separate self-mediums from mediums for others, one and the same medium playing both rôles at different times, it is more advisable to decide the private or social nature of benefits on the basis of a particular act of mediumship.

and women. Every page of Mr. S.'s message carries either of these two refrains: "We are one soul" or "I am with you."<sup>13</sup>

A person who has received a serious frustration or who is under a tension will automatically try to reduce this to a minimum. Such a person may first turn to any one of a number of partial withdrawal measures which are available. (They are called partial because they nearly always fail to shut out the distressing thought or situation.) Complete withdrawal, though temporary, in many cases may then become imperative. Drugs, alcohol, sleep are some everyday illustrations of such devices,<sup>14</sup> while the many kinds of dissociation or trance states are more unusual examples.

The content of our minds ordinarily appears to be an indivisible whole, a uniform stream of thought which is under our complete control, which may be continued or abandoned whenever we wish, and which progresses towards some definite end. Sometimes, however, it appears to be composed of separate parts, each proceeding independently of the other. Whenever the mind is confronted with two contradictory and incompatible systems of ideas, such "splitting" is inevitable. It is a defense reaction intended to prevent conflict between irreconcilable mental processes by completely sundering one from the other. Absent-mindedness, errors, forgetting, symptomatic acts, the compartmentalized mind, are all common instances of dissociation. The pathological forms run from the trance to dementia præcox.

One benefit which mediums attain from their calling, therefore, is the ability to withdraw temporarily, by means of the trance state, from the unpleasantness of the mundane sphere. The medium leaves behind the problems and unpleasant facts of life, escapes from the discordant and disorderly actualities, from the sameness and boredom of things. This momentary relaxation of tension is obtained, consequently, in a purely mechanical way; it is no more than a blotting out of the dis-

<sup>13</sup> *The Message of Anne Simon; The Second Message of Anne Simon* Boston, 1920. There has been a third message which, so far as I know, has not yet been published.

<sup>14</sup> See footnote, p. 385, for a complete list.

agreeable, an annulling of thought, as the psychoanalysts term it, prompted by the safety motive.

Another advantage gained by the medium from the trance state is that the latter is not only a flight from the disagreeable but a flight into the agreeable as well; into a fantasy realm where things are more pleasant and better regulated as far as the medium's wishes are concerned. The trance product of a self-medium is to be regarded, with respect to its motives as a day-dream.

Now day-dreams, pipe-dreams, reveries, fantasies—all plainly reveal the frustration of a drive. Day-dreaming is a typically introverted reaction to defeat, for it "gives the illusion that wishes and aspirations have been fulfilled; it thinks obstacles away; it transforms impossibilities into possibilities and realities."<sup>15</sup> Day-dreams are all egotistic in character. The central figure is invariably the dreamer and that which is striven for is always a person and selfish end. This fantasizing is a form of "autistic" thinking to be opposed to "realistic" thinking, that directed by purposes which may find fulfillment in the actual world. An exaggerated tendency toward day-dreaming is naturally developed by those children who are frail and are confined to bed for long periods or by those who lack companions. Children who have had no opportunity for manipulative play are also prone to develop this tendency.

The lonely children's creation of a "dream play" or of imaginary playmates is a protracted and repeated day dream, the fondness for which is due to the same emotional need—self-aggrandizement and overcoming the limitations of reality and adding interest to it but without confusion with reality or intrusion of fantasy into the real world. Many lonesome children have such imaginary playmates, particularly those of a sensitive intelligence; they may be human beings, or non-human creatures like elves, gnomes, fairies, etc.<sup>16</sup>

<sup>15</sup> Varendock, *The Psychology of Day-Dreams*.

<sup>16</sup> There is the case of a boy of seven who, instead of imaginary playmates, has an imaginary Utopia, with organization, rules, celebrations, escapades, etc., pictured in detail. This construction has the same function as that of imaginary playmates.

George Wehner, a professional medium who was the vehicle for Rudolph Valentino's messages from the beyond, describes in his autobiography how he began seeing fairies in Michigan at the age of three and later watched them in the Hudson River valley. The Michigan fairies were three inches high and flew about on butterflies and bumblebees, while those along the Hudson were an inch and a half high, carried their own wings and also paint brushes with which they gave flowers their color. When Wehner grew up, the persons required to satisfy his sociability needs changed and he had as his companions, therefore, Mme. Blavatsky and White Cloud (his guide).<sup>17</sup>

The life of man, turned wholly external by nature, does not ordinarily permit the introversion indicated by day-dreams and hallucinations; there must therefore be surmised a lack in the external world which compels the individual to seek a substitute for them in his own mind. Many children show a certain inclination to listen to these soft, inner spoken voices, to focus attention on this internal stage with its strange and varied scenes and actors, its pantomime. The child has discovered an object in the depths of the unconscious which powerfully attracts him, otherwise such fine and hardly perceptible inner experiences would pass unnoticed. Many future mediums as children were subject to the fascination of the inner drama, though it may be merely an autobiographical fallacy which leads them in retrospect to attribute great importance to it; in the prospective medium it is a symptom, possibly; certainly it is not a prophecy.<sup>18</sup>

A letter written to Freud by a middle-aged lady is interesting in this connection:

<sup>17</sup> Wehner, George, *A Curious Life* (Horace Liveright).

<sup>18</sup> Shortly after the above was written, there was published *The Voice Triumphant, The Revelations of a Medium* (Knopf, 1931), by Mrs. Cecile M. Cook, a well-known medium who during the last 30 years has held over 30,000 séances and private sittings. In her first chapter, she outlines her childhood and early life, explaining that as a little girl she began to hear voices speaking to her that no one else heard and to see and play with children visible to no other eyes, and goes on to tell how this ability developed until in her middle teens she began to train herself to be a medium.



In my earliest years I was always lonely, kept apart from other children, and had visions (clairvoyance and clairaudience); I was not able to distinguish these from reality, and was often in consequence in embarrassing positions, with the result that I am a very reserved and shy person. Since as a quite small child I already knew far more than I could have learnt, I simply did not understand children of my own age. I myself am the eldest of a family of twelve . . .<sup>19</sup>

The facts adduced in the preceding paragraphs lend point to the following hypothesis:

It is probable that we have in the phenomena of imaginary playmates an explanation of all the materializing phenomena of Spiritualism that are not deliberately fraudulent. The Spiritualistic and mystical explanation collapses at once when we trace the development of many cases of imaginary playmates out of make-believe and arrange a large number of cases in a series that proceed by infinitesimal gradations from those that are scarcely to be classed as genuine cases of imaginary playmates to those that furnish Spiritualists with their stock arguments.<sup>20</sup>

Hallucinations or false perceptions are illusions affecting any of the five senses and represent a type of dissociation and therefore withdrawal reaction somewhat greater than that illustrated by day-dreams. The hallucination, like the fantasy and the day-dream and all autistic experiences, is revelatory of the experiencer. Psychiatric histories are replete with visions that run the whole gamut of hallucinatory experience from the ordinary type of conscious fantasy and day-dream to the delusions of the paranoiac, the visions of the epileptic and the systematic creations of the dementia præcox patient, where the visions, the voices and the beliefs described are plainly reflections of the patient's personality and compensations for its shortcomings. Credogenetically, then, hallucinations are picturizations, usually symbolical, of wishes and de-

<sup>19</sup> *Collected Papers*, Vol. 4, "Dreams and Telepathy." See also in the same volume "A Case of Demoniacal Possession (Obsessional Neurosis)."

<sup>20</sup> Harvey, N. A., *Imaginary Playmates and Other Mental Phenomena of Children* (State Normal College, Ipsilanti, Michigan, 1918). See also Hugh Walpole's volume of stories called *The Golden Scarecrow*.



sires which have been repressed, or which have been frustrated.<sup>21</sup> In the visions are dramatized all the personality elements of the individual which are in conflict due to the denial of impulses in the real world. The precise content of the hallucination depends upon the wish of the person experiencing it; the thirst-crazed traveler in the desert sees gushing springs. When the individual requires them, other varieties of hallucination, the religious for instance, are experienced, and they may center about Satan, Heaven, the voice of conscience, or mystical union with God.

Just as the mystical experience is usually had by those who want it, with the mystic, furthermore, always receiving the kind of mystical experience he wants and enjoying the visions that are required in the working out of his life-plan, so the mediumistic experience and the messages received by the self-medium are determined very largely by his personality needs. The messages he receives reveal him clearly; the things he sees and hears are dramatically appropriate to his spiritual career.<sup>22</sup> Joseph Smith's spirits teach polygamy while Ann Lee's insist upon celibacy. A Spiritualist with mediumistic gifts, just before he left his earthly embodiment, told members of his family that the spirit form of a former close friend and Spiritualist had been with him "consoling him and with beckoning hand was pointing him to a fairer land across the mystic river, where the waves of eternity lave the shores of time."<sup>23</sup>

That self-mediumship often allows for the fulfillment of a wish is clearly shown in the case of Miss X:

Miss X. is an active and fairly good-looking woman of about forty-five who earns her living as a saleslady in a small store. She came from Holland about twenty years ago; shortly after her ar-

<sup>21</sup> A non-Spiritualist soldier writing about his feelings during the last week of the Great War, says: "One more week and discharge. Then a family reunion at home with hearts overbrimming with tearful joy. I sank into my bed that night, and closed my eyes, vainly seeking sleep. Many times my mother tip-toed into the room. I heard her sigh softly."

<sup>22</sup> Mediums never hear what they fundamentally do not wish to hear. The ostensibly unpleasant message occurring only in rare instances actually gratifies a deeper, underlying need which is concealed.

<sup>23</sup> *History of Cassadaga*.

rival she became engaged to a young Hollander. He jilted her, however, and she resolved that henceforth she would never allow herself to be caught in a situation where this might happen again.

Miss X. is a member of the First Spiritualist Church of which Rev. Arthur Ford is<sup>24</sup> pastor, and whom we may remember as a young, good-looking and extremely "magnetic" medium. Miss X. boasted that in her four years of membership she had never missed a night on which he officiated. She protested against her fellow church members—all women—whom she said were far more interested in Rev. Ford than in what he said—or in Spiritualism, for that matter.

The spirits tell Miss X. (who is mediumistic) that she has had many incarnations, going back as far as the fourteenth century. In one she was a nun, in another an Indian princess, in a third an Egyptian maiden, in still another a sister of charity. But through the ages, one thing was constant: her dedication to virginity. The most astonishing item in her story, however, was revealed only at the end. Her brother in all these episodes, whose incarnations paralleled hers in time and place, was none other than Rev. Ford! (In similar fashion, Leopold had been Cagliostro when Helene Smith had been Marie Antoinette.)

The interpretation here is clear. Miss X. is told by a spirit what she wants to hear, namely that she was always the same sort of person—vowed to virginity, just as was Ann Lee. Thus is a present denial converted into a high law of destiny. She finds herself compelled to regard Ford as a brother because of her vow that she would never permit herself to think romantically of a man again, all of which is a rationalization arising as a defense against the possible repetition of jilting.

The conflict which mediums cannot solve in their actual life they project into an imaginary realm and solve there. An excellent example of this dramatization of conflict<sup>25</sup> in a

<sup>24</sup> This account is written as of spring, 1929.

<sup>25</sup> Where profound and mutually incompatible segments of personality co-exist within the whole but function successively we have a "multiple personality" which is a relatively simple method of dramatizing dissociated aspects of one's own personality. Trance personalities or spirits represent a more complex form of this dramatization, the psychogenesis and credogenesis being the same in both instances. The study of multiple personality types therefore makes a good preparation for the study of mediums. The controls and spirit communicants of self-mediums are entirely analogous to the subsidiary personalities of the multiple personality, the difference being

medium on a two-plane stage is described in the *History of Cassadaga*. According to a statement found therein, the medium

was dictating a heterodox message when he stopped and refused to go on, and the influence was withdrawn in the middle of the sentence. The medium reconsidered, signified his willingness to write, whereupon the influence returned and the sentence was finished.

The internal difficulties<sup>26</sup> under which all mediums labor is much nearer the surface in colored mediums than in white and that is why the latter are termed erratic. The negro when compared to the white of similar intelligence and culture is found to be more primitive, that is, he is less inhibited and any abnormality of instinct or emotion is more evident. Moreover, in both the negro medium's behavior and message work, the relationship to the spirit is revealed with greater clearness.

In those practicing mediumship, as in mystics and in the ancient and modern founders of religions, instances of normal sexual activity are extremely rare; even the desire for such

that in the case of the former the psychic fragments or alter egos are projected into the spirit world whence they operate. When a medium speaks of good and bad spirits, he may be actually describing his own attitude toward the repressed segments of his ego. When the spirit represents a wish for something which is approved by the conscience of the medium, he calls the segment a good spirit, if it is a wish for something of which his conscience disapproves, he terms the segment a bad spirit and the medium is considered obsessed, as he is regarded when he transmits messages containing socially taboo material. Removing the obsessing or evil spirit, exorcising him—to use an earlier terminology—simply means repressing the conflict again, putting the skeleton back into the closet from which it had partially emerged.

<sup>26</sup> Some clues to sources of conflict in self-mediums are mentioned throughout this chapter. Additional clues may be found in the following:

The mediumistic phenomena of Elenore Zugun, a fourteen-year-old peasant girl, were recently investigated by Zoë, Countess Wassilko-Serecki, a pupil of Dr. Alfred Winterstein, the Viennese psychoanalyst; the former tried to interpret the medium's behavior in psychoanalytical terms. The Countess' conclusions are that "the child's control, Dracu, a creation of the medium's unconscious self, spoke in a manner which seemed to prove that in the child's soul a great unconscious conflict had taken place. This conflict was caused by the mutual interference of two contrary psychic powers, a very strongly developed sexual need connected with her father and even as great a condemnation for these emotions. These psychic relations of the medium exactly correspond to typical examples of hysteria according to the psychoanalytical

activity is sedulously repressed. One particular male medium, Valentin by name, is a frantic woman hater who holds that a person's most terrible weakness is sensualism and that the latter's worst manifestation is sexual connection.<sup>27</sup> The sexual inactivity and repression of most mediums may be due to a number of causes similar to those operating in ordinary individuals and need not be gone into here.

Mystical communion is nearly always communion with a person. The vision of the mystic is often accompanied by some degree of sexual excitation which is so plain to the observer that its existence and natural history are commonplaces in the study of pathological religion.<sup>28</sup>

The medium, admittedly, is in communication with a person to whom he is deeply attached, even when it is his control.<sup>29</sup> It would be an exaggeration, perhaps, to say that every spirit stands in some erotic relationship to the medium, but I feel safe in stating that the majority of mediums reap from most of their communications a benefit which is definitely erotic, and doctrines of Freud." (*British Journal of Psychical Research*, Jan.-Feb., 1927.)

A belief common to many mediums (Helene Smith, for instance) is that they are changelings; they doubt that they are really the children of their supposed parents. Dr. Hans Freimark writes: "The thought that he is not the true child of his parents is typical of the medium." ("Die erotische Bedeutung der spiritistischen Personifikationen," *Internationale Zeitschrift für Ärztliche Psychoanalyse*, 1915, Volume 5.)

This fantasy is regarded by psychoanalysts as an incestuous one. The individual, by believing himself an adopted child legitimizes his erotic attachment. The changeling fantasy is also common to those who, revolting against an environment to which they feel themselves superior, believe a grand destiny is in store for them.

<sup>27</sup> Szilágyi, Géza, Dr., "Der Junge Spiritist, Ein Psychoanalytisches Lebensbild," *Internationale Zeitschrift für Psychoanalyse* (Heft 3, 1923).

<sup>28</sup> One of the best of these, though it is not psychoanalytical, is Leuba's *Psychology of Religious Mysticism*. See also Ellis, *Studies in the Psychology of Sex*, Volume One, section on Autoeroticism.

<sup>29</sup> The study of the personality and sexual nature of mediums in relation to their spirit communicants and guides is a difficult field of investigation in which much work remains to be done. Does a self-medium recognized as an unconscious homosexual get more messages from members of his own sex than the opposite? Observation does indicate that such mediums frequently have spirit guides who are members of the same sex. In two instances with which I am acquainted, effeminate male trumpet mediums have masculine spirit guides who give messages in deep, booming voices unlike those of the mediums.

that mediumship is an important substitute for the sex life repressed or only partially satisfied on the earth plane. Occasionally, this fact is made plain as when mediumship is accompanied by voluptuous sensations.<sup>30</sup> Spirit communications in such cases are comparable to the ordinary non-Spiritualist fantasies which accompany and provoke psychic masturbation, as this message of Slater's indicates:

A woman appears before me very clearly, a very beautiful young woman, with an extraordinary breast, a very beautiful and remarkable breast, and with a slender and narrow waist, not like the waists you see to-day, and she comes to you, yes, you! (*The medium points to a bald-headed man sitting on the aisle.*)

Dr. Freimark offers Eusapia Palladino as an example of one who received such an autoerotic benefit from her mediumship:

Shortly before Eusapia Palladino began her manifestations, her cheeks grew rosy, her moist eyes burned with longing, and a gentle smile played about her lips. All her gestures showed that she was about to experience an erotic ecstasy. She called "Mio Caro"—referring to her spirit control, John—leaned on her neighbor and sought to be caressed. With the start of the phenomena came voluptuous shuddering accompanied by either a slight tensing of the limbs or, at times, convulsive contractions of the extremities.<sup>31</sup>

<sup>30</sup> Dr. Karl Abraham in his article, "Hysterical Dream States," makes an analysis of the latter which is very interesting in connection with mediumistic experiences as well as mystical states generally. He summarizes his thesis thus:

The dream-state is a substitutive gratification for masturbation when this has been given up. . . . The patient had been accustomed in early youth to indulge in day-dreaming, and when the activity of a vivid fantasy was at its height, to make use of masturbation as an outlet for the accumulated excitement. When he tried to abandon the practice of masturbation his day-dreaming had to find a different end. It now formed an introduction to a dream-state, just as earlier it had been an introduction to masturbation. The second and third stages—that of removal from reality and mental blankness—corresponded to the increasing sexual excitement and to its culminating point, the moment of ejaculation. The final stage of anxiety and weakness was transposed unaltered from the act of masturbation. Those symptoms are familiar to us as the regular consequence of masturbation in "neurotics." (*Selected Papers of Karl Abraham, M.D.*, International Psychoanalytical Library, London, 1927.)

<sup>31</sup> Op. cit.

Bien Boa, the spirit guide of the medium Mme. Carmencita Noel, constantly interrupted his elevated sermons which insisted on harmony and purity of morals, to cover her with kisses and to lavish upon her declarations of a most ardent character:

I have come here for my C. I love her, I love her! C., I love you, I love you, I love you. . . . My C., well-loved, I adore you.<sup>32</sup>

Most mediums suffer from a profound feeling of inadequacy and insecurity. The causes for this feeling will be discussed in the next section in analyzing the manner in which the social personality of the medium is enlarged through mediumship. Here we are concerned with the ways in which such a feeling of inadequacy is remedied in self-mediumship and how the latter enlarges the medium's private personality.

Thought truly becomes omnipotent in the messages of the entranced self-medium and in them neurotic megalomania finds complete scope. For the medium, like priests and prophets everywhere, is in touch with divinity and himself enjoys divine attributes. Self-mediumship confers upon its practitioners a tremendous sense of power in that by its means they are able to set aside the spatial and temporal laws binding on the rest of humanity. Psychics freely move forward and backward in time and roam through space. The latter trait is well-illustrated by Rev. T. L. Harris:

In 1853, Harris—at that time a Spiritualist medium—was in Western Virginia. On one occasion during his stay there he went into a trance in which he remained for several hours. When his external consciousness was restored, he said he had visited New Orleans, accompanied by a spirit guide.

That the psychic not only is superior to the universal coercion of natural law but that he himself may actually *regulate* events in the physical world is stated by Slater in what is probably the frankest and most colossal piece of mediumistic self-conceit to be found in Spiritualist literature:

<sup>32</sup> Quoted from Flournoy, *Spiritism and Psychology*, footnote 2, p. 227.



We positively think that if we could gather together 400 or 500 sensitives who understand physical phenomena alike we could produce an earthquake through that power, we could say to the sun "Stand still!" and it would be done.<sup>33</sup>

Another satisfaction which self-mediumship offers is the opportunity of fraternizing with celebrated spirit personages. Mediums are notorious for possessing great spirits as guides. To be able to associate with celebrities, to have them as friends and mentors, to bring them to one's side at will, gives a person who has suffered from a feeling of insignificance a vastly changed status in his own eyes. He is exalted by his association with genius, and believes himself immeasurably superior to the ordinary run of mortals. He has stolen a march on the rest of mankind. This is something for which all men long and neurotics more intensely than others. A medium, moreover, will take considerable pride in the fact that his spirit guide is of greater consequence than that of some other medium. Abundant illustrations of such fraternization with spirit notables can be found in the history of almost every medium. Those of great professional repute as well as those of little are willing and grateful recipients of the sociability and affection of genius, even though it may be entirely posthumous in character. Here are some interesting examples of such post-mortem fraternization:

The material of Stainton Moses' writings purported to come from a group of spirits, Rector, Prudens, Preceptor, Doctor, and chief of whom was Emperor. These were obviously pseudonyms and Stainton Moses during his life-time refused to divulge the real identity of his controls. Mr. A. W. Trethewy, however, in his book *The Controls of Stainton Moses* (London: Hurst and Blackett) shows that Emperor was Malachi, Prudens was Plotinus, Preceptor was Elijah. Modern personages in the group were Theodore Parker, Benjamin Franklin, W. E. Channing, and Robert Dale Owen.

Isaac Post, an American anti-slavery reformer and a medium in private life, was at first a farmer and then a druggist. He wrote in 1852, by means of automatic writing, a volume called *Voices from*

<sup>33</sup> From a trance lecture delivered to a Development Class at Lily Dale.



*the Spirit World*. The introduction was written by Benjamin Franklin and the book itself contained messages from Voltaire, Washington, Jefferson, Swedenborg, Margaret Fuller, Daniel O'Connell, Calhoun, William Penn, George Fox, etc.<sup>34</sup>

Miss Young, an elderly medium, received on one evening materializations of one hundred and fifty persons, leaders in all fields. Among them were Buddha, Rameses, Knox, Mary Queen of Scots, Condorcet, Socrates, Emerson, Jesus, and Colville (an American Spiritualist author of the nineteenth century and a personal friend of Miss Young's). After materializing, each spirit said at least a few words, while Jesus and several other biblical figures delivered long messages. The séance during which all these figures appeared was one of the regular meetings of a small development circle which met weekly over a period of eighteen months in a Maine town.<sup>35</sup>

Another way in which the self-medium may overcome his feeling of inferiority is by maintaining that *he himself* has been a great spirit in his previous incarnations. The belief in reincarnation is frequently found among self-mediums. Both S. W. and Helene Smith believed in it: S. W. a bright but uneducated girl of 15½; Mlle. Smith a humble employee in a commercial house. Mediums, curiously enough, who reveal their past lives, usually disclose that they have been kings or queens or emperors or empresses, and none are found who in previous incarnations have been servants or people of low estate. Apropos of non-Spiritualistic reincarnations D. D. Home, the medium, unwittingly makes a comment which applies just as well to mediums:

I meet many who are reincarnationists, and I have had the pleasure of meeting at least twelve who were Marie Antoinette, six or seven Mary Queen of Scots, a whole host of Louis and other kings, about twenty Alexander the Greats, but it remains for me yet to meet a

<sup>34</sup> In the *Dictionary of American Biography* will be found an article on Post by the present writer.

<sup>35</sup> This description is based on a verbal account given by an intimate friend of Miss Young's; also on the latter's notebooks (to which I had access), wherein are recorded the messages and circumstances of these weekly meetings.

plain John Smith, and I beg of you, if you meet one, to cage him as a curiosity.<sup>36</sup>

Miss Young, described a few paragraphs previously, is an excellent example of how an individual who, without the setting of Spiritualism, might be regarded as an ordinary paranoiac suffering from delusions of grandeur, is instead a celebrated personage who is merely suffering a temporary eclipse in her present cycle:<sup>37</sup>

Spirits tell Miss Y. that she has had twelve embodiments previous to this one. Each is described in great detail; she is told just what she looked like, what position she occupied, what vocation she followed or rôle she played, the name and calling of her husband, the number of children she had, what they were like, and finally what she and her kin died of. In all phases she was some notable, as were her husbands and her children. In the present "expression," however, Miss Y. is unmarried, poor and a totally unnoticed creature; judging by her notebooks she seems a very untutored person.

A word may be said about the benefits accruing to pathological self-mediums. Stekel has shown that epileptics in their trances sometimes perform criminal acts. Mediums of a pathological type, likewise, are able to satisfy sadistic and criminal longings in their trances.

Though many self-mediums never become mediums for others, practically all public mediums have been self-mediums at one time or other, and pass from the first stage to the second by easy and natural degrees. For just as a tendency to action which is denied an outlet will pass over into private fantasy, owing to a struggle against the limitations of the actual social and physical world, so private fantasy passes over into some form of play acting for others. The child knows that his daydreams are unreal, but the insistence of the fact becomes less

<sup>36</sup> Quoted in Doyle's *History of Spiritualism*.

<sup>37</sup> Mediums might be looked upon as "normal" paranoiacs who differ from other paranoiacs in that their belief in the voices and visions vouchsafes them, in the great spirit with whom they associate, in the notables that they have been in previous incarnations—all have a social legitimacy denied the poor asylum inmate who believes he is Napoleon or that he is the special ward of Shakespeare.

troublesome if only he can get some one else to believe or act as though he accepts the reality of these imagined circumstances. The common observation that after a person has told an untruth a number of times it is accepted as truth, is an illustration of this. The habitual liar may recognize the difference between the true and the false but more often he cannot distinguish them.

As the self-medium grows older, moreover, the claims of society and everyday life grow more insistent; he is grateful, therefore, for the corroboration and legitimacy which he finds an organized faith gives to his private visions and also for the prestige which comes to him if he will only use his gift for others. These advantages more than reimburse him psychologically for abandoning his egotistic dreaming and providing, instead, messages which satisfy the needs of others.

Mediums bear many resemblances to hystericals. The hysterical often uses his illnesses and symptoms as a means of enforcing respect, attracting attention and sympathy, and escaping painful situations. He requires and seeks out witnesses and congenial attitudes in the presence of which his symptoms are aggravated and the complaints and external distress become more marked. This is what the hysterical looks for: an opportunity to "perform." Such a desire is illustrated in the following examples, the first, for purposes of comparison, being that of a non-Spiritualist:

A professional pianist, M. S. was never able to play before his brother. M. S. was also a stutterer; in the presence of congenial friends, his stuttering was slight; when he was with his brother, however, the stuttering was extremely pronounced. M. S.'s brother increased S.'s emotional tension, and interfered with his mental coordination to the point where he was almost paralyzed in thought and action.

A Spiritualist, Mrs. G., has a medium come to her house for the purpose of holding séances. Now Mrs. G. has a sister who is a pronounced skeptic. The medium works very satisfactorily when this sister is not home. But when she is, even upstairs in another room, the medium's throat muscles grow tense, she talks with difficulty and in a short time is forced to abandon the séance, unable to work at all.

Mr. C., the medium to whom we have often referred, gave evidence of the typical hysterical attitude when he resolved some years ago to have nothing further to do with investigators, saying he found it too much of a strain to deal with skeptics. "I get all the believers I want to fill up all my time, why should I deal with disbelievers? I will not accept any one to my circle from now on unless they are believers!"

Now the grown-up hysterical did not as a child consciously decide upon a career of deception or that his illness had a desirable utility; as a child, perhaps, he might have discovered that a minor ailment or accident brought with it a certain desirable sympathy and importance; later there is a conscious or unconscious simulation of an ailment in order to gain the same end.

Mediums resemble such ordinary hystericals in that they discover that the trance state, like the illness, can become a virtue, that it has a social utility, securing for them an audience and sympathy, the attainment of which, particularly the latter, must be accounted as one of the major benefits of mediumship.<sup>38</sup>

#### MEDIUMSHIP FOR OTHERS <sup>39</sup>

Mediums arise and continue to exist as members of a priesthood because they meet a definite need on the part of certain persons. There will be mediums as long as there is a great

<sup>38</sup> Some students, especially Stanley Hall and Professor Jastrow, believe that one of the needs satisfied in the medium is the will to deceive, a need which is part and parcel of the medium's hysterical temperament. Professor Jastrow writes: "We must recognize the existence of deception as the expression of a deep-seated instinct abnormally present in not a few persons. It is deception for the love of imposing upon humanity, mingled somewhat with the love of conspicuousness and interest which the deceiver's position brings with it. (*Fact and Fable in Psychology*, p. 162, footnote 1.)"

<sup>39</sup> With the exception of a brief paragraph all of the discussion in this section is based on mediums who are honest and sincere, or at least are trying their best to be, into which class I believe a great many of them fall. Like any other religion, Spiritualism would be impossible if it rested on *deliberate* deception. One reason for this is that a medium who really believes in herself is more significant as a religious type. There is also the possibility that a medium who really believes in herself will in the long run more clearly appear to believe in herself than one who is a conscious faker. There may

demand for Spiritualism. Mediums do not make Spiritualists. Spiritualists make mediums.

Mediums of the best type are scarce and they are constantly sought after for séance-work. Though they grow tired of holding meeting after meeting and would like to stop, the pressure of the recipients is too great. Certain mediums who wished to expose themselves, either because they wanted to put an end to their duplicity or because they suddenly realized the earthly origin of their messages, were not allowed to do so by their audience. Recipients who had been converted, who had once tasted of the solace which Spiritualism could offer, were outraged, partly at the deception but more so at the possibility that they might have to abandon their beliefs, and insisted that no confession be made public.

The messages of the professional medium are not to be regarded as primarily compensations for personal needs, since the medium must meet the demands of the recipient. "What does the recipient want?" is the question to be asked with respect to the message work of this class of mediums. Those who practice mediumship for others can become successful only if they give recipients the kind of messages the latter want.<sup>40</sup> Most are interested in hearing from departed mothers and there are probably more messages emanating from them and more "motherly" influences than any other kind.<sup>41</sup> A

be a survival, at least vocationally, of the fittest spiritually, though the evidence for this is insufficient. At any rate, analysis of the class of sincere mediums is far more profitable than that of the fraudulent type. Moreover, it should be noted that whereas most *self-mediums* are sincere and gradually acquire their psychic powers, many *mediums for others* are fraudulent and many acquire their gifts quickly through Development Classes as so much "vocational education." The description of the medium's evolution from childhood up, found earlier in this chapter, is therefore much more pertinent to self-mediums than to mediums for others.

<sup>40</sup> Among the questions relating to mediumship for others which have not been conclusively answered thus far are: Do mediums give more messages to recipients of one sex than another? How is this related to the personality make-up of the medium, that is to say, does a medium known to possess strong homosexual tendencies give more messages to recipients of his own sex or of the opposite?

<sup>41</sup> A Spiritualist propagandist would say that mothers are more interested in communicating with us than fathers are.

sailor waiting for a Spiritualist service to begin, confided to his neighbor: "I want to hear from mother and sis. I don't want to hear from the old man at all; he used to give me beatings—I'm through with him."

It is true to a certain extent that while the needs of the recipient are important, the personality of particular public mediums conditions messages to a lesser or greater degree so that the messages have a certain definite trend and from time to time clearly betray the nature of the problems which are uppermost in the medium's mind, especially where the audience is a small one. For though mediumship is a protective device for conflict, it is not a perfect device; under internal pressure it gives way and sometimes collapses altogether. When personal needs do break through sometimes, the medium is labeled "obsessed" or frankly insane. Often the medium's own conscious and unconscious desires and that of his recipient coincide, as in the countless messages from mother which are transmitted, and in the optimism and the general feeling of strength and security with which the messages are saturated.

Most mediums for others are recruited from those who in daily life feel the most frustrated and inferior, usually with ample justification; from those who are most in need of the omnipotence and omniscience which they profess so glibly for others. To begin with, there is simple physical inferiority. Many mediums are unprepossessing in appearance and run to extremes in weight and in temperamental dynamics; they are very thin, frail and tense, or else extremely heavy, slow-moving and phlegmatic. A Developing Class would gain enormously by a careful physical regimen. Practically all professional and affiliated mediums, moreover, are poorly educated, come from a low social stratum and are poor—at least at the beginning of their careers. Again, mediums not only are burdened by a sense of physical and social inadequacy, but by one of intellectual poverty as well.

Still another cause of the pronounced feeling of inferiority and insecurity from which many sincere mediums suffer is psychological. Their adjustment to the practical world is tenuous; they are introverted personalities. This sense of





insecurity and uncertainty that pervades the medium's entire psychological economy is due to various factors, to lack of normal sexual satisfactions, to physical peculiarities, to isolation, etc.

The preoccupation with self (or in extreme cases, narcissism) on the part of mediums is responsible for their alterations of mood—from moroseness and gloominess to elation—and their lack of social feeling or humanitarianism. Mediums excellently illustrate the emotional imbalance intended when it is said that an excessive feeling of superiority is allied with a feeling of inferiority; the neurotic's distorted impression of himself shows itself now in an excessive over-valuation, now in an excessive undervaluation. Mediums are easily wounded—sensitives in more meanings than one—because like all hystericals their craving for attention and adulation is insatiable. They want to be different from their fellows and they want to be all-important. They are jealous of other mediums and dislike competition because of their insecurity and their self-love, though the economic factor must not be ignored.

As ministers and members of a priestcraft, mediums secure a definite social status which otherwise would be denied them. Mediumship, especially among those who professionalize and commercialize their gifts, does not occur usually *in spite of* limited intelligence, slight education and worldly experience, and sundry other handicaps—as Spiritualist propaganda would have it—but *because of* them. For example, it is constantly pointed out by Spiritualists that such and such an erudite message must be deemed proof of spirit return because the medium through whom it came was incredibly illiterate. Without entering into a discussion of the validity or the value of this "proof," one ought to observe that this type of message affords an excellent way in which a medium distressed by his own ignorance can relieve such painful feelings.

When practiced under the sanction of a religion and especially under that of an organized church, mediumship may be regarded as a very excellent adaptation for the medium who is sorely in need of every bit of superiority with which his



calling invests him. A group engaged in ritualistic practices requires a leader, spokesman, priest to take charge of them, to tell them what to do and think, to resolve their doubts for them, to give them reasons in exchange for their motives. To the medium, consequently, are transferred the fear, wonder and dependence with which the child regards his father. To be looked upon thus, to be the center of scores of suppliant and worshipful eyes is most pleasant and reassuring to one who, but for his position, would be playing quite the opposite rôle. In mediumship for others introversion is given a status and justification which the medium could not easily duplicate elsewhere. He belongs to a race apart, practicing the oldest profession in the history of mankind whose importance far transcends any engaged in by ordinary men. In all ages and among all peoples, certain individuals undergo privations with a view to inducing trance states which are not only pleasant in themselves, but which increase their standing in the community. Persons who possess mediumistic traits, who as seers or prophets are granted visions of God or saints, and who hold intimate converse with them are deemed creatures with supernatural gifts set aside for a divine purpose.

Mediums occupy a position of honor among their own people, however much they may be persecuted by the outside world—taking their statements at their worst. Though most of them are poor, yet it is a genteel poverty. Some, moreover, are not only honored and respected, but adulated. Such mediums associate with persons of refinement and culture who come to them for help; they are invited to the homes of the rich and even those of nobility and make appearances before titled heads. They are the subject for discussion and investigation by researchers and are often the recipients of much notoriety as a result. A few mediums are like virtuosi in the musical sphere and lead a regal existence, except when suffering from their own emotional conflicts, the very conflicts that are responsible for their practicing mediumship.

Mediums, it is interesting to observe, are like many other maladjusted persons who, finding great difficulty in handling their own problems, secure a fictitious sense of power and

adequacy in counseling others. They solve the problem of their own vocational and psychological insecurity by setting themselves up as solvers of the same insecurity in others. It is easier to play God to others than to yourself. To mete out happiness and good fortune to others, furthermore, yields a sense of almost spiritual satisfaction and joy, no matter how illusory the promised good fortune may be.

The medium's omniscience with respect to others is imperfect and is constantly breaking down. The "Do you understand?" which punctuates every few sentences not only is a playing-for-time technique, but it is a confession that the medium really doubts whether he can be understood by his recipients since at heart he himself realizes what little warrant his advice and predictions have. As for the lack of omniscience and omnipotence which mediums show in the directing of their own lives, whatever the reasons offered by Spiritualists for this lack may be, it still is true that these seers who talk so glibly about health, wealth and happiness, guaranteeing these to their clientele indiscriminately, are yet themselves far from possessing any of these attributes. It is curious that the overwhelming majority of mediums, like those who practice other fortune-telling techniques and who possess such great powers of divination for any one at a moment's notice and for a small fee, cannot foretell their own future even when this means exposure, a jail sentence or their own death, cannot obtain for themselves, even for their near and dear ones, any of the goods they guarantee with such cock-sureness for their clients. If mediums possessed just a minute fraction of this supposed power of divination and foresight, they would be masters of this planet and richer than any Cræsus, simply by devoting their talents to the stock-market, the roulette wheel, or even to ordinary business affairs.

Occasionally mediumship becomes a social weapon, a means of genuinely securing power over others inasmuch as the entranced individual is supposed to be in touch with a higher and more authoritative source of wisdom. This is illustrated by the case of Thomas Lake Harris, a great religious figure of

the nineteenth century, called by William James America's greatest mystic.

Harris founded a Utopian and communal religious colony, The Brotherhood of the New Life, successively located in various parts of the United States. At first an out-and-out Spiritualist, a colleague and follower of Andrew Jackson Davis, he came to feel that communication with those in the beyond should be reserved for him and that it would not do to have his followers themselves contact with departed spirits. He therefore renounced Spiritualism though he himself remained a trance medium and an automatic writer.

Harris was an autocratic and iron-handed ruler of his flock disposing of their time, wealth, loves, ambitions, separating husbands and wives, sending persons on long journeys—even as far as Europe, ordering members to change their residence in the middle of the night. On the bulletin board of the building used as a headquarters of the colony established at Brocton, New York, were regularly listed instructions received from the beyond for the guidance of his community. The authority for all his injunctions to members rested on nature of their origin, though the instructions which he thus relayed always redounded to his advantage both personally and as their leader. According to their general tenor, it was quite meet and proper that his followers should toil and suffer, while he enjoyed a life of ease, partook of choice wines and cigars, and wrote or in a trance dictated two dozen or more volumes of poetry and several of philosophy.<sup>42</sup>

Davis furnishes another good illustration of the way the rôle of medium can be used to secure power over others.

Davis was an ardent exponent of the theory of conjugal or spiritual counterparts (which also has been termed "celestial wifery") according to which a true mate, of whom there are counterparts here, awaits every individual in the next world. Davis, in the meantime, led a life on the earth plane replete with affairs and liaisons of a very human sort.

He was anxious to secure a divorce from his wife, Mary Davis, in order to marry a prominent lady with whom he was in love and with whom scandal had associated him in a most compromising relationship. He wrote Mary a very long letter explaining to her the

<sup>42</sup> See footnote, p. 372.

theory of "central temperaments,"<sup>43</sup> that she was not his spiritual counterpart and that he therefore deemed a divorce necessary. Never did a man concoct a more elaborate rationalization of a desire to rid himself of a woman he no longer wanted. Mary answered in a brief, calm way, pointing out that divorce would cause them both social discomfort, but hurt her more than him; yet she was glad to know the truth at last. "I shall offer no opposition," she writes and then adds with amazing psychological insight, "May God and the Angels be ever your refuge and consolation, with good will and affection, Mary F. Davis."<sup>44</sup>

It is often said of mediums that they have nothing to gain from their calling, since they are scoffed at and persecuted like criminals; they exercise their gifts only because of inner compulsion. Statements like this show either an ignorance or a forgetting of a martyr's psychological make-up. To a martyr, verbal scorn and physical punishment are as nothing compared with the powerful craving for the enhancement of his personality and social status. Martyrs, after all, have great satisfaction in knowing that they are different from ordinary humanity. They are dying for the Cause, and their reward, though postponed to the beyond, will more than compensate for any suffering they may undergo here and now. Finally, martyrs may have a desire to punish themselves for their actual or fancied sins, and mediums with a strong masochistic component in their character may be grateful for the punishment and the consequent atonement for a feeling of guilt which they sometimes receive.<sup>45</sup>

Among the social benefits resulting from mediumship must not be forgotten the purely economic one. As ministers of Spiritualism mediums earn a living and obtain a share of

<sup>43</sup> In Davis' quaint terminology, spiritual affinities are "central temperaments." It is interesting to observe that T. L. Harris held the same theory and made use of it in a way very much like that of Davis.

<sup>44</sup> Davis, A. J., *Beyond the Valley*, a sequel to the *Magic Staff*, an Autobiography (Boston, 1892), Chapter 16: A Marriage of Central Temperaments.

<sup>45</sup> Countess Serecki in her study of Elenore Zugun (op. cit.) points out that all the phenomena were intensely disagreeable to the medium and seemed designed as a means of torment and self-punishment. She was hurt and cut by objects, her clothes were ruined, etc.

vested interest, still very small however. Many mediums, moreover, are mercenary and unscrupulous and use mediumship as a technique of thievery and swindling. This class is responsible for a very large number of the instances of deliberate and unconscionable fraud. Since the literature of exposure deals with this phase so persistently and exhaustively, no further statement is required here about it or about the psychopathic trends which find compensation at private séances represented, for example, in sexual advances made to auditors.

In closing this chapter, I may point out that my view is not necessarily that of the reductive, "nothing but" type. Some of those interested in understanding mediumistic phenomena, such as Jung and Hinkle, to say nothing of the psychical researchers, feel that there may be more to mediumship than a naturalistic philosophy can dream of. Such students may be inclined to hold that the medium's possession of the attributes assigned to him in this chapter does not of itself invalidate the claim that they are intermediaries transmitting communications from the departed, nor does it destroy the spiritual value of mediumship: precisely these attributes may be essential to the medium if the spirits are to utilize him as a vehicle. I do not deny the relevance of such a comment. Neither can it be denied that the motives for mediumship are totally unaffected by the truth or falsity of the Spiritualist hypothesis.

#### CREDOGRAPHS

##### *Introductory*

It may seem strange that none of the succeeding accounts deal with famous mediums: Margaret and Kate Fox, Mrs. Leonora Piper, Daniel D. Home, Stainton Moses, Mrs. Osborne Leonard, Margery, the Schneider brothers, Eusapia Palladino, Mrs. Curran (Patience Worth), etc. The reasons for such omissions are understandable, I believe. In the case of living mediums information of the kind that is required is meager, inaccessible and unreliable; recognition, furthermore,

would be easy and might lead to undesirable complications. In respect to mediums of former days, biographical material, although available, is not helpful; the facts necessary to a well-made Credograph are not given, and too much reliance would have to be placed on interpretation and conjecture. The following accounts, with the exception of that of Percival Namby—probably the best study of a medium extant—are imperfect and hardly worthy of the designation of Credographs. The rarity of psychoanalytical and psychiatric studies of mediums is the only extenuating circumstance.

However, the dynamisms revealed in the mediums described here are found in those of greater repute. The respectability, social position, professional reputation of a medium is no guarantee that he or she is free from the emotional problems and psychological disabilities common to lesser members of the class or that the benefits received from mediumship are different in kind from those obtained by humbler colleagues.

The following Credographs, as in the case of those of lay believers, are arranged in order of increasing abnormality.

#### CREDOGRAPH ONE: MR. R. S.<sup>46</sup>

Mr. R. S., a man in the fifties, tells me in my consultation hour his experiences with the spirits he had called up. Owing to the barrenness of his occupation he had long ago lost all joy in life. For three years he had gone in for Spiritualism. He is now in rapport with the greatest spirits. His spirit circle is frequented only by the most important spirits of all time. Yesterday Goethe dictated a new poem to them. Also, they had spoken already with Kant and Spinoza. "Look here," cried R. S., "life is a joy to me now! What company had I before? Grumbling State officials, a tedious sit at meals at the restaurant, and some old friends of my youth. Now I talk with Goethe, with Napoleon, with Schiller, with Bismarck, and discuss with them all the questions of the day."

Once I ventured to ask this gentleman whether it was then his belief that Goethe condescended so readily to every one. I said I had

<sup>46</sup> Reprinted, with the kind permission of Dr. Wilhelm Stekel, from his *Conditions of Nervous Anxiety and Their Treatment*, pp. 289-290 (Dodd, Mead, 1923).



already heard from other Spiritualists that it was especially Goethe that they liked to converse with. What would happen then if two or more wanted a chat with Goethe at the same time? Thereupon he gave a superior smile and said they had often been told, "I am busy just now," or, "To-day I cannot speak." The spirits were all very kind and accessible.

#### CREDOGRAPH TWO: MISS N. M.<sup>47</sup>

Miss N. M., thirty-two years old, from a psychopathic family, said to have been always nervous, weak constitution, anemic, undernourished, was told by a friend of that exciting occupation—talking with spirits. She very quickly learns spirit-writing. She gets the spirits to dictate to her several poetical works. Also several spirits are called up, among others, Mozart, and a man whom she says she has never seen. Finally, she decides to get in touch with Schiller. Schiller comes at once and is very nice to her. She is quite proud of her intimacy with Schiller. About three weeks after she has taken up Spiritualism Schiller signifies that she should leave this world and go with him. But at this moment his wife Lotte comes on the scene. Lotte is very jealous of her and threatens a fearful vengeance. One day in the café she cries out with the madness of hallucination: "She will throttle me! She will take vengeance! Help! Help!" She saw Charlotte Schiller and feared her vengeance for her intimacy with Schiller. She was taken from the café in an ambulance to the friend who had introduced her to Spiritualism (but had herself remained quite healthy). There I find her in the greatest excitement, with every sign of an anxiety attack. . . . [Here Stekel discusses the physical symptoms.] She refuses to speak of her experiences with the spirits. If she did, the spirits would come back. That would be frightful. Lotte is a fearfully severe woman who has sworn vengeance upon her. Gradually she allows herself to be pacified and tells me of her hallucinations.

Under opium she rapidly becomes tranquil. Two days after leaving off the opium a severe attack of anxiety without hallucinations. She had a "terrible weakness of the heart" and a feeling that she must die. A physician quickly summoned gives her a caffein injection, simply to quiet her, as he said: "really not necessary." A typical attack of anxiety. Two weeks later feels comparatively well.

<sup>47</sup> *Conditions of Nervous Anxiety and Their Treatment*, pp. 291-293.



Admits her delusions and promises to have nothing more to do with Spiritualism.

The psychogenesis of this case is interesting. The patient had for years been involved in a liaison with a married author, and evidently reproached herself violently for this. She suffered from a feeling of guilt that she would not admit to herself, and which therefore manifested itself in a disguised form. She transferred the conflict with her lover and his wife to Schiller and Lotte. So if we put in the place of Lotte the wife whom she had robbed of her husband the picture becomes very clear. She feared this woman's vengeance, she trembled before the punishment of the Heavenly Judge. The business with the spirits revived the faith of her infancy, which she imagined she had overcome. The punishment for her sins was inevitable, all the more that she was not faithful even to her lover and had fallen in love with a bandmaster who in her hallucinations turned up again as Mozart, disguised, to be sure as quite another kind of bandmaster. The fear had plainly a religious origin.

We see from this case that the profound conflict from which the patient suffered would probably have led even without Spiritualism to a neurosis or perhaps to transitory psychosis. The business with the spirits had accelerated the outbreak of the suffering.

On the other hand we may set the rapid passing away of the psychosis to the account of psychotherapy. I did not content myself with describing the hallucinations, and giving her the assurance that there were no spirits, that all these were born of her own imagination. I tried to get to the kernel of her psychic conflict.

At first striving against it, then with more compliance and finally confidentially, freely, the patient entrusted me with the story of her life. I heard about the great love for the author, now overcome; of the new love for a musician (bandmaster) in the hallucination. The patient soon understood that she had put Schiller in the place of the poet and Lotte in his wife's. The dénouement was surprising. The wife of her former lover came to her and spoke out her mind freely. She said that she had long forgiven her and had not thought of vengeance. Miss N. M. was not the only one or the first one with whom her husband had been unfaithful. She went even further and placed her house at her disposal. She and her daughter outdid each other in kindness to Miss N. M. The whole affair was settled in the most beautiful way and soon belonged to the past. The illness lasted two weeks, whereas usually such psychoses would last for months.

CREDOGRAPH THREE: MISS P.<sup>48</sup>

Miss P. had always been interested in psychic phenomena, but had a shrinking from "Spiritualism." She heard addresses from two well-known divines of the Church of England in 1915 and 1916, in which they urged their hearers to study psychic matters more thoroughly. This coincided with her wishes, and when the head of her Government department gave similar advice, she consulted a woman psychometrist, and a male clairvoyant. The former gave some correct facts, the latter, who struck her unpleasantly, complimented her on the remarkable results obtained by a novice. Miss P. proved, in fact, to be a good medium. She next had sittings with a professional, and received "messages" from a dead relative.

She then joined a circle of educated persons for purposes of experimentation and used a planchette, which quickly wrote the name of the dead relative. Numerous sittings took place with and without a professional medium. She herself sometimes took the place of the medium. At two of these sittings she went into a trance, which she disliked very much.

Every day during her summer holidays she did some automatic writing, in which messages came apparently from dead friends. The automatic writing did not enchant her particularly, but the holiday passed pleasantly until one morning an accident happened. One of the house party was gardening and standing on a high step-ladder. In passing, Miss P. called out to her, "Don't stretch up to that high ivy, Muriel, you will fall." Muriel answered that she was quite safe, and Miss P. passed on but with a slight feeling of uneasiness. On returning a little later she saw her friend lying on the ground in what she subsequently learned was an epileptic fit. It looked as if she had fallen from the ladder, and Miss P. blamed herself greatly that she had not stayed to hold it.

As she looked at her convulsed and unconscious friend she was terribly repelled, and thought of her as being possessed by an evil spirit. That night she could not sleep. She began to think she too might have a fit. During the following four weeks she appeared to be outwardly well and calm, but was inwardly assailed by horrible fears, of which she was terribly ashamed.

She was just beginning to feel better when a neighbor's wife, long

<sup>48</sup> Long, Constance, Dr., *The Psychology of Fantasy*, pp. 123-126 (Moffat, Yard & Co., 1921). A preliminary interpretative paragraph and a concluding one are omitted from Dr. Long's account.

ill with tuberculosis, suddenly went out of her mind and had to be removed to an asylum. Miss P. could not bear to hear this woman talked about, and thoughts of her were accompanied by fear that she herself might become insane.

In the middle of her holiday, another disturbing thing happened. News came that a younger brother was "missing." Presently messages were written from him automatically, as though he were dead. Six weeks later news came that he was a prisoner in Germany. This gave her a terrible moral shock. That this mistake could have occurred seemed to invalidate all the other messages purporting to come from the dead.

In the autumn she returned to her professional work, but was constantly troubled with fears of epilepsy and insanity. These fears were increased when a month later news came that the insane woman had escaped from the asylum and had committed suicide. This brought back the old feelings of horror and apprehension, and she became so weak that in alarm she consulted me. At this time she looked very frail and ill, and was subject to extreme fear, so much so that the opening up of the unconscious analytically was a matter of some anxiety to me. After a certain amount of dream analysis, however, her fear diminished and her symptoms subsided.

#### CREDOGRAPH FOUR: W. E. STANTON (by himself) <sup>49</sup>

Many people in Painesville, Ohio, know that I have been very ill, with what I call my near death sickness.

Doctors could only relieve my terrible pains. Conscious, that I was cut off from my life work, that of an artist, I would stay awake

<sup>49</sup> *Making a Medium and Mystery of Godness*. Printed by hand of the author in rubber stamp lettering and found in bound volume of pamphlet writings on Spiritualism in the New York Public Library.

The title page reads thus: (In print) Below-Handwriting of God.

(In hand-	God the Father
writing)	It is my Will that
	this little book
	shall be translated
	into all languages
	throughout all the Earth
	God the Father

The Preface runs:

In giving this little book to the public, the author has not striven for high-flown language. It is a narrative, the truth of which is unshakable. Unable to find a publisher in Ohio or other states, because of reasons fully understood

nights, cry and beg God, to cure and permit me to return to the Cleveland School of Art. I was made a medium.

In the early hours of a certain morning, I received a signal. I called my mother. My sister Hattie, who had been in the spirit world a few years, said "Because you were stopped from attending the Cleveland School of Art, I have asked God the Father, to permit Mr. Rembrandt, an artist, who lived many, many years ago, and the best artist, in the spirit world, to control you to make sketches."

God granted her request and sent him to help me. The next day I began to work. It was a wonderful experience. I sat before my drawing board, and in a few seconds I saw my hand go toward the paper.

I started to block in a sketch of myself, as I was instructed, at the Cleveland School of Art . . . [Mr. Stanton gives the technical details] Mr. Rembrandt's technique is different, as can be seen, by looking at the sketch of myself . . .

I did not feel tired, because the effort, was not mine. I was told to rest.

Mother and father saw me make the sketch. Father was skeptical, or seemed to be.

Mr. R. said: "I will take up the pencil, to sign my name; when your father is looking." I left my work. When I returned, I was surprised to see a deep pencil mark, straight down from where the lines of the bust meet, about two inches. I called to Ma, to my ever faithful friend. She came into the room hurriedly. I pointed to the downmark. Mr. R. said: "It would have been too much of a shock to have your father see the pencil travel toward the drawing board, and to see it go from left to right signing my name. If I could

by him, which reasons, you, also, my dear reader will understand, when you have read a little way into this book, the writer, himself, has undertaken the work. The book is a little out of the ordinary, in style and general make-up. And if you think it peculiar, you are permitted to smile. Please digest the contents, thoroly. It will be good for your soul.

To my mother, who has ever been present, through my trials and scant successes, this little book is lovingly dedicated.

The narrative of my change to a medium, life in the hereafter, passing of the soul and spirit from the earthly house or shell the body, to the Kingdom of God the father,

And

Why and How I Made my spirit controlled sketch of myself

By W. E. Stanton. [See Appendix No. 1 for Stanton's description of life in the hereafter.]

move your hand to make the sketch, why could I not take up the pencil, to sign my name?"

Convincing proof, indeed.

That was the way my spirit controlled sketch of myself was made. Before this wonderful thing happened to me, I had been missing pigeons and chickens. I saw an advertisement, where I could purchase a ouija or spirit talking board. I made up my mind to get one, to find out who had been taking them.

When the board came, I found out what I wanted to know. One day, I was looking for an important slip of printed matter. I could not find it on the floor or elsewhere. Raising myself from the floor, a blinding flash of light, as bright as lightning, and about three inches wide, shot across my eyes.

I called Ma, as before, and recited my experiences. She said, "Take the ouija, and ask what it means." I did as requested. "What you saw," said my sister, "was God's light." When my sister finished talking, to my surprise, God the Father was spelled on the board. He told me that no other medium has the favor, to be able to talk to Him direct, and that spirits are as quick as His lighting, also that He, God the Father of all, walks His earth, but Christ, His Son, will not come until Judgment Day, which is many, many hundred years, distant.

My sister controls my writings, and, for the present, to be able to receive messages from the spirit world, is for my guidance, as I am not strong enough to tell what know [*sic*] as fortunes.

Any saved spirit, can move my hand to write. I have had visits from Presidents Washington, Lincoln, Grant, Cleveland and McKinley, Queen Victoria of England, Falstaff, a guardsman of bygone days, emperor Constantine, phyllis Wheatley, an old time poetess, David Crockett and Daniel Boon [*sic*], both old time trappers and Indian fighters, the beloved priest of St. Mary's Church here, father Conway, also Kings Alfred and Arthur of years ago, and a few who have passed away from this town, Painesville, Ohio.

Another remarkable thing, has happened to me, since I made the sketch of myself. My game eye, as I call it, has begun to fill out. God said, He would make a perfect man of me. My back is growing straight also.

The reason that I walk unsteady is because the out of place muscles are drawing into shape.

I can hear spirits talk. I feel chilly, when controlled.

Before closing this, I received a message from Gen. Cornwallis,

who fought Gen. Washington, and last, but not least, Jack London, the American writer of adventurous stories. . . .

When a person comes to visit me, God writes to him. By taking hold of my hand. He tells of my near-death sickness, which was caused by something the doctors could not understand to cure. It was a case, God tells him, what [*sic*] he has heard spoken of as a Hoodoo.

I was invited to a party.

Because of nothing but a dislike for the family's straightforwardness a certain woman gave me bug eggs in lukewarm coffee for nine years. Folk, thinking that I had the consumption, shunned me. My business shrunk to nothing. The dastardly design was to have the egg hatch, and some night to have the bugs crawl up into my throat, to strangle me to death. You shudder, well you may. God willed it otherwise. He, God, the Father, promised to make me well and strong, and to send that woman to hell, without redemption. You have heard said, that from Hell, there is no redemption.

God says, "Yes, there is." He explains it this way. If the person who has been sent to Hell, looks up and asks God to forgive him God will from his terrible state of mind, make him whole. "I have no fire to torture souls." "Hell is a condition of the mind," says the Father, "a low condition in a dark place."

God can forgive in a second, but if one takes a sleeping drug, he passes away without pardon, not being able to feel sorry for his act.

A verse from the spirit world, by phyllis Wheatley, an old time writer.

When e'er you are in trouble  
& know not what to do,  
It makes your heart thrill bottom and top,  
To find a friend that's true.  
The soul has weight, that is the  
Reason, It can tip tables, rap, and  
do all sorts of things.  
A spirit's rap is not like the rap made  
By a mortal  
It is like the noise you would make  
If you place your index or first finger  
against your thumb, and let it go against  
the panel of the door.  
More proof of the power of prayer.



When I was compelled to give up the sale of [?], by lies and intrigues, I began to raise homer pigeons, to market squabs, things all O.K. before the rodents got busy among the birds, taking the young pigeons out of the nest. Conditions grew so bad that I had to stay in the squab house, nights. Such nearly wore me to a shadow, as the saying is.

Before this occurred I had changed to a medium. God said, "Keep up courage, you will not be troubled long." He sent a man into town from the country, to tell about a sure cure for my troubles.

To know which is worth the price of this book, many, many times.

The remedy is liquid tar, poured into the holes of the miscreants. My sister-in-spirit helped me, when I was in the worst of trouble by telling me to stay in the house, and she would warn me to go out. She would rap. I would go out, accompanied by my mother. In every instance, we would find that the rodents had either gotten in, or were cutting, to make an entrance.

Hoping that those who have read my little narrative, have enjoyed the simple manner in which it has been told, and by reading, it will be the means of showing the true light of those in the dark, with a few more remarks, I close. Thanks for your attention.

When I go to town, God, goes with me, so does General Grant's spirit, and the spirit of my grandfather, Isaac Stanton.

Since I have made the sketch of myself, I have drawn four more pictures. Among them is an Indian Chief. Mr. Rembrandt said, "When I passed into the spirit world, I complained to my heavenly father about leaving the earth before I had completed my work. And He, God the Father, said, 'You shall go to earth, to take up your work, to control a young man of a colored race, who is yet unborn.'"

On the 24 day of July 1916, Mr. Rembrandt caused me to make a sketch of himself as he looks in the spirit world, in the robe the Father gave him, which sketch, with those mentioned, can be seen at my home 512 So. St. Clair St., Painesville, Ohio.

God said, "Tell the people, that Judgement Day will be one of my most beautiful days." "I send my fire on mortals, who have suffered before." He also said: "The world is full of unscrupulous mediums. If they do not show the true light, I will take the gift from them."

Rosa Bonheur, another artist of early days, famous as a painter of animals, has promised to teach me to mix colors, and to paint all kinds of animals.



Medical hint from the spirit world. *Stillingia* root is God's medicine. My spirit doctor is Roberts, late of Xenia, Ohio.

The following little poem was written by the author, Willard E. Stanton, when the road to success to him looked dark and stony.

Because he is a little shady,  
Everybody, turns him down.  
But someday, somewhere, maybe  
He will when, when those, he asked  
For help, have gone.

God is Good and those who trust  
Him, in the End, will come out  
right. Ever knowing what befall,  
Daylight, surely, follows night.

Finis.

#### CREDOGRAPH FIVE: PERCIVAL NAMBY<sup>50</sup>

Percival Namby, 38, Scotch, Episcopalian, night watchman, married, was admitted to the Manhattan State Hospital on June 1, 1929, from Bellevue Hospital, after an alleged attempt at suicide. He had been partially dependent on his wife for a year and a half, had become irritable and at times depressed, and had been subject to auditory hallucinations and ideas of persecution for several months.

N.'s mother died in childbirth at the age of forty-two. She was a good housewife and manager and had many friends. Mrs. N., like her husband, was not very religious. In fact, N. does not ever remember her going to services. N.'s parents got along very well together and life at home was pleasant and happy. Neither of them showed any interest in occult matters.

Namby has eight brothers and sisters ranging from fifty down to twenty-nine. They are all married, have large families and there is

<sup>50</sup> This Credograph under the title of *Psychosis in a Medium* is the work of Dr. Samuel Atkin, M.D., and was read as a paper at a meeting of the psychiatric staff of Manhattan State Hospital in the spring of 1930. It will be published shortly. I have omitted some of the medical details and altered the terminology slightly in a number of instances. With the kind permission of the late Dr. C. Floyd Haviland, Superintendent of Manhattan State Hospital and with the assistance of Dr. Atkin, I had an opportunity of meeting Namby and talking to him at length. I am in entire agreement with Dr. Atkin's observations and findings.

nothing striking in the history of any of them except that one sister was interested in Spiritualism and attended séances during the World War. She was, according to N., one of the "dumb ones": a believer who had no mediumistic powers, and who went to séances to obtain news about her soldier brothers fighting in France. When the war was over, she abandoned all interest in Spiritualism.

Namby was born in England, being the third oldest child. His birth and early development were uneventful. He describes himself as an average pupil at school. His oldest sister told him that he was his mother's favorite, though he was not shown particular favors. She thinks it was because he was very quiet. At the age of six he became subject to fainting spells. These were invariably precipitated by some physical hurt such as frost bite or a blow and never arose spontaneously. Everything would go black and he would then lose consciousness for about a few seconds, sometimes falling flat on his face. Except on one or two occasions when he bumped his head, he never hurt himself, bit his tongue, etc. After coming out of one of these spells, he would experience some nausea for a few minutes. At the age of twenty, when he was in the Indian Army, a sergeant taught him how to abort these attacks by sitting down and flexing his body on his thighs with his knees drawn up. He says that these spells had ceased entirely at the age of twenty-one, though there are reasons for doubting this. At the age of nine, his mother died in child-birth. For six months his oldest sister took care of the children and then his father took in a housekeeper whom he married six months later. His step-mother was a respectable woman who cared for the children well, but he felt the lack of motherly love and considered that she was indifferent to the future of the children. He characterizes her as hoggish, wages being all she cared for. He was not taught a trade but was put to work on a farm at the age of twelve. At seventeen he joined the British Army in India.

He says his mother's death did not affect him much but that home became dreary to him. Six months after her passing he woke up in the middle of the night and saw his mother in spirit form—a somewhat misty figure dressed in a white robe—standing in the doorway. The vision disappeared in a couple of seconds. "I said to myself, it is an answer to my prayers. A comforting feeling came to me and I went back to sleep." These clairvoyant experiences recurred frequently. "At times when I would feel blue and down-hearted, I felt her hands on me, as a rule, stroking my head." At the age of twelve, he experienced "impressional hearing" for the first time. On one

occasion when he was particularly unhappy because of the coldness of his step-mother, he heard his mother's voice cheering and comforting him. His visions were frequently preceded by something inside of him singing his mother's favorite hymn, "Rock of Ages." This indicated to him that she was near. These "surprise visits," made him feel very happy and exalted. Until ten years ago, these visions were followed by a sensation of hunger which would soon pass off. They would occur both in the nighttime and daytime, but were always hazy in outline. "Lots of mediums sat in darkness," N. said, "but I never cared for darkness."

N. found that the atmosphere in India "was good for phenomena." It was there that he experienced prophetic dreams and "warnings" for the first time. One day while on post guarding a soldier's home he dreamt of an unlocked strong box. He awoke, found the strong box open, locked it, and went back to sleep feeling sure that if he had not locked it, he would have been robbed by the numerous Hindu robbers always hovering near by. A few weeks before the World War, he had a dream of two great armies facing each other. Between them, under dark clouds, stood a very large and intelligent figure who blessed both armies and said, "Fight on and I'll give you the victory." The patient saw active service in the trenches during the entire length of the World War. In the midst of the perils he felt himself protected by his mother who frequently came to him.

In December 1914, for the first time during the war, he saw the vision of his mother. On that day he had heard suspicious sounds and predicted that the trenches were being undermined. They were later blown up. Then at the end of 1915 one day as he was lying in the trenches thinking of the battle in preparation, he "impressionally heard" the hymn "Rock of Ages" within himself. Then Namby said, "I saw her clairvoyantly. She appeared at a distance. She told me not to worry as she would be with me. She said that I would see the morning light." He remarked that her speech was somehow different from the ordinary variety.

In May 1916, he had a dream that he was on his last march into Belgium, on his way home, and saw himself as slightly wounded. N. believed this dream came as a warning from his mother. The following day a mysterious thing happened. He was guarding a pile of ammunition beside a brick wall when he was suddenly impelled to lie down on his left side. Just then a shell burst through the brick wall on the same level at which his head had just been. His right fifth toe was torn off. On another day he was reconnoiter-

ing and unknowingly walked into a deserted German trench. He suddenly felt afraid that he was going to have one of his fainting spells and that he would fall and drown in the mud which was up to his hips. Then he felt very thirsty and prayed and his thirst was immediately quenched.

It should be noted that Namby, before the end of the war, did not identify his "powers" with spiritualism or mediumship. In fact, he had been contemptuous of Spiritualism and considered it a "dark religion." He began to believe in it, however, in 1918, when a medium in Glasgow made some remarkable predictions about his brother who was sick in Egypt. In 1918 he asked his father who was on his death bed if he knew that his mother was waiting near by to take him. A week after his father's death he received word for the first time that he was going to develop mediumistic powers. He was at a trumpet séance when his mother came and said: "There will be a great surprise in store for you," meaning that he would become a medium. Then his father also came through. After he became a medium, in 1921, a fellow medium informed him that a certain East Indian, a stranger, was his spiritual guide. He denies ever experiencing trance states. He says that he never wanted to be a "trance medium" because, "in your trances another person takes control of your body and I never approve of my temple being used. They [trances] are not all safe. They are not all trustworthy. Your own soul glides away somewhere else in spirit." He insists that he never brought on these mediumistic states, saying: "I never practiced force. You are not supposed to bring loved ones near. Let them come themselves. Even *suicides*<sup>51</sup> are in darkness until God calls them near." Occasionally other spirits besides his mother's came to him. N. described several séances in which he practiced clairvoyance and clairaudience in the rôle of a medium, but in only one of them was he the official presiding medium. On that occasion several church dignitaries were present as his clients. After his marriage, when he came to New York, he dropped his mediumistic activities because he did not like the mercenary spirit that prevailed among the mediums here, and also because of the laws and police regulations that hedged in the profession.

About his early sexual history, N. recalls nothing particularly significant. He says that he was equally attached to his father and mother, though he has heard it said, as has been already noted, that

<sup>51</sup> This is interesting in view of N.'s own suicidal tendencies and what happened to him finally.—G. L.

he was mother's favorite. He reached puberty at about the age of fourteen. He denied ever masturbating. When N. was about sixteen, an elderly man gave him a book which warned him of the dangers of venereal diseases and outlined the proper modes of sexual behaviour. Though he admits some desire for sexual relations, he claims that he remained a celibate up to the time of his marriage at the age of thirty-two, when he married a lady's maid, a divorcee, three years his senior, while he was working as a butler. He states that he went out with girls several times in his life, but his erotic advances never went beyond a good-night kiss. In India he was a "soldiers' home boy," and kept away from the "bull-rings." He remained pure by keeping his "mind on higher things" and he states he was unpopular with girls because they knew that they had no chance with him. He insists that his married life was a successful one and denies that he was frigid or impotent. As to alcohol, he drank very moderately until his marriage. He was a teetotaler up to the time of the war, but in the trenches he learned to drink the daily rations of rum. In 1918 he became more intemperate. After his discharge from the army in 1919, he worked on the Cunard Line for two years, then, coming to the United States in 1921, he worked as a porter and butler until after the time of his marriage.

We have no description of Namby's personality before his marriage except what the reticent N. himself gives. He describes himself as being somewhat seclusive. "I was always hard to understand. I never mixed with people much until I started drinking." He says that after his marriage he became much more sociable. He does not describe himself as being very religious. His wife states that before he married, N. had neither male nor female friends and that as long as she has known him, he has always been very sensitive, secretive and "deep." He even kept his illnesses secret. On the other hand, when she first met him, he was a cheerful, friendly individual. His spiritualistic experiences were always followed by a happy mood.

After their marriage she soon noticed a change in his personality. For the first year and a half he was practically dependent on her. He became nervous and "crabby." He himself refers to this first period as a trying one. He felt timid and strange about meeting people. It was at that time, when he first came to New York, that Mr. William Stead, the famous medium, introduced himself to N. at a séance and spoke encouragingly to him, saying: "Nobody knows you here in New York." Stead added that he understood everything

and that he would do all he could to help Namby locate work. For the next two years N. made a better adjustment. He found himself a very lucrative position as an apartment house superintendent. He began to have more pleasure in the society of his wife's friends and appeared better adjusted. He continued to drink moderately.

N.'s sexual life with his wife was always unsatisfactory. He was frigid, very undemonstrative, and relatively impotent. She believes that he never had a complete erection and that he experienced no pleasure in coitus. He would say: "Your love is mush. My love is from the heart." He was very cold towards her and for that matter towards everybody else. For a few years prior to his admission, they slept apart because the patient had developed nocturnal enuresis, occurring three or four times a week. For the past year and a half he worked very little and he became excessively alcoholic, drinking chiefly with his tenants. Under the influence of alcohol he would become good-natured, but afterwards he would become irritable and somewhat depressed. About a year ago he fell down a staircase, apparently due to a fainting spell. A year prior to his admission for a short time he appeared sad and melancholy and spoke of suicide. One day he was found lying unconscious by the side of a gas pipe with a wrench in his hand. He denied suicidal intentions, stating that he was trying to repair a leak in the pipe. A week prior to his admission after a period of excessive drinking, he developed some gastric symptoms and then stated the following day that he had taken poison. At Bellevue Hospital he was described as morbidly self-absorbed, depressed, irritable and assaultive. He said: "I took some white powder which I surmised to be oxalic acid. A year ago I took gas. Spiritualism is really a hindrance to the earth plane. There are lots of hateful people. For the last couple of months I had a feeling that my friend was broadcasting this and that." He was admitted to the hospital in a quiescent state, with a clear mental stream.

He impressed the examiner as being sensitive, irritable, and somewhat effeminate. Questions were answered promptly without disorder in his mental stream. Though he cooperated fairly well, he was very evasive and made a complete denial of all his trends, trance states and experiences, and suicidal attempts. A statement with a definitely paranoid coloring was volunteered: "Naturally we don't know our masters if they change. If we worked for some one for years who is very nice, if all of a sudden they change their attitude towards us without giving the reason, naturally one would feel de-



pressed and down-hearted." He also spoke vaguely about a suicidal plan he had overheard in the hospital. Later, he claimed he had forgotten what had happened two days prior to his admission to Bellevue Hospital, but since he also denied most of the statements made in his history stretching back over a period of two years, denied his Spiritualistic beliefs and claimed that his marriage was perfectly happy and tranquil, this statement could not be taken seriously. Physical examination did not result in any important findings. He adapted well to hospital life and showed no disturbance in his behavior but he continued completely evasive until six weeks later when his reticence broke down. He stated that for the past year, under the influence of alcohol, he has heard somebody on the roof of whom he has become afraid. Just previous to his admission, he felt that his friend was broadcasting something about him. He says: "I became jealous of him. I was paying more attention to my friend than to my wife." He admits that later he was afraid that his wife would be approached by his friend. "I got silly ideas that people were talking about me and that they looked after me. A spirit from the other world made me drink." He makes a definite differentiation between the hallucinations that he experienced under the influence of alcohol and his previous Spiritualistic and mediumistic experiences. The latter were achieved through concentration and the achievement of a negative state. They were unassociated with fear. The hallucinations recently experienced came definitely from the outside, coming entirely of their own accord and without warning. None of these hallucinations recurred since his admission and he developed good insight into his paranoid hallucinatory symptoms, admitting that they were produced by the alcohol. Into the Spiritualistic phase he lacks insight completely. On October 7, 1929, he was diagnosed recovered from an episode of depression in a psychopathic personality and paroled only to be returned on October 26th, after he was fished out of the New York harbor. He gave conflicting stories about what occurred, and consistently denied suicide. The most consistent story was that while walking on the sea wall in south Brooklyn, he was held up by a gangster and pushed into the water where he lost consciousness and found himself later in the hospital. Since his return he has continued showing a good adjustment to hospital life, working efficiently, taking an interest in his environment and showing no peculiar behavior except for his rather effeminate manner. It is seldom that one gains his confidence. He is usually aloof and somewhat suspicious. He always blushed deeply



during the interviews and seems to be greatly inhibited when asked to talk about his past. He always shows strong and adequate emotional reactions. Though he is uncomfortable during the interviews, one always is impressed by his self-assurance and he apparently has a strong belief in his superiority. He readily assumes an unctuous and sanctimonious manner and tries to impress the examiner with his essential goodness and nobility, and the loftiness of his ideals.<sup>52</sup>

It is interesting to remark the wrath with which N. turns upon the spirits who have served him so well for many years. Now that they fail him, they have become evil spirits and he blames them for his drinking and his degradation.

[Postscript. Two or three months after Dr. Atkins's paper was delivered, Namby disappeared from the hospital and shortly thereafter his body was fished out of Brooklyn waters at precisely the place where his previous suicidal attempt had been frustrated. For Namby, therefore, neither alcohol nor mediumship could provide an adequate compensation system; indeed, for Namby, there was nothing possible except a complete and permanent withdrawal from life itself. G. L.]

<sup>52</sup> In the original report of Dr. Atkin there follows here a page of psychoanalytical interpretation which I omit in order to keep P. N.'s case a "pure" Credograph. Those interested may find it by consulting either the report at Manhattan State Hospital or else the published account.

## CHAPTER TEN

### THE YIELD OF FAITH AND PRACTICE —THEOLOGIAN'S

#### INTRODUCTORY

I WISH to make clear that in this chapter I am not attempting a survey or evaluation of Psychical Research as such nor of its findings, but only of the rôle which it plays in Spiritualism as a religious movement and in Spiritualist belief.<sup>1</sup> Psychical Research is conceived by many, if not all of the researchers as an independent science and there are at present attempts to make it genuinely independent, e.g., Harvard and Leland Stanford Universities whose Departments of Psychology devote some of their time and energy to the problems of psychical research. I believe every university should follow the lead of Leland Stanford and Harvard since there is no reason why psychical research need be committed to Spiritualist doctrines. However, the personal interests and method of most researchers reveal a direct connection with Spiritualism. At any rate, the class name employed in the succeeding pages (which for the sake of convenience I do not always limit by some qualifying word or phrase) is intended for those researchers only who serve as theologians of the Spiritualist movement and who are regarded as such by the *Spiritualists*.

I do not wish to be misinterpreted as stating *no* researcher is free from Spiritualist bias or is acquainted with scientific method. A few individuals and perhaps organizations may be aware of what scientific procedure means in the investigation of psychical phenomena and some of these try to carry this out in their practical work, but such individuals and organiza-

<sup>1</sup> A general description of the part which some psychical researchers play as members of institutionalized Spiritualism was given previously on p. 151.

tions are in the great minority, I believe.<sup>2</sup> Without trying to establish this as a fact, one way or the other, or listing approved researchers on an honor roll, I want to say that true scientists need not be offended at any analysis I may offer of the motives of the preponderant majority of psychical researchers.

Some researchers, I am aware, are and have been unconvinced of "communications" at all, and other individual researchers may be convinced that thoughts seep through to us from another range of existence, without any affiliations whatever with the religion of Spiritualism, with its theology, churches, ministers, etc. Several, while accepting the survival hypothesis, are agnostic regarding the characteristics of *terra incognita*. A few researchers fight against the spiritistic theory. Podmore did, though he weakened a bit towards the end; Count von Klinckowstroem does, so does Count Petrovo-Solovovo. Schrenck-Notzing was convinced of physical phenomena but not of its spiritistic causation, as is Rudolf Lambert and other Continental defenders of "ectoplasm." A number of prominent researchers have been convinced only of telepathy. It can be safely said, nevertheless, that the overwhelming majority of researchers, even those who have attempted to keep their investigations free from Spiritualistic

<sup>2</sup> In this connection I wish to call attention to Professor Gardner Murphy's paper, "Telepathy as an Experimental Problem" (in the *Case for and Against Psychical Belief*), to G. H. Estabrooks' monograph, *A Contribution to Experimental Telepathy* (Bulletin V, February, 1927, the Boston Society for Psychic Research), and also to the work of the B.S.P.R. itself of which society Dr. W. F. Prince is the Research Officer. This organization was founded in 1925 as a secession group from the A.S.P.R. on the ground that the latter society had forsaken the rules and principles of Drs. Hodgson and Hyslop and abandoned their critical and conscientious methods. (The justice of this accusation, however, is no way my concern.) The B.S.P.R., as far as I am able to determine at the present time, gives evidence of sincerely attempting to adhere to the principles of scientific method. Those interested would do well to read all of the publications of the Society, but especially the *Declaration of Principles and Inaugural Address* (Document 1, March, 1925), the *Addresses by Drs. McDougall and Worcester* (Document 3, June, 1926), the *Presidential Address* (London, July 14, 1930), delivered by Dr. Prince to the S.P.R. (Bulletin XIII, October, 1930), and also his paper, "Is Psychical Research Worth While?" (in the *Enchanted Boundary*, December, 1930).

bias, have at one time or another received evidence of phenomena which to them are inexplicable on the basis of whatever now constitutes "normal" physiology and psychology.<sup>3</sup> This, however, must not be taken to indicate that they favor the religion of Spiritualism.

A certain correlation exists between the number of psychical research societies and the number of Spiritualist churches in a given country, of which England and the United States offer the chief examples.<sup>4</sup> The influence is reciprocal, of course, but action and reaction are not equal, and psychical research is more the product (if not by-product) of the interest in Spiritualism than vice-versa. The predominantly emotional belief in spirit return is first generated very largely though not entirely among the more ignorant and credulous. The belief proves appealing and contagious and soon spreads to the better educated and more intellectual classes in whom the crude emotionality becomes disguised and refined and is accompanied by the attempt to corroborate belief by experimentation. The results of these psychical investigations frequently are deemed favorable by the researchers and are nearly always so regarded by the Spiritualists who utilize them as propaganda. Thus these investigations as well as the prestige and intellectual leadership of the researchers, play a large part in the furtherance of Spiritualist belief, which as it reaches a wider and wider public increases the number of those

<sup>3</sup> A characteristic statement of this point of view, to me wholly unacceptable, is that of Dr. W. F. Prince. He writes: "Mediums are different in kind, for some are out and out frauds and know it, others are honest, self-deluded in thinking they have psychical powers when they have none. Others may have a little; and a *very* few (personally, I never found any of the sort that holds circles, holds forth in camps, etc.), are able, at times, with subject for experimentation brought unknown and a complete stenographic record of everything said by any one present, to produce results utterly beyond normal knowledge or chance, and separated from the stuff of the common garden variety by an enormous distance. . . ." [privately communicated].

<sup>4</sup> See the statistics on pp. 143 and 152.

who will become interested in psychical research, and so on, in an endless circle.

This is borne out by the history of modern Spiritualism, which started with the rappings of the Fox sisters in Hydesville, New York, in 1848, and ran through the country like wildfire for a decade or two. Shortly after its advent here, it spread to England and since then has been somewhat more active there than here. Among the most important steps toward organized critical study was the founding of the *Society for Psychical Research* in 1882 which was also responsible for the founding of a similar society in the United States in 1885, and, at a later time, of other societies throughout the world. In comparison with England, especially when the difference in population is taken into account, the twin movements of Spiritualism and psychical research are less vigorous in the United States, though probably more so than before the World War.

A brief sketch of the history and aims of the English and American psychical research societies is a necessary preface to the discussion which follows in this chapter:

Considering that more scientific methods should be applied to the study of all types of psychical phenomena, William F. Barrett, professor of physics in the Royal College of Science, Dublin, in 1882, called a conference which resulted in the organization of the *Society for Psychical Research* in London the same year. Since then the Society has numbered among its Presidents, Sir William Crookes, Sir Oliver Lodge, Sir J. J. Thomson, Prof. William James, Prof. Charles Richet, Prof. Henri Bergson, Prof. Gilbert Murray, Prof. William McDougall, Lord Arthur J. Balfour, Rt. Hon. Gerald Balfour, Sir Balfour Stewart, Prof. F. C. S. Schiller, Hans Driesch, Camille Flammarion, Dr. W. F. Prince and others.

The first *American Society for Psychical Research* with Prof. Simon Newcomb as its President was formed in 1885, in consequence of a visit by Sir William F. Barrett to this country. In 1887, Richard Hodgson, sometime Lecturer in the University of Cambridge became its Executive Secretary. The A.S.P.R. in 1889 became a branch of the English Society under the guidance of Dr. Hodgson until his death in 1905 when it was dissolved. The year 1906 was spent in organization and in 1907 the present A.S.P.R. was founded with James H. Hyslop, formerly Professor of Logic and Ethics in

Columbia University, as its Secretary and Director. Upon Dr. Hyslop's death in 1920, Dr. W. F. Prince became its active head. When he resigned in 1925, Mr. J. Malcolm Bird was appointed Research Officer, a position which he occupied until the spring of 1931.

The motto borne by the A.S.P.R.'s prospectus is Gladstone's statement: "Psychical research is the most important work which is being done in the world—by far the most important."

According to its prospectus, the purpose and scope of the A.S.P.R. are:

First, the investigation of telepathy, visions and apparitions, dowling, monitions, premonitions, automatic writing and other forms of automatism, psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, the physical phenomena of mediumship (such as materialization, telekinesis, rapping, and other sounds), and in short, all types of "mediumistic" and unclassified psychological phenomena.

Second, the collection, classification, study and publication of reports dealing from first-hand acquaintance with the phenomena designated above.

Membership in the Society does not imply the acceptance of any particular explanation of the alleged facts collected by it, or even of the facts themselves. Membership stands only for investigation of the alleged phenomena. The Society does not exist merely for the satisfaction of the personal tastes and opinions, but for the collection and recording of facts, the significance of which may not be fully known until long after our time.

Psychical researchers may be divided into two classes: the non-technical investigators and the trained or technical investigators. The first class are admittedly laymen. They are fitted neither by previous specialized training, by intellectual interests, nor by inclination for the disciplined intellectual activity which any kind of scientific research requires. An excellent example of the layman researcher was Sir A. C. Doyle. Setting aside for the moment his extraordinary and most lovable personal qualities, his literary genius, the chief qualification that he possessed for the rôle of investigator was his crusading zeal. Among all the notable persons attracted to Spiritualism he was perhaps one of the most uncritical.

The trained and technical investigators or psychical re-

searchers proper who devote the major portion of their lives to investigation are made up for the most part either of physical scientists or of philosophers.

The intimacy existing between Spiritualism and psychical research is entirely one-sided. Though Spiritualism the religion has great respect for favorable psychical research<sup>5</sup>—the “science,” the researchers as a class not only fail to reciprocate this attachment, but look upon Spiritualism with a very haughty contempt, scarcely deigning to notice its existence as a religion, at least officially. Nothing irritates a researcher quite so much as to be called or mistaken for a Spiritualist and the typical one is constantly protesting the difference between his field of interest and Spiritualism. For example, the Washington S.P.R. states on an application blank for membership:

Spiritualism must not be confused with our science; Spiritualism bears the same relationship to psychical research that astrology does to astronomy.

To fix and perpetuate this differentiation the researcher has hit upon the happy device of terming the subject of his investigation Spiritism.<sup>6</sup>

The researcher is supposed to differ from the Spiritualist in his initial equipment, his goal, the type of phenomena he observes and in his attitude towards the happenings of the séance room. Even the language and ideas of the communications received are supposed to be different. The researcher

<sup>5</sup> Admittedly the Spiritualists have great respect for psychical research only to the extent that psychical researchers say things that please them, but fight against whatever exposures the researchers make and cavil against the strictness of such societies as the S.P.R. and the B.S.P.R. Sir A. C. Doyle resigned from the S.P.R. in 1930 because of his lack of sympathy with its interest in investigation. However, inasmuch as the burden of evidence of nearly all researchers and research societies is favorable to at least the survival hypothesis, and inasmuch as all researchers and societies agree as to the existence of “supernormal” phenomena, the Spiritualists have no reason to be other than favorably disposed towards psychical research in general.

<sup>6</sup> Some, like Sir Oliver Lodge, not only make Spiritism a science, but refuse to admit that Spiritualism is a religion. In a letter to the writer dated July 21, 1930, Sir Oliver states: “I do not regard Spiritualism as a religion, though others do.”



stigmatizes the Spiritualist as one who is uneducated, unsophisticated and unscientific, who accepts phenomena of an elementary and sensational sort in a crude, emotional way. The researcher, on the other hand, prides himself on his learning, his knowledge of technique and his intellectual, objective attitude towards subtle and complex phenomena. Whereas the Spiritualist accepts crude tricks on faith, the sophisticated researcher claims he admits psychical phenomena as evidence only after the medium has been subjected to many tests and hedged in by all kinds of restrictions.

I do not find, however, that the religious type of researcher (as opposed to the scientific) has a goal other than that of the Spiritualist, that he is studying a different subject matter, or that his attitude in general is different, except in degree. In essentials, there is little to choose between most séances of such researchers and those of the Spiritualist, as the examples given in this book indicate. In both instances, the séances are rituals for enabling the departed to give proof of continued existence. The spirits contacted more often than not are related to the researcher who is the recipient of the spirit messages transmitted. The atmosphere of the researcher's séances is charged with emotion, the difference being that the emotion is kept in better check, as befits a serious student of psychic phenomena. However, researchers have been known to receive messages in a most palpitating mood, to give visible signs of profound emotional distress during the course of a séance and even to leave the séance room in tears as did Sir W. F. Barrett.

Any researcher who says he is a Spiritist and not a Spiritualist believes in spirits and in survival; now spirits must continue to live in an abode, they must spend their time in certain ways, the spirit world must have an organization, etc. Once the belief in spirits and survival is accepted, some sort of eschatology and cosmology follow inevitably. The researcher may refuse to make articulate his thoughts and hypotheses squirming inwardly the while, but this is not because he disagrees with the Spiritualist but because he wants to agree in

general without committing himself to the detailed speculations and trivial cults of Spiritualism.

The one methodological difference between the Spiritistic researcher and the Spiritualist perhaps is that the former is ostensibly aloof and intellectual in his approach and more exacting in his demand for proof. He ends up, however, by believing the same thing, so that the difference between the researcher and his ne'er-do-well brother is not in *what* is believed or *why* but in the *way* it is believed. Both accept the gift horse of spirit return; one does it gratefully and without critical examination, whereas the other does it reluctantly with much inspection and verbalization. The most obvious and genuine distinction between the Spiritualist and the researcher is, as I have indicated in a previous chapter, a class or social one. With exceedingly few exceptions psychical research societies, though perhaps intended to be centers for the scientific collection and appraisal of evidence, have actually become a very high type of Spiritualist organization; they are churches for the spiritual and Spiritualist elect.<sup>7</sup>

To my mind, the theological researcher is to be deemed a Spiritualist of considerable intelligence and erudition who is unable to acknowledge his allegiance at once to the Spiritualist belief system or accept the work of others without putting it to the test. In order to legitimize his acceptance of the Spiritualist religion and philosophy he finds it necessary to pursue investigations, therefore, partly in order to retain his own self-respect, partly because he fears his colleagues will look at him askance. The investigations and the critical attitude of the religious researcher are a concession which his emotions make to his intellect.

The Spiritist's unfriendliness to the Spiritualist thus has an emotional cause as well as an objective one. It is probably true that the greater number of psychical researchers believe in survival but do not like the word "Spiritualist" because of its connotations for the general public. Mr. Harry Price, editor of the now defunct *British Journal for Psychical Research*,

<sup>7</sup> See the descriptive material pertaining to psychical research societies in Hartman's *Psychic Directory* (1930).

at the time official organ of the National Laboratory for Psychological Research, gives the game away in an article entitled "A Plea for a Better Understanding":<sup>8</sup>

Nowadays it is impossible to draw a hard and fast line between the orthodox "researcher" and the Spiritualist. Every society for psychic research has its ranks full of members who believe in survival and who accept the spirit hypothesis. Most of the officials of the National Laboratory of Psychic Research believe in survival; so do the majority of its members. The present president of the S.P.R. (Sir Lawrence J. Jones, Bart.) is avowedly a believer in survival—so are many of the council and the majority of the members. So who will cast the first stone at the Spiritualists? Many of the officials and members of the A.S.P.R. accept the theory of survival, but dislike the word "Spiritualist."

Spiritualism is a horrible word and this is admitted by most competent students of the subject. Many a man would confess to a belief in survival were it not for the fear of being dubbed a Spiritualist. Sir Oliver Lodge detests the word.<sup>9</sup>

The same gentleman makes an even more significant comment in a later article:<sup>10</sup>

The Jewish Society for Psychic Research—Ha'or Yisrael—held its inaugural meeting at Caxton Hall, London, on July 17, 1929. Sir Arthur Conan Doyle sent a message of congratulation "that the Jews should again turn their attention from the past to the present and make religion a living thing." Mr. Hannen Swaffer addressed the new society on the subject of Spiritualism. (A number of officials, mostly women, were elected.)

It is not quite clear why the new society should take the title of "psychic research" as it is an entirely Spiritualistic organization. But as I pointed out in a recent article, Spiritualistic bodies will call

<sup>8</sup> Volume 2, No. 17, 1929.

<sup>9</sup> Flammarion who believed in survival had no use for Spiritualists. See his *Death and Its Mystery*, 3 vols., Vol. 3—*After Death*. In a note on page 319 of the latter volume he defines Spiritualism as the general doctrine that the departed hold intercourse with mortals, and Spiritism as mediumistic research.

<sup>10</sup> International Notes section of the *Journal*, A.S.P.R. (Reprinted in the *Progressive Thinker* of November 23, 1929.)

themselves anything in the world—except Spiritualists. It almost looks as if they are becoming ashamed of the term.

In order to understand the function of such psychical researchers and the satisfactions accruing to them from their activities, we must glance for a moment at the position of the theologian in present-day civilized communities and his relation to religion.

Science which has only in modern times come to be regarded by religion as its foe has traditionally been looked upon as a supplement to faith in the search for truth. Only yesterday it may be that physics and biology filched man's immortality and cosmic dignity from him; but in the past these sciences, together with astronomy and mathematics were the traditional props of religion. Theologians and philosophers have always wished to be regarded as scientists. In psychical research nothing has been altered but the terminology of this relationship—and scarcely that.

At the same time, many persons are canonizing the scientist as such and making of him not merely a superman but a creature tinged with divinity. He is supposed to be secure and entirely at home in the universe, living as he does in constant relationship to its tremendous directive energies. He is imagined calm, stoical, authoritative. This modern idealizing and idolizing of the scientist, meets the ancient human longing for a creature all-knowing and all-powerful, for a strong support to which one can cling and produces a transfiguration which has little basis in fact.

The scientist is not a priest; he has no occult powers. He is simply an individual devoted to the experimental investigation of a particular range of facts, who pursues his investigations according to a certain technique and records his results according to a certain method. Once he leaves his laboratory, either physically or intellectually, he is no longer a scientist—a highly skilled technician. He becomes what he has always been,—a human being, a layman, subject to the same emotions as all of us, finding himself as inadequate in the face of life and death as we all do. His professional knowledge and skill

give him no particular competence to pass upon the question of man's ultimate destiny and he imposes upon his fellow mortals and is guilty of gross dishonesty if he uses his professional prestige as an intellectual bludgeon with which to browbeat others into an acceptance of his extra-scientific views.<sup>11</sup> The physicist is religious not because of his understanding of the structure of the electron but because of his religious tradition and needs which he possesses in common with the most primitive of jungle savages.

The conflict of true science with theology is fundamental and eternal. Theology describes the world in terms which fit human needs and aspirations; science describes it in terms to which the latter are irrelevant.

The theological scientist is often a clever sleight of hand performer replacing a mechanical universe by a spiritual one faster than the eye can note the change. A short time ago a member of the *American Association for the Advancement of Science* felt called upon to express his shame at the attitude of the officers of the association

who have persistently given their religious views precedence over the facts of science that conflicted with them, exactly as do the fundamentalists to whom they would not care to be likened.

By what manner or means does the theological scientist reconcile his laboratory technique with his acceptance of the religious "verities"? How does an Oliver Lodge whose researches are so important in the history of physics relate these to his Spiritualistic beliefs?

The most important of all thought types of defense dyna-

<sup>11</sup> "I have not been at all impressed by the religious and philosophic lessons drawn from science by men like Millikan, Eddington, Coulter, A. H. Compton, E. G. Conklin, and the like. I respect, as every one must, the great achievements of these distinguished workers in their special fields. But scientists do not always carry scientific method into their views of manners, morals, or politics, of justice between nations or social classes, of the reliability of mediums, etc. Neither are they scientific when they make their professional work a springboard from which to jump off into amateurish speculative flights in the fields of religion and philosophy."—Cohen, Morris R., *Reason and Nature, An Essay on the Meaning of Scientific Method* (Harcourt, Brace, 1931, Preface).

misms is rationalization, which is the thought equivalent of dissociation in the realm of conduct. Rationalization is the invention of a reason for an attitude of an action, the motive of which we do not wish to recognize. It is civilized man's Aladdin's Lamp. By means of it he converts an infirmity into a privilege, a penalty into a reward, an inferiority into a sign of power and strength. If hypocrisy is the homage vice pays to virtue, as Wilde remarked, then rationalization is the homage ignorance pays to truth. Intelligence is no protection against rationalization. Indeed, it is intelligence which makes this defense possible: a good mind combined with an unwillingness or an inability to view frustration realistically is always productive of rationalization. For intelligence is required to recognize the unsatisfactoriness of some reasons and to devise a means of supplementing them with better ones. It takes intelligence to find good reasons for "bad" motives; these two lie with each other in the double compartment mind as the lamb does with the lion. This compartmentalized mind is a commonplace in all walks of life but especially so in religion and scandalously so in the case of the theological scientist. Just as the ordinary human being uses his intelligence and his mass of facts to erect all sorts of compensations for his frustrations, so the theological scientist in exactly similar fashion uses his superior intelligence and his more complex body of facts to satisfy the emotional needs which he shares with common humanity.

The usual researcher is the reconciler, the casuist, the rationalizer of Spiritualism. In fact, the term "psychical rationalizer" or "philosopher" is perhaps useful to distinguish the Spiritualist theologian from the genuine researcher. The scientific eminence of a Lodge in physics is apparently no protection against the rationalization habit in religion. What makes the advocacy of such a noted scientist so far-reaching is that the ordinary man is unequal to the labor and skill necessary to trace back all the branches of his argument and his evidence to the roots and soil from which the tree sprang. For those desirous of analyzing the intellectual habits of great figures in science when they are outside the laboratory, here



is a beautiful example of rationalization, giving as it does *carte blanche* to any projection, any anthropomorphism, any egocentricity required:

Concerning the substance of the communications received from the other side, perhaps the most difficult portion is the account given of the similarity of the conditions as described "over there" to the conditions existing on the earth . . . but I conceive that in so far as people remain themselves, their power of interpretation will be similar to what it used to be here. Hence in whatever way we interpret a material world here and now, so, in like manner, are we likely to interpret an ethereal world—through senses not altogether dissimilar in effect, however they differ in detail.

I admit it is a difficult proposition,—but the evidence is fairly consistent on this point ever since Swedenborg,—the next world is always represented as surprisingly like this. . . . It looks almost as if that world were an ethereal counterpart of this; or else as if we were all really in one world all the time, only they see the ethereal aspect of it and we see the material. The clew to all this seems to depend on the similarity or rather the identity of the observer.<sup>12</sup>

It is very instructive to read the writings of some researchers, setting aside for the moment all desire to challenge the accuracy of their observations. One may obtain in this way a liberal education in the possibilities of the human mind to deceive itself using the best logic and the best intentions in the world to this end. Despite the researcher's high-sounding and technical terminology, his elaborate protection against fraud, and his attempt to keep his investigations on a non-emotional plane, his unconscious bias powerfully operates to select as a basis for interpretation only those results which will further this interpretation. *Raymond* is most interesting in this regard, especially when we remember that the prestige of Sir Oliver is one of the most potent arguments the Spiritualists possess. Despite all his precautions, it is plain to the disinterested reader that he is actually volunteering information in his questions which is later given back to him. The very

<sup>12</sup> *Raymond*, Explanatory Addendum, XII (11th ed., 1919).



honesty of Sir Oliver's attempt to present all the facts makes the task of his credographer all the easier.<sup>13</sup>

Margaret Deland, the novelist, is another example of unconscious bias in favor of Spiritualism. She describes an incident which seems to her can be explained only on the basis of supernormal powers possessed by a medium.<sup>14</sup> True, *she* could not explain it any other way, because she at heart did not wish another explanation. Even on the basis of her data, several naturalistic interpretations are possible. In many of the researcher's cases, however, the desired interpretation acts as a psychological stencil to select certain facts to be reported so that the possibility of a naturalistic explanation is eliminated before the case is even recorded in print.

The first requirement of a religion is persons who must believe certain things if any kind of mental peace is to be obtained. In answer to this want, comes the priestcraft with the required message (or messages), and after the latter comes the senate of theologians who dwelling most often on the fringe of the religious movement offer intellectual reinforcement of popular beliefs. They believe what the laymen do, except that they have better reasons for so doing and their rôle is to offer these better reasons to those less able to discover them. The ordinary citizen clamoring for war and the professor justifying it is a typical illustration of this. Many of the best people and the most reputable thinkers always have been in the forefront of bigoted, superstitious fanatical groups; they were there in the days of the inquisitions, of witchcraft persecutions; they are there to-day in the various occult movements. In the lay believer and in the usual investigator, emotional need is the constant, ability to rationalize is the variable.

The more philosophical, less technically scientific and disinterested researcher serves as the theologian of the Spiritualist religion, though in some cases he does so unwittingly, it is true. As such, though he plays a relatively unimportant part in the

<sup>13</sup> Dr. Millais Culpin in his book *Spiritualism and the New Psychology* gives a number of examples of Sir Oliver's assisting the medium.

<sup>14</sup> See Piper, Alta L., *The Life and Work of Mrs. Piper* (Kegan, Paul, 1929).

movement, his rôle is far from being insignificant. At crucial moments, his dicta and fiat play a considerable part in affecting the direction of the movement. An investigator of himself can never make a religion, particularly when he is a "scientific" investigator; but his prestige makes effective propaganda material.

Of course, the ground work of the Spiritualist theology was laid by Swedenborg and brought to its classical expression in the works of Davis, the outstanding theologian of Spiritualism in its earlier period. Davis fresh from animal magnetism and mesmerism invoked clairvoyance as the faculty responsible for his information concerning the next world, its geography and denizens, the latter's life and fate, all of which has been described abundantly in Part 1 of this book. Davis, however, tried to substantiate his views with lore drawn from the biology, physics, astronomy and chemistry of his day.

Now researchers of the speculative type with their pseudoscientific concepts carry on in a general way the type of theology founded by Davis and serve to bring it up to date, although he was a clairvoyant, as I have said, and in no sense an investigator. Davis, for example, held that in his "Superior Condition" he came in touch with a higher order of consciousness. In his *Principles of Nature* he writes:

My information . . . is the result of a *Law* of truth, emanating from the Great Positive Mind, and pervading all spheres of existence. (p. 44)

Now between this and the view of Frederic Myers there is a certain analogy. According to the latter's theory the mind represents a sort of spectrum in which the visible portion is the conscious mind, the infra-red stands for the semi-automatic activities (the "subconscious"), and the ultra-violet represents that portion in which supernormal manifestations might occur (called by some the "super-conscious"). Under certain conditions, Myers claims, it is possible to utilize the supernormal portions of our minds; moreover the existence of this "super-conscious" is testimony to the mind's survival of death. He writes:

I suggest then that the stream of consciousness in which we habitually live is not the only consciousness that is in connection with our organism. . . . I conceive it possible that, at some future time, and under changed conditions, I may recollect all. (*Proceedings*, S.P.R., Vol. VII, p. 301.)

Another instance of the modernization of Davis' views may be given. Says he:

Pure Intelligence is therefore the only primordial stuff of things—the one eternal substance at the basis of bodies. Material substance is the outmost and slowest expression of spirit (or mind). (*Views of Our Heavenly Home*, p. 256.)

Sir William Barrett writes:

It has come to be admitted by modern science that there is an imponderable ether which pervades all space and unites atom to atom and planet to planet, and serves to transmit many forms of energy. As the molecules of our body may be congeries of electrons based upon some structure of the ether, it is quite possible that matter and energy have the same mysterious origin. Our senses make us aware only of material forms, but "things in themselves" lie behind these forms. . . . May not the higher forms of life remain and be imperishable, though their material manifestations in body and brain were to cease?<sup>15</sup>

What benefits accrue to the average researcher? it may be asked. Such an investigator, I believe, obtains from his calling the satisfaction of needs and motives which exactly coincide with those described in the chapter on normal and abnormal lay believers and which might be referred to at this point.<sup>16</sup> Here we inquire only, what does a researcher get out of his rôle as investigator? First, he enjoys investigation for its own sake. It appeals to his scholarly trend of mind and

<sup>15</sup> Carter, Huntley, ed., *Spiritualism—Its Present-Day Meaning*, a Symposium, p. 243 (1920).

<sup>16</sup> For studies of those offering partial examples of the investigating Spiritualist, see the Credographs of Mrs. Burton, Miss Kennedy, Mr. Bloom and the Misses Bloom, and especially those of Professor Post and Selina Breckinridge. A detailed Credograph would establish the presence of the needs attributed to lay believers even in many, if not most, of the technical investigators. See Appendix 8: Requisites for the Credograph of a Researcher.

habits and offers him an opportunity for exercising his laboratory technique, whether or not he possesses the laboratory way of thinking. Second, there is what may be styled a Papal benefit, the respect and veneration which he receives as authority and prophet.

The typical researcher usually begins his investigations with a desire to substantiate the Spiritualist hypothesis or creed if he possibly can. This "will to believe in the supernatural,"<sup>17</sup> as Professor Jastrow excellently calls it, is often conscious, more often unconscious. Its presence is unmistakable, nevertheless, as certain symptomatic acts indicate, and analysis (or any motivation or personality test) would reveal.

The potential Spiritist is amazed at the extent to which fortune teller's predictions or prophetic dreams come true, he finds it extremely difficult to explain coincidental happenings, he thinks there is much to be said for the possibility of mind-reading and telepathy, and in general his mind is a storehouse of odd and unusual happenings which he cannot explain except by invoking supernormal powers. To be *fascinated* by the obscure and unusual is especially symptomatic.<sup>18</sup> To begin with, immediately behind the extreme interest in the odd and unusual is the desire to discover some minor flaw in physical science. The evidence of this, once found, is used as an opening wedge and the inquirer, emboldened, prosecutes his search more passionately for more revolutionary facts. These too are unearthed, if sought for energetically enough, and finally the inquirer feels justified in stating that if all these mysterious facts are possible, then it is also possible that in the matter of life and death, our conventional science is inadequate.

<sup>17</sup> See his important chapter by this title in *The Psychology of Deception*.

<sup>18</sup> Dr. W. F. Prince in his Presidential Address to the S.P.R. states; "I . . . have one chief passion, the essaying the solution of puzzles, and one chief qualification, a lifetime of indefatigable practice. I speak, then, from the viewpoint of one who likes to tackle puzzles and has from his earliest recollections. All sorts of puzzles in boyhood, mechanical, mathematical, verbal. Later puzzles as to literary genuineness, the identity of handwriting, mooted points in history, etc. Then puzzles in psychology. And finally puzzles in psychical research."

Indeed, it seems very probable that most researchers would not be interested in the investigation of psychical phenomena if the problem of survival were not at stake. If it were just a question of collecting curious lore, determining the existence of telepathy or dowsing, investigating the odd and unusual, and if in no way were the investigators to take into account or to formulate any views regarding the probability of survival, there would be few, if any, psychical research societies. It seems to me the researcher is interested at heart, not so much in cross-correspondences, psychic gloves, book tests, etc., as in death, mankind's and especially his own tragic fate. The Rev. Elwood Worcester, Ph.D., D.D., in his Presidential Address to the Boston Society for Psychic Research, says:

I have left myself little time to mention the most important of all our [the psychical researcher's] services to mankind—the accumulation of evidence pointing toward man's survival of bodily death. In this address I can contribute nothing to that great theme, but neither can I ignore it, *for probably it is this interest preëminently which keeps alive Societies of Psychic Research and which draws thoughtful and religious minds to them.* It is something to us that both Dr. Hodgson and Dr. Hyslop, who began the inquiry as skeptics and agnostics, through evidence alone gained an affirmative conviction which they did not attempt to conceal. . . . (Italics mine.)

Two paragraphs later he remarks:

We have already a vast mass of evidence which appears to spring from the memories of those who have undergone death. As to the certainty or, I had better say, the convincing power of this evidence, some eminent researchers and men of science like Frederic Myers, Sir William Barrett, Sir Oliver Lodge, Dr. Hodgson, Dr. Hyslop, and I think I may also say Dr. Prince, have expressed themselves as satisfied. (Pp. 12-13.)

The majority of researchers hold philosophic views of which it may be said that Spiritualism is a logical extension, long before they begin to investigate Spiritualism or are interested in it at all. (This was true of the greater number of the Presidents of the S.P.R.) Such investigators may not at the beginning of their researches be willing to accept this extension,

feeling that it is a radical step insufficiently warranted at the particular stage of Spiritualism's development or of their own investigations, but it is an extension of which they do not disapprove.

Frederic W. H. Myers, the author of *Human Personality and Its Survival of Bodily Death*, is an interesting illustration of a person whose intellectual fate or terminus was implicit in the way his career began.

Brought up in the English Church, Myers was a faithful member—"aggressively orthodox" in his own words until at the age of twenty-six he reached a crisis in his development. Torn between an inextinguishable desire for the certainty of a future life and the weakening of his faith in traditional dogma, as well as in philosophical speculation, he went with his distressing inner confusion to Professor Sidgwick in search of help. Here is Myers' description of the momentous interview which took place:

"In a starlight walk which I shall never forget (December 3, 1869), I asked him, almost with trembling, whether he thought that when tradition, intuition, metaphysics had failed to resolve the riddle of the universe there was still a chance that from any actual observable phenomena—ghosts, spirits, whatsoever there might be—some valid knowledge might be drawn as to a world unseen. Already, it seemed, he had thought that this was possible; steadily, though in no sanguine fashion, he indicated some last grounds of hope, and from that night onward I resolved to pursue this quest—if it might be, at his side."<sup>19</sup>

The struggle of Myers against Spiritualism, his framing of the subliminal consciousness theory to account for the phenomena, his relinquishing of it before his death, and the final acceptance of the Spiritualistic hypothesis—all this was fore-ordained from the conversation with Sidgwick.

What is true in the cases of researchers like Myers, Crookes and Lodge is also true of scientists like Zöllner, Lombroso, Barrett, Flammarion, Wallace—their philosophical back-

<sup>19</sup> Myers' description of the interview is quoted from Flournoy, *Spiritism and Psychology*, p. 45. Flournoy, however, makes no interpretation of the passage but uses it as an illustration of Myers' early attitude. This attitude is duplicated in startling fashion in Herbert Croker, the young man whose Credograph was presented in an earlier chapter.



grounds were congenial to spiritistic ideas. As for F. C. S. Schiller, Hans Driesch, William James,<sup>20</sup> Henri Bergson, Gilbert Murray, C. G. Jung, Wm. McDougall—these fall into the class of thinkers who are very sympathetic toward a spiritual metaphysics but who hold back reluctant or fearful of taking the crucial leap across the philosophical chasm which divides their particular brand of philosophy from a "crude" Spiritualism. McDougall, for example, in telling why he finds the mediumship of "Margery" unacceptable, nevertheless admits:

... I am and have long been, not only open-minded towards the occurrence of supernormal phenomena, but actually a little biased in their favor; because I have realized that the establishment of their occurrence would be a heavy blow against the materialistic and mechanistic dogmas which so largely rule the scientific world and against which I have fought with my pen ever since my first attack upon them published in 1897. ("The 'Margery' Mediumship," *Psyche*, October, 1926.)

So far as I know, not a single president of the S.P.R. has been an avowed materialist. Such a lack is very strange in an organization which prides itself on the disinterestedness of its purpose and its freedom from any obligation to interpret phenomena.

Leuba in a statistical study of the religious beliefs of great scientists and lesser scientists in the United States shows that the belief in God and immortality is far more common among physicists than any other group and more common among lesser scientists than greater.<sup>21</sup> He makes plain that not only

<sup>20</sup> James is often claimed by the Spiritualists as a brother. James swayed back and forth on the intellectual fence until at times it seemed as if he were ready to drop off on the Spiritualist's side. But it was his weakness (virtue?) that he could not say "No!" to any system of thought. The tragedy of human needs was so poignant and so universal for him that he found it difficult, nay painfully embarrassing, sometimes to distinguish between a belief and a fact. James, the pragmatist, presided over a philosophical confessional to which beliefs came, admitted their bias and partiality, their pretension to factuality, but pointed to their practical importance and went off absolved from all wrong-doing. (That the beliefs sinned again, was not James' affair.)

<sup>21</sup> *The Belief in God and Immortality*, 2nd ed., 1921.



the degree of ability but also the kind of knowledge possessed is significantly related to the acceptance of religious tenets by the scientist. Now physicists make up the preponderant number of the scientific apologists of religion at the present time: Millikan, Jeans, Compton, Eddington, Pupin, etc. And among the researchers the physicists are precisely the ones who are most easily converted to Spiritualism and whose conversion is attended by the greatest notoriety: Lodge, Barrett, Crookes, Zöllner. Astronomers, such as Larkin and Flammarion, perhaps come next with respect to the ease of conversion. The psychologists and biologists make up the group in Leuba's tables who are least amenable to the truths of religion and it is precisely these groups which contribute the least to the researchers, certainly the least to those who become out-and-out converts of Spiritualism. Alfred Russell Wallace, the co-author with Darwin of the theory of natural selection, is the one outstanding biologist.<sup>22</sup> Professor Richet, the physiologist, never got beyond a belief in telepathy. It is very likely, therefore, that Spiritualism is accepted by the physicists among the researchers largely because it substantiates and offers additional illustrative material of the general philosophical position held by the researcher prior to investigation. Perhaps Spiritualism is true and perhaps the religious outlook of physicists is justified, but it is very probable that the researcher is not convinced of the truth of his "science" by investigation only; he is to a great extent prejudiced in its favor before he begins to investigate.<sup>23</sup>

In this connection one may note the rôle of the panpsychist philosophy as a background for Spiritualist philosophy. Panpsychism is the doctrine that every particle of matter has a

<sup>22</sup> Wallace believed also in phrenology, in the miracle cures at Lourdes, in vegetarianism; he was, moreover, an inveterate enemy of vaccination and considered its enforcement a crime; he had definite ideas on how the Sabbath should be kept. See page 48 of the valuable little book *Delusion and Belief* by Dr. Charles Campbell, Professor of Psychiatry at Harvard; also page 166 of Professor Jastrow's volume, *Fact and Fable in Psychology*.

<sup>23</sup> In connection with the early religious beliefs of the researcher, see the discussion on p. 169 of the fact that with few exceptions researchers are former Protestants.

psychical character or aspect, and that the universe is alive. Especially identified with this doctrine was Gustave Theodore Fechner, professor of physics at Leipsic and one of the founders of psycho-physics.<sup>24</sup> Most of the men of philosophical training who interested themselves in psychical research reflect this philosophical tradition, notably Myers, Hyslop, James, etc.<sup>25</sup>

Whether this hypothesis of pre-investigation prejudice is sound or not, two inevitable questions arise here. What is there about mediumistic phenomena which proves so strong an attraction for the physicist? What is the significance for Spiritualist theology of the physicist's type of mind and research problems?

It is the task of the physicist to learn what he can about the fundamentals of Nature, matter and energy and their interaction. In no other science is there such close contact with the structure of the universe, nor the urge to explain it given such flagrant provocation. In the early days of Spiritualism, some physicists became deeply interested in mediumistic phenomena, because—assuming they actually occurred—such manifestations confronted them with new facts and new phenomena which did not fit into the then-existing structure of knowledge and theory. At that time matter was generally recognized as atomic in nature, lifeless, and a vehicle for energy. Of the latter there could be no loss or gain (The Law of Conservation of Energy). The ether was regarded as an entity as real as matter, a continuous substance filling all space. Energy was regarded as a concept secondary and subordinate to the two others. Now the séance room offered what were ostensibly new facts. It was found that in the presence of mediums, two groups of phenomena occur. The first are physical: material objects move without contact, sounds and lights

<sup>24</sup> See his *Zend-Avesta* and also *The Little Book of Life After Death*.

<sup>25</sup> The congeniality of psychical research to such philosophical panpsychists is a good illustration of theology as rationalization, for philosophy has been notoriously guilty of this function, especially idealistic philosophies. In fact, it was precisely because the subjective idealists went psychic, that modern idealism is so vehemently "objective."

are produced, cold air-currents are felt, thermometers fall, pressures and touches are sensed by those present, slates are covered with writing—all without apparent physical means. A second major group is found in the manifestations to which Richet has applied the generic name "cryptesthesia" and which may be called "mental." These take widely different external forms of which telepathy, clairvoyance, clairaudience, premonitions, prophetic dreams, automatic writing and trance voice are representative. Their common denominator is always identifiable as the possession and delivery by the medium of information which, so it is claimed, she could not get through the normal use of her normal senses.

These phenomena raise certain problems of peculiar pertinence to the physicist (and of course to other scientists, but to a lesser extent). How can the dead person speak without the activity of the normal sense organs? Or if the information is the result of telepathy, a sort of wireless telegraphy, what is the mechanism of transmission?<sup>26</sup> How can there be matter without extension, or *actio in distans*? What is this ectoplasm or teleplasm, this exudation from the orifices of the medium's body which oozes like foam? How can a dead person "materialize" a thumb?

Professor Robert Hare, Professor Emeritus of Chemistry in the University of Pennsylvania, was the first to attempt laboratory methods of investigation. In 1855 he published his results in *Experimental Investigation of the Spirit Manifestations Demonstrating the Existence of Spirits and Their Communion with Mortals*. Hare attempted to prove by elaborately devised experiments, inventing his own device, the "spiritoscope," that the various phenomena could not have been produced by known physical laws but were the result of the activity of spirits or "spirit power." In England, about fifteen years later, Sir William Crookes, the great physicist, conducted experiments described in his *Researches in the Phenomena of Spiritualism* which to his mind established the reality of "materializations" and also of "psychic force." This

<sup>26</sup> Professor Charles Richet, for example, who accepts telepathy hypothesizes a "Sixth Sense" without special sense organs.

last he believed a separate and distinct force in nature and allied to the forces of magnetism and electricity.<sup>27</sup>

A curious physical phenomenon is that of "apports" where a solid object is brought into a closed room or space from some other *locale* or from "nowhere"—it is discovered in the séance room when the lights are turned up. This phenomenon of the apparent passage of matter through matter was accepted by Professor Zöllner who thought it necessary to appeal to spirits operating in the 4th dimension of space to explain certain results which he obtained with the medium Henry Slade (such as the latter's untying of knots) and which he reported in his *Transcendental Physics* (1879).

Dr. W. J. Crawford, D.Sc., Lecturer in Mechanical Engineering in the Municipal Technical Institute, Belfast, investigated the levitations of the medium Kathleen Goligher.<sup>28</sup> In her presence large tables were suspended in the air. At one séance which Sir William Barrett attended, a table was lifted from the floor with Sir William sitting on it.

On careful and minute observation of the phenomena, Dr. Crawford found that the levitations of objects were effected by means of certain projections or extrusions of a plasmic force from the body of the medium. These plasmic projections were independent of the will of the medium and were without her knowledge. . . . The structures were usually of a white, partly luminous nature, and, for

<sup>27</sup> "Psychic force" has been very popular ever since as an explanation of the physical phenomena. Hereward Carrington, an American researcher, propounds a theory very much the same as Crookes': "'Spirit' . . . cannot act directly upon the material world . . . there must be some intermediary. . . . [This] is the nervous, vital force of the medium externalized by her beyond her body and utilized by the manifesting spirit for the purposes of its manifestation." (*Eusapia Palladino and Her Phenomena*, p. 300.)

Dr. Gustave Geley, the French investigator, also says: ". . . all the facts of materialization which I have specially studied in my own laboratory . . . prove that the organic complex, the body, instead of being the whole of the individual, is but the product of that which is essential to the individual, a psychic force which conditions everything, which is everything." (Carter, Huntley, ed., *Spiritualism—Its Present-Day Meaning, a Symposium*, 1920, p. 239.) J. M. Bird, formerly editor of the *Scientific American*, and until recently Research Officer of the A.S.P.R., in his book "*Margery*" also assumes the existence of a genuine psychic force on the part of the medium.

<sup>28</sup> See his *The Psychic Structures of the Goligher Circle*.

purposes of levitation, were usually in elongated or rod-like form. When these rod-like forms were projected, and brought in contact with objects to move them, the body of the medium acted as a sort of lever to support the weight. In this way, objects such as tables, chairs and even persons could be moved without visible contact. The elongated or rod-like form of the ectoplasm, however, was not its only or natural form, but was simply the convenient form taken by it in order to accomplish the desired results. The ectoplasmic substance was observed in a great many other different shapes, sometimes flowing and sometimes in other forms. (Quoted from Leonard, *The Higher Spiritualism*, p. 224.)

Let us pass to the contemporary scene in physics. During the past generation there has been a doing away on a vast scale of ancient landmarks and the introduction of new and strange concepts in their stead. We have X-Rays, radio-activity, the quantum theory, the theory of relativity. Matter is now subordinate to the protean concept energy; it is merely another aspect of the latter. Matter may actually disappear as such and energy in equivalent quantity appear in its stead. Physicists are unable to find any direct evidence for the existence of the ether. Space and time are no longer independent concepts, moreover, but are thought of as linked in a space-time continuum. Einstein is regarded as the prophet of a scientific monism, a steady drift away from materialism in fundamental concepts. Says Lodge in *Phantom Walls*:

Modern physics is insisting that most of our mundane experience is illusory, that even space and time if taken separately are abstract frames dependent on our limitations, and that we are surrounded by phantasmal appearances through which our senses cannot penetrate. (Preface.)

The theologians of centuries ago tried to determine the truth of physics from the will of God. Modern theologians, particularly scientists, reverse the process. Millikan claims, for instance, that confirmation of the nature of the Cosmic Rays "will constitute new proof that this is a changing, dynamic and continuously evolving world instead of a static, or merely disintegrating one."

Though mediumistic phenomena still present physicists with "new" facts, the unsettled state of their science to-day and the nature of its new concepts, if not always making more plausible the happenings of the séance room, at least compel physicists to take a less dogmatic attitude towards such phenomena. But Spiritualist theologians like Barrett (see quotation p. 545), Lodge and Flammarion go much further, and exploit the formulations of the new physics, finding in them additional theoretical proof of mediumistic phenomena and the truth of survival. Consequently these formulations determine to a large extent contemporary Spiritualist theology. Lodge in his *Ether and Reality* writes:

All pieces of matter and all particles are connected together by the ether and nothing else. In it they move freely, and of it, they are composed. . . . Atoms of matter are never in contact; when two pieces of matter come within close range of each other, there are forces of repulsion between them which prevent contact; one electron cannot touch another electron; they repel each other too violently for that. Whether an electron can ever touch a proton (the nucleus of the atom) we do not know, but if it did, something extraordinary would happen; there would be a flash of radiation and the two particles would disappear. That is not what happens when we move a body. The fact is, *we touch it only through the Ether*. Just as a magnet attracts a bit of iron through the ether and an electric charge repels another through the ether, so it is on the ether that our muscles act directly and on objects indirectly. I believe that this is so always, and that our real bodily manifestation is through the ether primarily and through the matter associated with it indirectly. *I wish to make the hypothesis that it is the Ether which is really animated, and that this animated ether interacts with matter: I suggest that the true vehicle of life and mind is Ether and not matter at all.* (Pp. 165-166.)<sup>29</sup>

Camille Flammarion, the eminent astronomer, President of the S.P.R. in 1924, says:

Without doubt our psychic force gives birth to an ethereal movement which is projected to a distance like all the vibrations of ether and is felt by all brains in harmony with our own. The transforma-

<sup>29</sup> Compare this with an essentially similar statement of Davis on p. 545.



tion of a psychic action into an ethereal movement, and back, may be similar to that which we observe in the telephone. . . . The action of one spirit on another, at a distance, especially in such grave circumstances as that of death—and in particular of sudden death—the transmission of thought, mental suggestion, communication at a distance, are not more extraordinary than the action of a magnet on iron, the attraction of the moon for the sea, the carrying of the human voice by electricity, the discovery of the chemical construction of a star through the analysis of its light, and other marvels of contemporary science. Only these psychic transmissions are of a higher order and may set us on the road to knowledge of the human being. (Quoted from *The Case for and Against Psychological Belief*, p. 305.)

Finally Einstein's contributions are made use of. An article by J. Malcolm Bird in the *Journal A.S.P.R.*, March 1928, entitled *Some Theoretical Aspects of Psychological Research*, after dealing with Einstein's general and special theories of relativity, puts forward an explanation of telekinesis (movements of objects at a distance) utilizing such theories. Mr. Bird writes:

. . . may there not be fields of space-curvature in the immediate neighborhood of some or all human beings, sufficiently different from the gravitational fields induced by the mere presence of a hundred and fifty pounds of matter, so that the behavior of small objects in these fields will be observably non-gravitational?



## CHAPTER ELEVEN

### PROPAGANDA: A RELIGION STRUG- GLES TO PRESERVE ITSELF

THE department of Propaganda is a very extensive and important one in the Spiritualist church. However, most of its literature is propagandistic and controversial, and excessively insistent and reiterative besides, so there is no necessity of going into great detail here. For the most part, therefore, I shall confine myself to indicating in a general way the types and methods of propaganda used and, wherever important, the sources of which one might avail himself for further information.

Though the finding of reasons to justify emotional needs may be noted in every field of life and thought, in no sphere is this trait exemplified with such utter perfection as in Spiritualism. It is amœbean; its pseudopodia soon surround any irritating object and swallow it. One can point to no weakness in Spiritualist logic, no omission in its expositions, no contradictions in its descriptions, without an immediate defense being rushed forward to engulf the objection. This defense may present an idea already incorporated in the Spiritualist system—that is to say, some of the early thinkers may have foreseen a certain criticism and have provided an answer for it at the time—or the defense may introduce a new notion which is immediately grafted on to the system to be ready for use in all similar contingencies in the future.

Spiritualists talk of science and truth, ostensibly appealing to the intellect. Yet their propaganda is not only very controversial but intensely emotional—and naturally so. Spiritualist controversiality and the high temperature at which it is carried on is directly proportionate to the emotional importance of the subject to the disputant and to the degree of his

intellectual insecurity. Spiritualists put up too good a front, they protest too much. Their system meets more than intellectual needs; it meets emotional and personal ones as well. Spiritualists are not looking for truths or even truth, but for Truth.<sup>1</sup> Spiritualism to them is not a body of doctrine; it is a Cause. The capitalization is significant. They are looking for a divinely guaranteed security and assurance. The Spiritualist is at bay and is fighting for mental self-preservation. Hence the futility of arguing with him or attempting to alter his opinions. His mood must be changed, and to this end intellectual argument is unavailing.

Due to the intellectual insecurity of Spiritualists and their desire to escape from social disrepute, they are most eager, almost pathetically anxious, to make converts. They try to claim every one either as believer or as medium. Silence to a Spiritualist is more than golden; it is conversion. Like all self-styled and self-glorifying heretics, they would do anything to become orthodox and respectable and in praising heresy and damning orthodoxy, they make a virtue of necessity.

Spiritualists always assume that the burden of their proof is irrefutable. During my stay at Lily Dale, Rev. Arthur Ford said to me in what were intended as prophetic tones: "You are going to believe it later, why not accept it now, and get it over with!"

An empiricist might be inclined to tell a proselytizing Spiritualist that he is not worried about the prospect of a life beyond the grave, because if it really exist, he will not be deprived of it simply because he found insufficient proof while on the earth plane. Once established in the Summerland and faced with the threat of immortality, with the satisfaction of all needs, and with the preservation of human values guaranteed forevermore, he will be glad to admit the error of his ways and to settle down to an eternity of happiness. He will be gracious enough to the Spiritualists at that time not to begrudge them the pleasure of saying with pointed finger: "We told you so!" A Catholic could reasonably seek to convert

<sup>1</sup> One example selected from a hundred similar ones is: *Psychical Experiences of a Musician in Search of Truth*, by Florizel von Reuter.

others lest the latter be damned and destined for hell, but a Spiritualist is free from this moral obligation.

Spiritualism places the greatest reliance for proof of its beliefs and spirit world descriptions on the results of psychical research.<sup>2</sup> The phenomenal side, the work of the researchers is well-known, better known, in fact, than any other side of Spiritualism. Its accessibility is the chief reason for the brief mention it receives here. Incidentally, it may be pointed out that although the Spiritualists rely for proof of their doctrines on the researchers, many of the latter, in turn, look to the Spiritualists for support. One of Flournoy's correspondents reveals this contradiction most clearly:

In spiritism, the *doctrine is everything*.<sup>3</sup> One can be a good spiritist without ever having seen phenomena; and these latter should never be sought for, except for the purpose of propaganda.<sup>4</sup>

In connection with the matter of phenomena, it is interesting to observe that the philosophy of Spiritualism which is supposed to have come after the communication with the beyond had begun, in reality precedes it. The so-called facts in other words, illustrate and are built on the philosophy. Davis predicted in his *Nature's Divine Revelations* (1847) an era of intercourse between spirits and the inhabitants of earth, and described, furthermore, the nature and formation of the spirit world. Davis dictated his visions to an amanuensis before a group of more than two hundred persons, many of whom became famous in the Spiritualist movement later on. His book, moreover, was extremely popular and ran through many editions soon after publication. The Spiritualist movement proper began in 1848 and the subsequent literature contains descriptions which are fundamentally the same as those given by Davis, who, it will be remembered, was well acquainted with the writings of Swedenborg. (Doyle admits the influence of Swedenborg on Davis, but says the former was the

<sup>2</sup> A discussion of an important type of counter-propaganda, that waged against psychical research, will be found in Appendix No. 8.

<sup>3</sup> Italics in original.

<sup>4</sup> *Spiritism and Psychology*.

Poughkeepsie Seer's spirit guide.)<sup>6</sup> Now Swedenborg's intellectual ancestors are the mystics and Neo-Platonists, so that the great similarity in the descriptions of the spirit world given by mediums scattered in various countries is due, not to a common body of facts, but to a common body of theories. Message work may be regarded as free improvisation on a given theme, and improvisation extremely imitative at that. In the midst of a few details of a personal nature, the medium will inject as much of this traditional and stereotyped body of knowledge as he knows or can muster for the occasion. The ordinary medium acquires this knowledge, partly from various source books, but mostly from the journalistic literature which perpetuates the Swedenborg-Davis theories and descriptions.

Descriptions of spheres whose geographical position and physical state illustrate ethical values, are found again and again in the history of thought. Dante's *Inferno*, *Purgatory* and *Paradise*, tally with the Spiritualist spirit world in essentials. How is it, the non-Spiritualist might ask, that Dante has arrived at so accurate a knowledge of the beyond? The Spiritualist reply is that Dante, like all great artists and seers, was not a normal man. He was a medium receiving his knowledge from the spirit world, even though he was ignorant of his special sensitivity and the source of his information. Thus Spiritualists argue the existence of a spirit world from mediumistic messages and discover mediumistic powers whenever a description of a spiritual world is found. They spiritize at will preceding philosophies, just as Christian theologians Christianized Plato and Aristotle.

Wesley wrote in his *Journal* for 1768: "Giving up witchcraft is in effect giving up the Bible." Spiritualists make the same sort of statement about their faith. They find the Bible full of mediumistic phenomena and hold that it could be used as a text in lyceum class or development circles. This is the challenge they cast in the face of an orthodox Christian: "If you admit that the prophets heard voices and experienced levitations, then you must admit that the mediums have the same experi-

<sup>6</sup> Lodge has another explanation for the similarity which he too noted. See p. 542.

ences in their séances. If you deny the existence of psychical phenomena in Spiritualism you must deny it in the Bible." Spiritualists say that they can duplicate every miracle of the New Testament. The interested reader is referred to the N.S.A. *Manual* which gives extremely numerous and detailed Bible references illustrative of every possible variety of mediumistic phenomena.<sup>6</sup> Real and not false, I believe, are the horns of the dilemma between which Spiritualists say the orthodox Christian finds himself. Either both Spiritualist phenomena and Biblical have an extra-natural origin or they do not. What is true of one, is true of the other.

Spiritualism utilizes as corroborative evidence certain of the findings of the magical techniques, providing that their formal doctrines do not conflict with its own. Use is made of such occult beliefs as astrology, phrenology, numerology. Even psychoanalysis is used as propaganda, not because Spiritualists regard it as a science or an attempt at science but because in their eyes it seems to emphasize hidden psychic powers and to oppose itself to materialistic science.

Now it is true that a few psychanalysts furnish some basis for this, members of the Jungian school particularly.<sup>7</sup> Jung was called a mystic by Freud and this is generally regarded as an estimate which has considerable justification. Be this as it may, Jung's attitude may be clearly seen in a letter which he wrote to the writer October 31, 1929:

Psychical researches surely have a side quite accessible to so-called psychoanalytic investigation along more or less strictly Freudian lines. Yet they have another side too which is really psychical and, if facts don't deceive us, even metapsychic. . . . Psychoanalysis as hitherto known is, I must say, a somewhat inadequate method of dealing with the exceeding complex psychical problem. It chiefly deals,

<sup>6</sup> See also: Tweedale, Rev. Charles L., *Present Day Spirit Phenomena and the Churches*, The Progressive Thinker Publishing Company. Oaten, Ernest W., *The Relation of Modern Spiritualism to Christianity* (Two Worlds Publishing Company, Manchester).

<sup>7</sup> Beatrice Hinkle, an American representative of the Jungian school, maintains that psychoanalysis can show little about the origin of Spiritualist phenomena. "There is certainly another element entering into this of an entirely different order." (Letter of October 7, 1929.)

as it does in the case of art, with the personal conditions and defects that influence and twist the underlying psychical processes. But the method doesn't actually touch the psychical processes themselves. I differentiate between "personal psychology" (including conscious and personal subconscious) and the "collective unconscious."<sup>8</sup> The investigation of the collective unconscious naturally demands entirely different methods than the exploration of the "personal psychology." The whole Freudian psychoanalysis deals with the personal psychology exclusively.<sup>9</sup>

Psychical research shows that there is some justification in assuming that there is even a further field or a further category of facts of so-called metapsychic nature that have to be considered, if anybody should venture to reconstruct a complete picture of the human psyche.

An even clearer example of the part psychoanalysis may be made to play in Spiritualism is furnished by Countess Wassilko-Serecki who in her article on Elenore Zugen (op. cit.) writes:

My initiator in psychoanalysis, Baron Von Winterstein, was the first who ventured to write about the psychoanalysis of the phenomena of haunted houses. As a matter of fact, it is a study about the neuroses of departed souls. Haunting is supposed to be due to physical action of deceased souls suffering under the shock of a traumatic death or some other undissolved psychic conflicts such as pricks of conscience after unexpiated sins. The phenomena which may be observed in haunted houses . . . are the only ones which I am forced to believe are Spiritualistic.

Some persons, however, have tried to make Freud appear sympathetic to Spiritualism, which is entirely unjustified.

Mr. Hereward Carrington in a personal conversation with the writer in 1929 remarked that Freud had written him a letter in 1921 or 1922 in which the founder of psychoanalysis had stated: "If I had my life to live over again, I should devote myself to psychical

<sup>8</sup> The collective unconscious is supra-personal, racial; it contains inherited instinctual forms and past experiences, primordial forms of apprehension, the so-called archetypes or basic ("world") images. Dreams, to Jung, are like racial myths and contain symbols of an archetypal character common to various peoples.

<sup>9</sup> Jung's method of investigating the collective unconscious will be found in his *Collected Papers on Analytical Psychology*.



research rather than psychoanalysis." Surprised at Mr. C.'s assertion I asked if I might see the letter but Mr. C. said he could not lay his hands on it at the time. I wrote to Professor Freud, telling what had occurred and adding that although I believed he might have been interested in psychical research as a field for the application of psychoanalytic theories and interpretations, it seemed difficult to believe that he had made the statement credited to him. He answered on December 20, 1929:

"I deplore the fact that you yourself did not read my letter to Carrington. You would have easily convinced yourself that I said nothing to justify his assertion. I gladly confirm the fact that you have correctly judged my relationship to psychical research."

Spiritualism not only uses real and assumed occult lore as propaganda, it uses all the latest scientific developments, adding them as rapidly as they are made public. No other religious faith in history has been so sensitive to the winds of scientific doctrine, providing they blow in one direction. The supposedly non-material modes of communication are especially welcome. Several decades ago, the telegraph, wireless and telephone were used as analogies. A very prominent Spiritualist organ was called the *Spiritual Telegraph* and of Spiritualism it was said: "God's telegraph has outdone Morse's altogether." Radio communication has replaced the telegraph as an analogy, since it is more modern and more spectacular. The radio is one of the most important and widely used pieces of propaganda material the Spiritualists have to-day. Many diverse ways in which it is used to bolster up the Spiritualist cause could be cited.<sup>10</sup> This citation is unnecessary, however, if only because to-morrow television will take radio's place as propaganda material.

Cultivated Spiritualists have found particularly welcome the theory of relativity and of a four dimensional universe, the theory of the apparent immateriality of matter as described by

<sup>10</sup> Even apart from propaganda, the radio serves a useful function. I was present at the Doyle funeral held in Albert Hall, London, during July, 1930, and attended by a number of mourners estimated at anywhere from five to eight thousand persons. Radio loud-speakers amplified spirit messages, including one from Doyle himself, until they resounded thunderously throughout the tremendous auditorium.



contemporary physicists.<sup>11</sup> (The works of Lodge are a storehouse of proofs for Spiritualist theories drawn from modern physics.) Use is made, of course, of such older theories as those of radiation and evolution. The latter especially fits in with Spiritualism since Spiritualists misinterpret it as meaning progress.

Spiritualist theologians regard their subject matter as a science. This makes it possible for them to link Spiritualism with other persecuted scientific movements of the past, and assert that their science is opposed by their learned colleagues simply because it is *new*. Flammarion in his *The Unknown* (Harper's, 1900) quotes with great approval the dedication which a friend of his, Eugene Nus, affixed to one of his works *Choses de l'autre monde*:

To the memory of all savants,  
Breveted, patented,  
Crowned with palms, decorated and buried,  
Who have been opposed to the rotation of the earth,  
To meteorites,  
To galvanism,  
To the circulation of the blood,  
To vaccination,  
To waves of light,  
To lightning rods,  
To daguerreotypes,  
To steam power,  
To propellers,  
To railroads,

<sup>11</sup> The immateriality of matter is an important concept for Spiritualists since it helps them avoid the danger of going from the frying pan into the fire. Spiritualists are peculiarly liable to a twofold danger. They tend to either make psychical qualities and existences so real and physical that they find themselves being called materialists or else make them so unreal and mental that they are termed subjectivists. The latter accusation is especially painful to one with their eschatology, and hence they prefer the former label as less opprobrious. Leonard, in thus concluding his argument, does not resolve this dilemma, but rather re-affirms it: "The spirit world is neither excessively material nor excessively immaterial." There is considerable justice, however, in a remark which Professor Morris R. Cohen makes in this connection (*Reason and Nature*, p. xiii): "... I should refer to spiritists who localize disembodied spirits in space as crypto-materialists."

To lighting by gas,  
To magnetism,  
And all the rest.  
And to all those now living, or who shall yet be born,  
Who do the same in this present day,  
Or shall do the same hereafter.

Spiritualists make use of the terrestrial conversion of past and contemporary skeptics and prominent persons as propaganda material. Sometimes the living erstwhile skeptic is set upon the platform to publicly describe his conversion. Professor Hare and Judge Edmonds, prominent citizens in their day, approached Spiritualism as skeptics, so they said. They were converted and later made extensive lecture tours of the country with great propaganda effect. A long list might be drawn up of eminent persons who believed wholly or partially in Spiritualism.<sup>12</sup> The uninstructed reader's involuntary surprise whenever he learns of some of those who have accepted Spiritualist theories is some indication of the potency of this kind of argument.

If the enemies of Spiritualism cannot be converted before death, they are converted—wholesale—after it. The latter method is a perfect propagandistic device, since no one may protest, without proving what he seeks to deny. If the Spiritualists by any chance should regard me as an adversary and as

<sup>12</sup> Only two out of a number of examples may be given here:

Spiritualists claim that President McKinley maintained a deep concern in the phenomena, along with his powerful political manager, Mark Hanna, who seldom undertook a move of any importance without first consulting a medium, Mrs. Gutekunst, to whom, for the purposes of availability, he had given a residence in his home. It is also alleged by Spiritualists that Lincoln was a convert to their faith, that he was eventually moved to emancipate the slaves by the reception of a spirit message through Mrs. Nettie Colburn Maynard, a medium who called to see him about a furlough for her brother, and that Lincoln witnessed her séances in the White House. She herself makes a claim only for the last-named fact in her book: *Was Abraham Lincoln a Spiritualist? or Curious Revelations from the Life of a Trance Medium* (Philadelphia, 1891). Lincoln's son, Robert T. Lincoln, denied that his father was a Spiritualist or in any way affected by mediumistic communications with respect to the Emancipation Proclamation. For a detailed refutation of the Spiritualists' claim, see: *The Aetiology of a Psychological Legend* by Dr. W. F. Prince in *Journal, S.P.R.*, December, 1930.

one, moreover whose testimony is worth controverting, I am certain that after my death messages exulting in conversion will be received. Unlike Houdini, Myers and a number of others, I shall leave no code, no sealed envelopes, no compacts, so that Spiritualists will find little difficulty making of me just what they choose. Nevertheless, I have no intention of inditing as a last will and testament any such statement as the following:

A warning to all lying Spiritualists! I will not be dead probably a month until they will pop up with purported messages from me, and, as I will not know anything about it and be unable to deny it, I now charge any who do so with willful, malicious lying to discredit my discoveries, books and teaching. I have attended many of their séances and saw nothing but the contact of two deplorable traits of character; willful deception and childish credulity.<sup>13</sup>

Recanting messages, articles and books received from the beyond are very widely employed as propaganda. They fall into two classes: those from scientists, skeptics, and eminent people generally; and those from the leaders of competing religions.

Almost every critic of Spiritualism of any intellectual importance has transmitted his recantation from the Summerland or higher spheres. Several library shelves might be filled with these recantations. Among them may be mentioned the 300 page volumes of William James and of Michael Faraday. The following statements from the latter's book<sup>14</sup> may serve to indicate this type of post-mortem conversion:

(*From the foreword*): As a mortal Faraday was not inclined to concede the unity of the material and spiritual forces, and relations as capable of demonstrating, through mediumship, the life after death as a fact in Nature's order. He now comes to this great work, and as a result of his more extended scientific studies and investigations in spirit life, to regard both mortals and spirits as natural results of

<sup>13</sup> Kerr, W. H., *Jesus Analyzed* (privately printed, Great Bend, Kansas), p. 36.

<sup>14</sup> *The Evolution of the Universe or Creation According to Science*. Transmitted from Michael Faraday (Cosmos Publishing Company, Los Angeles, California, 1924).

the evolutionary forces connected with planetary existence. He has extended his ideas expressed in "How we Think," and his studies in vibration and electricity, into the realm of the Creative Powers, as manifest in the evolution of universal life results, embracing the origin and method of the creating of suns and planetary systems with all their varied types of life forms.

(*Transmitter's statement*): In 1875, I became aware for the first time of the spiritual presence of Michael Faraday, at the Lake Pleasant, Mass., Spiritualist Camp Meeting. When I feel like writing I take paper and pencil and write rapidly as the ideas strike the brain consciousness.

(*Faraday writes:*)

My dear friend and subject:

I was conceited enough at one time, to imagine I was familiar with the laws of nature, but since my transition, I must confess my ignorance.

While Houdini lived, Doyle labored mightily to prove he was a medium. After the magician's death, Doyle more strongly than ever tried to prove his contention basing it on a number of considerations, especially on a particular trick which he did. Doyle stated that it was utterly impossible that any man could perform this feat who did not possess supernatural powers.<sup>15</sup> Yet there recently appeared a volume describing in detail how Houdini's tricks were performed, and among those explained was the one which Doyle listed as possible of performance only by one gifted with mediumistic powers. Where Doyle failed, however, the Rev. Arthur Ford has succeeded, to wit, in making Houdini a spirit if not a medium. In his *The Houdini Messages*,<sup>16</sup> the magician communicates with his wife and clears up everything. The proof he never could obtain on earth he obtained in the Summerland.

One of the richest collections of the spirit messages of famous terrestrial non-Spiritualists may be found in a volume

<sup>15</sup> See his *The Edge of the Unknown* (New York, 1931).

<sup>16</sup> This pamphlet of Ford's is of great importance as propaganda. A Lily Dale medium asked the librarian there for something to convince "those on the outside." After being presented with all the pamphlets on view, she went off with Ford's.

by Mrs. S. G. Horn, called *The Next World Interviewed* (Progressive Thinker Publishing House, 1896).<sup>17</sup> The volume is a collection of articles transmitted by their authors through Mrs. Horn and taken down by an amanuensis.<sup>18</sup> Mrs. Horn did her work well, for her book contains appropriate articles by fifty or more of the greatest figures in history, literature and science. Here are a few reactions of the great to their new home:

The poet, Longfellow, when the lethargy that for a few seconds had enthralled his senses had passed away, heard a great chorus of singing words taken from his own Psalm of Life. De Quincey finds that the splendors in the visions of an opium eater grow pale before the transcendent realities that open to a spirit's sight in the Land of Souls, and Darwin affirms: "If I could have lived a hundred years longer, I would have been able to demonstrate the evolution of an angel from a man as readily as I could prove the evolution of the man of to-day from ignorant and cannibalistic aborigines." Agassiz remarks, "My investigations since I have become an inhabitant of this superior world have satisfied me that man originally migrated to

<sup>17</sup> Some of the other recantations by famous earthly non-Spiritualists are: Anonymous, *Voltaire in the Spirit World* (S. A. and H. Hoyt, New York); Payne, E. B., *The Soul of Jack London* (London, 1926), "A series of messages from London the 'materialist'"; Scott, Mrs. C. A. Dawson, *Is This Wilson?* (Dutton), "A dead president steps forth on these pages and through his English medium, the man who swayed the destiny of a nation speaks again"; Petri, Omero, *Personality of a Spirit*, A series of poems, lectures and sermons by Friedrich Nietzsche are offered. Watson, Albert Durant, M.D., F.R.A.S.C., *Birth Through Death, The Ethics of the Twentieth Plane* (New York, 1920), "A revelation received through the psychic consciousness of Louis Benjamin. Reported by Dr. Watson, Ex-President of the Royal Astronomical Society of Canada, the Association for Psychical Research, Canada, and a physician in active practice." The volume contains lectures by Tolstoi, Sappho, Savonarola, Bach, Paganini, Lincoln, Shakespeare, Ella Wheeler Wilcox, Elbert Hubbard. Coleridge seems the most popular of the spirit lecturers, communicating five lectures. One article is composed and dictated jointly by Spinoza and William James.

*Abraham Lincoln to Woodrow Wilson and His Cabinet*, "An address delivered through Mrs. Cora L. Y. Richmond, Pastor of the Church of the Soul, Chicago, March 9, 1913." The address consists of a discussion of political matters, an argument for a free tariff, and against trusts and war.

Smith, Hester Travers (edited by), *Psychic Messages from Oscar Wilde*. With a preface by Sir W. F. Barrett (London, T. Werner Laurie). A series of communications from Wilde in 1923.

<sup>18</sup> The Honorable Arthur McArthur, formerly a Judge of the Supreme Court, writes the introduction. He says: "The revelations are of an extraor-

earth from a superior planet." As for John Stuart Mill, he states: "I failed to find any proof of immortality on earth, but when I closed my eyes on this world's disappointments, vexations, and doubts, and opened them in the other, I marveled I should ever have doubted man's immortality; and, on finding him not a god, not a seraph, but merely a refined form of materiality, the enigma that puzzled me on earth was solved."

As for the recantations of leaders of competing faiths, Mme. Blavatsky, Mrs. Eddy,<sup>19</sup> Martin Luther,<sup>20</sup> etc., have all acknowledged the error of their earthly ways in elaborate communications from the beyond. Even Christ, in a book called *The Living Jesus*, received by the Rev. Frederick Wiggins, of Brookline, Mass., has presented Himself as a normal, living human being; while many spirits have reported seeing Him in the spirit world.<sup>21</sup>

The inadequacy of competing faiths, especially orthodox Christianity, Christian Science and Theosophy is used as a means of corroborating the truth of Spiritualism, though not establishing it. While the irreligion of the agnostic and atheist may be the chief enemy of established religions, the chief enemy of Spiritualism is the unscientific attitude of the believer in the established faiths and the position the Church takes towards this new "science." The ordinary church objects to science because it hurts it as a religion; Spiritualism objects

dinary character. Let these pages be read with candor and scepticism and atheism would be converted into belief, and a devotional sense of reverence and joy would take the place of hesitation; and even the professed Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corroborated by the most infallible assurances."

<sup>19</sup> Wickland, Carl A., M.D. (in collaboration with Nellie M. Watts, Celia L. Goerz and Orlando D. Goerz), *Thirty Years Among the Dead*, National Psychological Institute, California, 1924. Includes messages from Mary Baker Eddy, Mme. Blavatsky, and orthodox believers. The National Psychological Institute is devoted to the cure of mortal and spiritual victims of obsession.

<sup>20</sup> Upsall, Henry (medium), *Earth and Spirit Life Experiences of Florence Luther, Daughter of Martin Luther* (Illinois, 1901).

<sup>21</sup> Additional accounts of Jesus in the after-life will be found in: Stead, William T., *After Death, or Letters from Julia* and also in *Scenes Beyond the Grave*, Trance Mediumship of Marietta Davis from notes by Rev. J. L. Scott (N. Y., 1854).

to religion because it hurts it as a science. Lodge illustrates this point of view very neatly:

One difficulty which good people feel, about allowing themselves to take comfort from the evidence, is the attitude of the Church to it, and the fear that we are encroaching on dangerous and forbidden ground. I have no wish to shirk the ecclesiastical point of view; it is indeed important, for the Church has great influence. But I must claim that Science can pay no attention to ecclesiastical notice-boards; we must examine wherever we can, and I do not agree that any region of inquiry can legitimately be barred out by authority.<sup>22</sup>

The specific relationships of Spiritualism to Christianity have been touched upon many times in this volume and need not be gone into again here. As for Christian Science, Spiritualism finds it declaring matter non-existent—to Spiritualists a palpable falsehood. Theosophy argues for non-human spirits,<sup>23</sup> reincarnation and against phenomena. Spiritualists make a united stand against the first of these assertions; their ranks are broken, however, towards the second two. In general, Spiritualism takes a great comfort in its superiority to all competing faiths, and this theme is a frequent one in its sermons.

<sup>22</sup> Raymond, Explanatory Addendum, XI (11th ed., 1919).

<sup>23</sup> Blavatsky, H. P., *An Attack on Spiritualistic "Spirits"* (Theosophical Publishing House, Adyar, Madras, India). See also Dr. Alvin B. Kuhn's *Theosophy: A Modern Revival of Ancient Wisdom* (Henry Holt, 1931), for a discussion of the general relationship between Theosophy and Spiritualism.



## CHAPTER TWELVE

### CONCLUSIONS

THE belief in higher powers, whether they be called angels, saints, daimons, spirits, or departed loved ones, together with the belief in communication between denizens of this world and the next, is as ancient and widespread as man. Among primitive peoples this belief is found in a very frank and simple form. In the history of civilized societies, however, similar beliefs at the time we find them recorded already have undergone a considerable degree of sophistication and only here and there do we find in religion and philosophy the notions made popular since the advent of modern Spiritualism.

In both primitive and civilized societies, moreover, two rival kinds of contact with higher powers have always existed, one of a socially approved kind called religious, and one of a socially disapproved variety called magic. In contemporary usage, communion is a term for a "good" kind of contact with the beyond, communication ("trafficking with maleficent powers," witchcraft, necromancy, Spiritualism) is a term for a bad kind of contact. Spiritualism therefore is an attempt to win social approval and respectability for something hitherto outside the pale. In this way the story of supernatural intercourse runs clear and unbroken from primitive to modern civilization.

A most interesting question here arises—namely, if Spiritualist ideas have again and again in the stream of thought bobbed up above the surface and then sunk below, how are we to account for the birth of Spiritualism at Hydesville, New York, in 1848? If it is true that religious revelations are historically conditioned, why precisely this time and this place for the beginning of Spiritualism? The answer to this ques-

tion, however fascinating, is a special topic departing from the purpose of this book; a sketch of Spiritualism's pre-history, history and possible future I must leave for a later treatment of the subject which I hope to make. These last pages will be devoted to a final glance at some of the salient and contemporaneous traits of this new claimant for admission to the "Association of World Religions." This will be done in terms of the strengths and assets, the liabilities and weaknesses of Spiritualism. The question posed is: In view of what Spiritualism is trying to do, what aids it, what hinders? An incidental result of the answer given will be to anticipate in slight measure its future.

#### AIDS TO THE DEVELOPMENT AND EXPANSION OF SPIRITUALISM

One advantage which Spiritualism possesses lies in its great appeal to certain characteristic traits of American society.

America has always been cult-ridden; it was infested with cults even in colonial times. These cults may be symptoms of Protestant barrenness; they may be phases of the pioneering spirit and the restlessness and freedom from stratification characteristic of an unsettled life and heterogeneous population. They may be a result of the desire for escaping standardization, for preserving some measure of individuality and personal expression, for warmth and color in one's life, for "direct attention." Whatever the exact causes of the prevalence of cults, their existence is a fact and hence the birth of one more need not occasion surprise.<sup>1</sup> Many other and stranger religions have received the sympathetic hearing which Spiritualism received and does receive even now.

A particular trait to which Spiritualism does not appeal is the reforming zeal, the guileless evangelism, the perfectibilian complex of America, for it has a more childlike way of evading harsh facts. Like children and primitives, Spiritualists readily

<sup>1</sup> *The New York World* in 1864 called Rochester a "hothouse of -isms." This city was intimately connected not only with Spiritualism but with the Society of Friends, and the Anti-Slavery, the Woman's Suffrage and Friends of Human Progress movements.

see the unseen; by sufficient reiteration of a wish they make of it a reality. To be sure, many Americans to whom Spiritualism appeals are in revolt against social, economic and racial injustice, are ardent supporters of democracy, socialism and equality regardless of the rubric under which it proclaims itself. But Spiritualists in general postpone the realization of their reform program until they reach the beyond.

If we consider the number of individuals who are over-stimulated and under-stimulated; who are vocational, educational and emotional misfits; who are neurotic, delinquent, criminally inclined, anti-social, it must be admitted that the present social system is productive of wide maladjustment. In *Better Times* for October 2, 1927, the statement was made that to keep pace with the growth of the committed insane in the State of New York, a new \$12,000,000 hospital must be provided every three years.

The years to come promise to reduce the number of marriages and to make those marriages which are consummated more of a problem. An increasing number of women, and men as well, will be denied any normal satisfaction of their sex and parental needs. Most of us, moreover, cannot control the permanence of our means of livelihood. Unemployment, or even the uncertainty of our future, leads to disintegration, to a sense of futility and a vanishing of incentive. Contemporary mechanization, industrialization, standardization, precisely because it leaves little opportunity for creative work, generates much idle spontaneity and enthusiasm.

Perhaps the spread of Spiritualism along with other cult beliefs to-day is the index of our failure of nerve. An acute student of religion living in California has said that the situation there with its staggering number of fanatical cults reminded him of nothing so much as the last days of the Roman empire in which there was a similar influx of mystic cults from the East. What is true of California is true in only slightly less degree of the rest of the United States.

The more insecure and precarious life becomes, the more will individuals long for something to buoy them up through life, for some means of redeeming the emptiness and pain of

their earth-bound existence. Man will fly from the machine to rapture and ecstasy of some kind.

Indeed, should there be another great war within the next decade or two, Spiritualism will necessarily become one of the leading religions of the Western world, because man will be able to communicate only with the dead, and will find peace and profit only in another world.

The very growth of a naturalistic explanation of man and the universe driving a great many to find some piece of evidence, other than that provided by the established churches, which seemingly scorn naturalistic explanations, has led to the demand for materialistic evidence of the spiritual world. Consequently the spreading of the materialistic philosophy, coupled with the increase of conflict adds to the potential cult audience. As the number and extent of man's frustrations grow, so grow the two extremes of atheism and Spiritualism. The middle class in religion, as in society, is gradually losing ground. Increasing frustration is the arch enemy of conventional, middle-class Protestantism.

Any varying or increasing of the discontents of civilization, almost automatically increases the number of persons who become dissatisfied with the placid and formalized worship of established religions and who will turn elsewhere for help. The now conventional techniques of Protestantism were themselves once symbols of revolt. Early American Protestantism especially is full of "enthusiasm." The Catholic church, too, has always given magical prophecy and guidance but this advice has become increasingly "spiritual" or moralized. It no longer stoops to practical advice on financial dealings. The Protestant sects in the main have never made provisions for magical healing. In view of the ever-present demand for these techniques, those who are in need of them must turn to astrology, palmistry, numerology, Christian Science, Spiritualism, and other cult faiths which face these needs by giving immediate though spurious satisfactions.

Now many persons prefer forthright and obvious superstition to the furtive and timid Protestant type. Superstition and magic do not handicap religion, as some persons believe,

for removing them emasculates it. Religion without magic is like love without sex. It is as difficult to curb wish-hunger as sex hunger, a fact which many Protestant denominations are discovering to-day. In Spiritualism there is nothing more incredible than in other faiths. As Spiritualists have constantly pointed out, the resurrection is more incredible, more illogical than survival accompanied by a continuous and orderly development. Spiritualism may seem more crude and bizarre only because it speaks out the wishes of the heart too frankly and such bold, simple speech is rare in the contemporary churches. If abnormal behavior is only normal behavior writ large, then fanatical religion is simply normal religion under the magnifying glass.

One of the editors of the *Nation* in the issue of May 6, 1931, describes the economic situation of South Bend, Indiana, a town near "Middletown" and like it in every respect. In the course of this article he makes an observation which offers empirical proof of the preceding analysis:

The middle and upper classes in South Bend may think that the hard times have not been affecting them; yet beneath the surface of their life there is noticeable a vague feeling of insecurity. Thousands of them every week patronize the twoscore clairvoyant shops and fortune-tellers' parlors located in and about the city. I visited four of these seers. One, a woman, admitted that her income has trebled in the last year. A male fortune-teller and healer said that whereas his income averaged \$35 a week in 1929, it is now running close to \$200 weekly. The other two clairvoyants had similar tales to tell. Middle-class Middletown is groping for reassurance. The churches that have something in the way of mysticism to offer—the Roman Catholic, Episcopalian, and Christian Science churches—report increased attendance and contributions in the last year or so. The other Protestant churches, on the other hand, have experienced a slump in both attendance and revenues.

An important fact redounding to Spiritualism's advantage is that medical science is enabling people to live longer. Never before in the history of mankind has so great a percentage of the population been made up of persons, particularly women, over fifty. Now old people, yielding over as they do all their

friends and dear ones to death, and about to yield themselves over to it as well, inevitably become eschatology-conscious, to borrow a term from American advertising. The thoughts of the senescent are long, long thoughts—about the meaning of life, their reputation and position in history, their loved ones, and, finally, another existence. Gibbon in his *Autobiography* writes:

In old age, the consolation of hope is reserved for the tenderness of parents who commence a new life in their children; the faith of enthusiasts, who sing Hallelujahs above the clouds; and the vanity of authors, who presume the immortality of their name and writings.

It must be realized that humanity does not want to abolish death on earth since human society in such manifestations as property rights and succession of all kinds is based on the fact of death here. Were man to live thirty score and ten, instead of three and ten, human relationships would become productive of great misery. A race of Methuselahs might welcome death, but under modern conditions some protection against the shock of death is needed and this is best achieved by believing not in another existence but in a prolongation *elsewhere* of this one. Spiritualism meets this need excellently (perhaps too well), and will obtain more and more converts from the growing number of old people.

Modern physics regards matter as immaterial, and many theological scientists find this sufficient warrant for reinstating the hoary idealistic verities of God, Freedom and Immortality. It is, therefore, no anomaly that Spiritualism should thrive among the physicists who search for spirit in the realm of matter. In this connection, Sir Oliver Lodge makes a remark which shows an astounding naïveté with respect to Spiritualist credogenesis:

It is remarkable that this new source of evidence [Spiritualism] should be discovered at a time when materialism, and the denial of a future state are on an increase, apparently, in all parts of the world.<sup>2</sup>

<sup>2</sup> *Journal*, Society for Psychical Research, June, 1924-December, 1925, p. 29, Introduction.

With men like Eddington and Jeans not only openly acknowledging their religious physics but proclaiming it, it will be easier for future theological scientists to do likewise. There will be an increase, consequently, in the number of scientists who lead a dual life, devoting their days to experimental science and their nights to spiritual research. Many of these having gone thus far will continue on to Spiritualism and psychical research. In the latter they can gratify at once both their emotional needs and their professional interests.

Spiritualism unlike Catholicism does not need to be supernaturalistic and for this reason may be deemed a basic or "pure" type of religious belief. Other religions have grown away from this basic type. Doyle says in this connection:

On the tree of Spiritualism all religions are grafted. Christianity itself is but one branch of that tree.

Thus Spiritualism makes trafficking with the occult respectable. While it is actually directing its greatest appeal to the emotions, it ostensibly is directing it to the intellect, an excellent combination the success of which is testified to by the permanence and pervasiveness of Catholicism. As time goes on, and the terminology and procedures of Spiritualism take on even more of the superficial appearance of science, more and more people will be able to gratify the very primitive craving to have immediate contact with the supernatural under the guise of studying the natural.

One important advantage of Spiritualism is that the arguments in its favor are simple and eternal. They can be explained quickly, and "empirical" proofs provided easily. Survival, for instance, lends itself to empirical verification much more than does immaculate conception.

If the function of religion is to provide morale, Spiritualism judged on the basis of what it offers, does more for its believers than most other Protestant faiths. Its liberal ethical code and naturalistic ethics, its freedom from the technicalities of theology, from endless and tedious verbal distinctions; its stand against creed and dead authority and for a personal, living experience, the liberty of thought and conscience it allows;



the banning of absolutistic distinctions, last Judgment, heaven and hell; the vista it opens up of unending post-mortem development; the warmth, friendliness and informality of its welcome; and finally, its offering of the close and constant companionship of departed men and women whose great happiness it is to counsel, heal and protect their earth-bound loved ones—all this makes Spiritualism a more enlightened and certainly more comforting faith than its opponents are willing to concede.

This may be a good place to summarize the precise nature of the contribution which Spiritualism has made to the contemporary religious scene.

In the main, Spiritualism though ostensibly a revolt against orthodox Christianity is really a revolt against the inadequate therapeutic techniques and beliefs of Protestantism. The founders of Spiritualism, its early followers and leaders and the majority of present-day Spiritualists are former Protestants. Furthermore, this movement which received its greatest impetus during and since the World War is strongest in those countries which are predominantly Protestant, which lost the most men and which have suffered the greatest amount of break-down in morale as a result of post-war effects and also economic stress.

Protestantism represents a move towards liberalization, but some persons cannot stand this liberty, this vagueness and austerity and try to work their way back to the fixity and warmth, the ecstasy and therapy of Catholicism by one means or another. Spiritualism utilizes several of the therapeutic devices of the latter: confession, communion, as well as many of its beliefs, particularly those of medieval Catholicism, in demons, magic, witchcraft. Spiritualism may be thought of as a partial return to Catholicism, as a faith designed for the demi-Protestant, that is, for one equally unhappy in Protestant moralism and in Catholic miracles.

It is, moreover, a paradoxical attempt to construct an intellectualistic mysticism, to achieve an ecstasy and emotional communion which shall be able to render a perfectly definite and articulate account of itself.

HANDICAPS TO THE DEVELOPMENT AND EXPANSION  
OF SPIRITUALISM

One important liability of Spiritualism is its internecine strife arising out of the differing needs of the various classes of which it is composed. The lay believers contend with the theologians and the latter contend with the priests. But this dissension is nothing compared to that existing within the classes of priests and of theologians themselves. The causes for conflict among mediums have been already described but a statement by Harry Price, a well-known researcher,<sup>3</sup> about the causes for dissension among researchers may be interesting:

Jealousy, snobbery, cupidity, amazing credulity, personal spite, inordinate love of self, the desire for *kudos*, private quarrels and mutual criticism, are some of the causes for the friction existing among the principal psychic investigators to-day.

The causes of the clashes between individuals and among groups are not easily removed, being tied up with the motives for interest in and connection with Spiritualism. Conflict in Spiritualist ranks sufficient to disrupt it can be prevented only by a large powerful organization, preferably international in scope. Some tentative steps in this direction have been already made.

Spiritualists, taking a leaf out of the book of established religions, might provide a higher type of medium. The scarcity of good mediums and ministers presents Spiritualists with a permanent and serious problem of which they themselves are acutely aware. A faith depends not only on its message but its messengers. It is highly problematical, however, whether it is possible to demand marked intelligence, integrated personalities, ability and culture of mediums, since persons with such qualities do not ordinarily become mediums. Mediumship has no advantages to offer them, except the financial and this only on infrequent occasions. This is particularly ap-

<sup>3</sup> He is at present contributor of "International Notes" to *Psychic Research* (Journal of the A.S.P.R.).

plicable to male mediums. A woman finds in mediumship a tolerably satisfactory economic and social adjustment when what she might hope for in the outside world is taken into consideration. A man, on the other hand, either tries to make mediumship pay in a big way, or else leaves it for a more lucrative and certain method of earning a livelihood. One reason, consequently, for the mediocre quality of most mediums may be that only a mediocre one would be content with his economic and social lot. The individual fully equipped to meet the stress and strain of life on the outside would not stay. Those who remain in the ministry permanently are the ones who dare not leave.

The best mediums are unaffiliated with any organization and frequently give their services without remuneration, work irregularly and infrequently and for short periods of their lives, and are so few in comparison with the demand that Spiritualist churches and private circles must be content with those of inferior caliber. The bulletin board of the A.S.P.R. in New York City carries a notice to the effect that in view of the difficulty of obtaining sufficient good mediums, the formation of home circles and the attendance at them is greatly to be desired. The value for propagandistic purposes cannot be over-estimated of ministers who are literate, who possess attractive personalities and who are able to present intelligent and lucid arguments for the Cause.

Another handicap is the constant need of creating new methods of producing proof and evidential material. This is necessary in order to meet the attacks of the skeptics who have a disconcerting habit of exposing what has been heralded as an unassailable variety of phenomena, and also to answer the doubts of the believers and investigators themselves.

The strength of the Spiritualist appeal based on its magical techniques of guidance, prophecy and healing, however great at first, later proves its weakness. In the attempt to meet the inadequacy of other faiths and techniques which offer too little, it promises too much. The power of magical prophecy and guidance depends on their efficaciousness. Since they must ultimately fail, and since Spiritualism relies so heavily on

these techniques for attracting members, it must necessarily lose a great part of its clientele. All guidance and healing techniques have a large number of transients or a large "turn-over" in membership largely because of this. Those whose problems in time solve themselves, stop going. The others leave, sooner or later, to seek help from the other magical techniques still untried. Spiritualism, however, may gain as many as it loses. For there is always a fresh crop of those who, disillusioned in the various techniques that they have already tried, come now to invoke the aid of Spiritualism, and so the circle continues.

Another and fundamental weakness from which Spiritualism as an institutionalized religion suffers is that most of those attending services for the purpose of communication fall into the "normal" Spiritualist class and are apt to tire of communication and stay away from services as soon as the first shock of death is over. Whether or not they still remain loyal churchgoers depends on the extent to which they require the other benefits which Spiritualist services afford.

The bareness of the Spiritualist liturgy is a liability to the movement, I believe. If Spiritualists would devise a more attractive and sensuous ritual with the music, incense and other surroundings and trappings found in the services of some of the more powerful and numerous churches, its hold on the audience's imagination and emotions would be greatly increased.

Another liability to the movement is the connotations of the terms "Spiritualism," "Spiritualist." For many persons, changing this to "Spiritism," "Spiritist" helps make the faith more palatable although the change is purely a terminological one, as far as I can determine. Yet even so, many persons are still dissatisfied. If all these terms could be disinfected of their association with superstition, credulity, occultism, raids on mediums, absurdly Pollyanna-ish messages, etc., the movement would be greatly helped. The suggestion has been made that Spiritualism be termed Psychic Religion or Psychic Science. If it is true that calling a rose by another name leaves

it just as sweet, then perhaps Spiritualists are justified in their quest.

A most important source of weakness of the Spiritualist organization is its lack of money. The causes of this are many, but only a few need detain us here. Spiritualism seldom receives bequests or assistance from the wealthy because it does not appeal to them, to begin with, and there are few rich Spiritualists; furthermore, the latter, even if Spiritualists, are unwilling to acknowledge their beliefs to the general public; finally, the satisfactions derived from Spiritualism are of a purely individual, not to say, selfish character and Spiritualism can be justifiably labeled an introverted religion. Another cause for the lack of finances is that little is earned. Audiences are small, composed in large part of transients and wage-earners who contribute little to the passing plate.

As a result of insufficient funds institutional Spiritualism is unable to take care of its ministry, pay salaries to its officials, build its own edifices, provide for sufficient children's lyceums,<sup>4</sup> pay for publicity or prosecute its missionary and evangelical work with any degree of vigor. This last is a large obstacle in the way of Spiritualism becoming as powerful a movement as it might. The results of the possession of money might have a reciprocal effect; they themselves could be the causes of additional financial strength; money makes a strong organization and a strong organization secures more money. Yet for any religion to earn its own keep, as Spiritualism does to a certain extent, is a remarkable achievement in a way. It is not likely that any of the established faiths could manage to be self-supporting. For example, one of the most serious blows dealt institutionalized religion in Soviet Russia occurred when the state deprived the churches of outside financial aid.

The attacks and competition of rival belief systems may be regarded as a handicap of Spiritualism. The chief religious

<sup>4</sup> The lack of Sunday Schools is considered by Spiritualists as one of their most serious problems and the report of the 33rd Annual Convention of The General Assembly of Spiritualists of New York, June, 1929, dwells much on this deficiency. Whether lyceums are as important for Spiritualism as its adherents think, or as important for it as for other faiths, is very debatable.

opponent of Spiritualism is Catholicism. Of all the established churches the Catholic is the only one which seems to be aware of the great rapidity with which the prejudices against Spiritualism are melting away<sup>5</sup> and therefore is girding itself for the fray between them which is imminent. A great many pamphlets devoted to demolishing Spiritualist claims have been put forth by the Catholic Truth Society of London<sup>6</sup> and Catholic seminaries devote special attention to refuting Spiritualism. Sir Arthur Conan Doyle, himself a Catholic as a young man, was involved<sup>7</sup> shortly before his death in a heated controversy with Father Thurston,<sup>8</sup> of the Order of Jesuits. The reasons for the antagonism between Spiritualism and Catholicism are soon apparent.

The dogma of the trinity rests upon miracles performed by Jesus. Take away the miracles and the dogma collapses. This Spiritualism does by showing that miracles are psychical phenomena occurring under natural law and not by distinct volitions of God. Thus the way is opened to revelations that contradict the teachings of the Catholic church. To prevent this, the latter invokes the activity of the Devil, intending by this means to intimidate the faithful so that they shall not dare investigate such phenomena. Religion has always feared and hated magic more than heterodoxy. Let heterodoxy triumph and there is but another faith; let magic triumph and all established religions are undermined. Throughout the ages it has been communion versus communication.

Foremost in the throng of those warring against Spiritualism are systems similar to it: "over-lapping faiths." In this throng Catholicism stands first. Both Father Thurston and Doyle agree on the essential similarity of Catholicism and Spiritualism; and Doyle is bewildered and hurt therefore at the savage force of Catholic polemic. "What is it that they

<sup>5</sup> This negative process is perhaps more significant than the positive one of the actual increase in membership all over the world.

<sup>6</sup> MacGillivray, Rev. G. J., *What Happens After Death?*; Anderson, A. J., *Modern Spiritualism*; Hernaman, Irene, *Spiritualism and the Child*.

<sup>7</sup> Doyle, *The Roman Catholic Church, A Rejoinder* (Psychic Press, London).

<sup>8</sup> Thurston, Father, *Modern Spiritualism* (Sheed and Ward, London).



find so wrong with our beliefs?" he queries. "What is there between us?" In another place he writes, "In many details Spiritualism has tended to confirm Roman Catholic ideas."

Still another reason for the Catholic enmity towards Spiritualism is the fact that the naturalistic explanations of psychical phenomena offered by non-Spiritualists apply as well to Catholic miracles, so that Catholicism receives a double blow, one from the Spiritualists and the next from the non-Spiritualists. The literalness of Spiritualism, moreover, is felt by Catholics as a *reductio ad absurdum* of its claims. All in all, Catholicism would prefer that Spiritualism did not exist. Dogma, faith and revelation are far more potent defenders of supernaturalism than "science," it feels.

The conflict of Catholicism with Spiritualism is on the increase; indeed, I believe the real religious battle of the future will be between Spiritualism and Catholicism, a battle between two supernaturalisms, one dogmatic, gilded and symbolical, the other open-minded, crude and literal.

Protestant strategy lies not in a campaign of attack but in one of silent scorn.

In addition to the causes already given, the antagonism of the leaders and laymen of established Christian churches to this branch of their faith is due, I believe, not only to their distaste for certain of the supposedly radical ethical and theological tenets of Spiritualism but mainly to professional jealousy, namely, the desire to maintain the sanctimonious halo which has enshrined the doctrine of immortality. Ministers spend many years in theological seminaries laboriously poring over the various subtle and elaborate proofs of immortality and the existence of God, and learning the many reasons for the ultimate reign of their particular variety of truth, beauty and goodness. To present suddenly a very easy and simple method—empirical, no less—of access to the spiritual world renders superfluous their study and their dignity. The unfair competition of Spiritualist "scabs" threatens the existence of every priestly class except the Spiritualist. If one may communicate with the dead directly, either through another's mediumistic powers or one's own; if, furthermore, one can



soon see for himself that the future life is our earthly one perfected; if there is no sin, no damnation, no Judgment Day, no vicarious atonement; etc.; if one prays to the spirits instead of to the saints—if all this is so, then the saints, the theologians and the preachers are no longer required. Spiritualism will naturally face increasingly bitter attacks and be called "necromancy," "thaumaturgy," "a cause of insanity," in sermons and other more conventional forms of religious behavior far more often than at the present time.

Spiritualism, moreover, faces not only the competition of rival faiths, but of rival magical techniques. Spiritualist spirit healing must compete with Christian Science, New Thought, Unity, Couéism, "Psychology" and the mental healing services being revived in the established churches. The guidance and prophecy Spiritualism offers must compete with similar techniques employed by astrology, numerology and plain, unvarnished fortune-telling.

Besides competing with rival magical techniques, Spiritualism must meet the competition of such naturalistic healing techniques as psychiatry and psychoanalysis. Spiritualism was sown, along with countless other mind and faith cures, in the great seed time of American cults the early part of the last century. When full grown, it faced only their competition. To-day it faces modern psychology, abnormal psychology and psychotherapy.

The last-named subjects are forging a weapon only slightly less formidable in their providing a naturalistic analysis and treatment of all Spiritualist beliefs and practices.

The most serious of all the handicaps of Spiritualism is the fact that its leaders fail to understand their own movement and the real causes for its strength. Such leaders have certain goals in mind which are unattainable except through the destruction of the Cause they love. Even as it is, the attempt to attain these impossible objectives is working harm to the movement.

One of these objectives is to make each person his own medium. Another, apparently contradicting the first, is to do away with individual and specific messages, and ultimately

with communications altogether. These aims, nevertheless, are not really contradictory. The first goal is to have every one test the truth of Spiritualism for himself; then, when he is certain of its claims, to abandon his attempt at communication and to rest content with the knowledge already obtained by himself and by others. Sir Oliver Lodge is a good representative of this point of view.

I hope that in time, when the possibility [of communication] is recognized and taken under the wing of religion, that people will not need individual and specific messages to assure them of the well-being of their loved ones. They will, I hope, be able to feel assured that what has proved true of a few must be true of all, under the same general circumstances. Moreover, it is to be hoped that they will be able to receive help and comfort and a sense of communion through their own powers, in peaceful times, without strain or special effort and without vicarious mediation.

The power, or sensitiveness, or whatever it ought to be called, seems to be a good deal commoner than people think. I anticipate that in most families there will be found one member who may be able to help others to some knowledge in this direction. Elaborate proof is necessary at first, . . . but when once a fact or doctrine is generally accepted, people settle down in acceptance and enjoyment of the general belief, without each striving after exceptional experience for himself. The inertia of the human mind and of the body-politic is considerable: right beliefs take time to enter, and wrong beliefs take time to disappear; but periods of anxiety and doubt and controversy do not last as a permanent condition. . . .<sup>9</sup>

Spiritualist leaders acknowledge the fact that the movement rests on the phenomena but wish it otherwise. In consequence, they try to minimize their importance and to reduce the part which they play in the movement. Liberal prophecies are made of the time when the philosophical aspects of Spiritualism will become all-sufficient. Such individuals are seemingly very sensitive to criticism like that voiced here by the Theosophists:

Occult students have always been warned against a hankering after phenomena. Like the thirst for drink or opium—it grows with gratification. The Spiritualists are drunken with it. They are thau-

<sup>9</sup> *Raymond*, Explanatory Addendum to the 10th ed., pp. x-xi.

turgic sots. If you cannot be happy without phenomena, you will never learn our philosophy. If you want healthy, philosophical thought, let us correspond. It adds no force to our metaphysical truths that our letters are dropped from space to your lap or come under your pillow. If our philosophy is wrong, a *wonder* will not set it right.<sup>10</sup>

It is hoped, furthermore, that the "direct attention" techniques, magical guidance and healing will be abandoned as too spectacular and crude a means of spreading or maintaining the Spiritual gospel.

Whenever investigators become a little tired and discouraged of defending their proofs, or disappointed at the inconclusiveness of the evidence or bored by trivial, infantile and saccharine messages, they are wont to argue for the unimportance of the phenomena and to predict that Spiritualism will gradually slough them off and depend solely on its philosophy. In such moments of weariness, the real nature of the impetus behind investigatory proclivities shows itself. Firstly, the phenomena are much more subject to attack than the philosophy. There is little point in directing an exposé at a belief system. This emphasis on the philosophy, moreover, is also a rationalization elicited by the scarcity of good mediums, for as soon as an investigator discovers a new medium of unusual ability, a new means of testing mediums or else a new method of securing evidential material, he again shifts the emphasis from the philosophy to the phenomena and he again is eager and enthusiastic. A graph of interest in the subject of psychical research may be plotted, the high points of which represent the advent of new mediums or new techniques, the valleys of which indicate the fact that the mediums' work has become familiar and less startling or that flaws have been found in the now old tests and methods. To-day there is taking place a gradual recession in interest from a high point reached during and after the World War at which time many "remarkable" mediums were discovered.

That the leaders are misguided in their plans for the future

<sup>10</sup> *The Mahatma Letters*, by the Mahatmas M. and K. H., transcribed by A. T. Barker (T. Fisher Unwin, 1923).

of Spiritualism is evident from several considerations. To begin with, it is impossible to make every individual his own medium because the nervous systems of most persons—unfortunately for the purposes of the leaders—are not easily deranged. The generality of Spiritualists is compelled to be lay believers—dependent upon others for messages. And were it possible to make every one a medium, Spiritualism as an institutionalized religion would be destroyed. Though it is true that Spiritualism probably comes closest to being an individualistic faith and though it is unusual in its ability to conduct a religious service at home, since it is less dependent on equipment to provide the necessary ritualistic elements and background than other faiths, still religion—especially in its most important and characteristic aspect, ritual—is practically always a group affair.<sup>11</sup> As such it depends on a number of factors which can be best provided for in a special edifice and with a leader.

There can be no lessening in the number of individual messages and communications from the beyond because Spiritualists are precisely those individuals who are seeking for proof of survival through utterance of the spirits themselves, who will accept nothing on hearsay or rumor. Only because it attempts to satisfy this requirement does Spiritualism exist. Those not subject to it are content to accept the theologies and eschatologies of other religions, the products of faith, revelation and authority.

If there were any lessening in the variety or amount of mediumistic phenomena provided, the Spiritualist movement would suffer grievously. Religion consists not of past practices but of present ones. Omit the services and the phenomena and Spiritualism becomes no more than a philosophic belief. Its adherents, thus deprived of their spirit satisfactions and assailed by unsatisfied craving must go a-whoring in the mart of faiths until some other belief or technique is found.

The "advanced" Spiritualists who appreciate only the phil-

<sup>11</sup> Even among the Moslems where there is no priesthood and where every man is his own priest, there is an official who on the Mohammedan Sabbath offers up public prayers in the mosque.

osophical side of their religion, possessing a better mental equipment, are a small minority, though they are the would-be leaders of the movement. Many such, moreover, unable to put up with the thaumaturgic sottishness of their co-religionists, look for a less religious system and doctrine. Countless calm and benign Theosophists were once unhappy and disgusted Spiritualists. They finally got what they wanted. But the mass of Spiritualists lack philosophical inclinations as well as the capacity and the education for understanding subtleties and abstractions.

It seems certain that had not "proofs" of the supernatural world been offered in the shape of visions, ecstatic states, etc., religious beliefs in general would scarcely have been as powerful as they have been. Very few people are able to maintain a strong belief in the truth of religion, if they look at it merely as a philosophy of existence. The great majority require more tangible evidence if their belief is to operate effectively and to be sustained. To offer Spiritualists fine-spun theories when they are crushed by death would seem to them a most futile and silly procedure. They do not want a particle of doubt to remain in their minds and seek, in consequence, "overwhelming" proof. But philosophy cannot be "overwhelming" because it is not sensory and tangible; it is emotion filtered through the intellect and deprived of much of its initial impetus and force.

Services, then, are necessary to nourish and perpetuate Spiritualist belief. Direct contact with the subject matter of the faith, with its "mystery" is provided for by the ritual. In this way the church is enabled to keep a hold on its believers and obtain some measure of support for its priesthood and for itself as a whole.

Spiritualist theologians hope that in time Spiritualism will become recognized more and more, not as a religion, but as a science or rather as a scientific religion, the first of its kind in the history of humanity. Those who are practical leaders of Spiritualism, however, must see to it that their faith does not become refined, abstract and impersonal, as it tends to slightly at times even to-day. Woe unto Spiritualism if it

becomes too civilized. For then it, in turn, will yield to a bolder, more vital faith which shall have appropriated Spiritualist practices, merged them with other beliefs of its own, and incorporated the whole under a new name. Supply and demand is the law not only of economics; it is the law of religion as well.

It is impossible to civilize or educate religion in the fullest meaning of these words and expect it to retain its religious element. Ribot describes the stages through which a religion passes as a process of evaporation. The emotional side gradually fades out and the rational, intellectual element grows ever more predominant. As he says, there is always the danger that religion may turn into religious philosophy which is a different thing. One is the living work of a group of persons which calls into play the entire thinking and feeling organism of man, the other is the product of theory and ratiocination.

Spiritualism consists of just those elements which the theologians find "objectionable." It is not the smile of the Cheshire cat which can remain after the cat has gone. Moreover, should "advanced" Spiritualists succeed in disinfecting or civilizing Spiritualism they doom not only Spiritualism but spiritism and psychical research as well, for the passionate interest in investigation of the odd and unusual and miscellaneous mediumistic phenomena is largely a by-product of the interest in proving or disproving Spiritualistic tenets.

#### A FINAL WORD

All religious systems are therapeutic, not descriptive, and their vitality depends on the degree to which they transform, through the imagination, the simple brute facts of suffering, frustration and death into something that will not hurt so much. Now Spiritualism is simply one way among many others of attempting an adjustment to the problems and denials of life. Spiritualism is therefore to be accepted or rejected for the same reasons that we accept or reject other systems of belief—its capacity of compensating us for our frustrations, releasing our tensions, and its possession of a sufficient degree



of internal agreement to meet our intellectual standards. This is the criterion which the Spiritualists themselves employ though they may only partially be aware of its full significance. Says Sir Arthur Conan Doyle:

The final argument for the truth of our new revelation, is that it is the most natural, reasonable, and comforting interpretation of the facts of human life and destiny which has ever been put forward. It is huge, sweeping, all-explaining, reaching out to all our difficulties and giving adequate answers.

Spiritualism is a revelation also to one regarded by many as a technical researcher. Dr. Crandon, husband of Margery, the famous Boston medium, writing on May 29, 1926 to Mrs. F. an ardent Spiritualist, says:

We all here appreciate the fine work you are doing. The *blindness* of people is a constant amazement.

In view of the various assets and liabilities of the Spiritualist parallelogram of forces indicated in the previous pages, who will dare estimate the direction and strength of the spiritual resultant or will hazard a prediction of what the future will bring? The Editor of the *Nation* in the early days of Spiritualism wrote:

It is vain to look for a speedy ending to a belief that offers the living one more opportunity of speaking with their beloved dead.

The seventy-five years or thereabouts which have elapsed since this was said have brought forth nothing to contravene this judgment.

My personal feeling is that whether or not Spiritualism has reached its highest point now, it will grow stronger only because other religions grow even more vague, abstract and cautious than at present. For civilized man, if not all heart, is neither all mind. He still needs to practice very primitive things, though perhaps in a very sophisticated fashion. Some of us may wish it otherwise, cherishing a hope that is like a fitful light glimmering in the deep gloom of the future, a hope that the heart some day will follow the verdict of the mind,



that man will come of age, sloughing off the childish hopes and fears for the adult's recognition of the power of natural forces, that he will heed the injunction of one of the wisest of men:

A free man thinks of nothing less than of death, and his wisdom is a meditation not on death but on life.

## APPENDICES



## APPENDIX NO. 1

### LIFE IN THE SPIRIT WORLD

By W. E. STANTON<sup>1</sup>

I ENDEAVOR, in the following few hundred words, to make as clear as possible what has been revealed to me, through God the Father, of his home beyond the skies, for departed spirits.

When the spirit with the soul, leaves the earthly shell, the body, it goes first, to a place, named purgatory, to become enlightened, if while on earth, there has not been a clear understanding about the hereafter. When ready, the spirit, with the soul; for soul and spirit are inseparable, is conveyed to a place named a morgue. There, it rests up upon beautiful couches, to become strong enough to see God's face for the first time. For it is written, "No one looketh on the face of the Father and liveth."

The angel of God leads the now rested and prepared spirit, to see its maker, and to have its name recorded in the gold and ivory book, on the page reserved for the arrival's relatives.

What heaven is like, has puzzled mortals. The truth has been revealed to me. I tell it to you.

You have heard of streets of gold. Yes, they are there. Large red roses, ten times more beautiful than earthly roses. There is no rain in heaven, consequently no mud. No food, earthly. The spirits who come to earth, must go once a day back to services.

Heaven is beautified also, by large white bell-shaped lilies, walk around but pluck not one.

When the soul, is too weak to rise because of inhabiting a sick body, God, sends his golden chariot and white horses, to take the weakly home.

God lets no uneducated spirits to remain so for any length of time. He has established school houses not unlike ours in appearance. These are the mansions, spoken of in the Bible. Instead of having a

<sup>1</sup> See p. 517 for full reference and for an account of how Stanton became a medium. This description of the beyond is perhaps more interesting as case material than for its precise details. However, in Stanton's communication—patently the product of a psychopath—the dynamics of the relatively normal Spiritualist description are plainly shown.

teacher for every room, when the spirits enter, God the father wills knowledge to them from his throne.

God told me, that his spirits are numerous, thousands being sent from his one almighty spirit. Here, there, and everywhere. No place too lowly for him to enter. God said, "I, am the Lord Thy God. I, will repay." Where e'er he pays a debt, tears are shed.

Heaven is thousands of miles from the earth, but space, being the same as time, hardly anything to spirits, the distance is traversed quickly. . . .

God said, "Tell the people, the judgment day will be one of my most beautiful days. I send no fire on my mortals, who have suffered before." He also said, "The world is full of unscrupulous mediums. If they do not show the true light, I will take the gift from them."

Light on the subject, about age in Heaven, and the little babes, who have never seen the light of day. In Heaven, one never grows old. The little ones, who have never seen the light of day are placed upon small couches, until they have grown to their full time, the time for their earthly birth. They are nursed or cared for, by the holy spirit's chosen angels, till they attain the earthly school age, then they are started on the way to learning.

Children, who pass away, grow till they are of the age that on earth, proclaims them legally, men and women. They grow no more. A grown person, grows no older than he is at the time of his departure. Though the body is old and feeble, the soul and spirit are ever young. Christ said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Christ sits on the right of God the father, surrounded by little children who have not been permitted to grow older than six years. Those make the court of the Kingdom of God. "For God so loved the world, that he gave his only begotten son, that, whosoever believeth on him, shall not perish, but have everlasting life."

The following words for thoughts were wafted to me, from the spirit world. It is said, that God was ever existing.

Knowing that every being must have an origin, must not God—the Supreme Being have had an origin? Do not laugh, at what I tell you now, but rather, think seriously. God had an origin, or father and mother. God's father was Love. His mother Charity. Now, ask me, who are faith and hope? I reply, Faith and Hope are the offspring of love and charity. Love, charity, faith and hope are what rule the world.

## APPENDIX NO. 2

### BURIED TO-DAY

(From "*Burial Service for General Purposes*")

Buried to-day, the true and loving mother—(father)  
The heart that beat responsive to our own.  
We start—we pause—we gaze at one another,  
Then wondering ask: Can she indeed be gone?—(he)  
Vanished the gentle smile by which she won us—(he)  
Ever to duty's path; and must we say  
Of all the love and truth she lavished on us—(he)  
We buried her to-day?—(him)

Buried to-day—the kind and generous neighbor,  
Never forgetful of those counsels sweet  
That comfort stricken ones, and with her labor—(his)  
Smoothed the path for our tired feet,  
Aiding through every dark and painful hour,  
Soothing with soft and unobtrusive way,  
And must we say of all this gentle power:  
We buried it to-day?

Buried to-day—the noble-hearted woman—(man)  
Living by that faith to her by angels given—(him)  
Blending in all her life the truly human—(his)  
With something less of earth—far more of heaven;  
Faithful and steadfast in her consecration—(his)  
To duty, striving meekly to obey;  
And can we say of this grand combination,  
We buried it to-day?

Not so, not so; though sorrowing and lonely  
We comprehend her pure and perfect peace—(his)  
We understand the life that served God only,  
Looking to Him alone for its release.

And when death's gentle summons to remember  
Was as sweetly answered, let none say  
Of such example—lofty, simple, tender:  
We buried it to-day.

Not so, not so. When such a lovely story  
As that of her sweet life appears—(his)  
It crowns all womanhood with gentle glory—(manhood)  
And when it fades there is no room for tears.  
The good her life has wrought will perish never;—(his)  
And though the worker has passed away,  
The good, the work, remain forever,  
Nor crumble with the clay.



## APPENDIX NO. 3

### SPIRITUALIST CAMPS

SPIRITUALIST summer camps and the year of their origin are listed below though these lists may be incomplete and some camps may be listed twice under different names. The second date accompanying some of the camps is the latest time at which they are known to have been still in existence. The lack of a second date indicates that the camp is probably no more.

- Pierpont Grove, Malden, Mass., 1866- .
- Ocean Grove, Harwickport, 1867-1929.
- Walden Pond, 1868- .
- Lake Sunapee, New Hampshire, 1877-1927.
- Onset Bay, Mass., 1877-1927.
- Etna, Maine, 1880-1931.
- Queen City Park Association, Vermont, 1880-1927.
- Verona Park, Penobscot River, Fort Knox, Maine, 1883- .
- Temple Heights, near Belfast, Maine, 1883- .
- Vicksburg Spiritualist Religious Association, Frazer's Grove, near Vicksburg, Michigan, 1883-1929.
- Lookout Mountain Camp Meeting, opposite Chattanooga, Tenn., 1883- .
- Ruidge Camp, Ruidge, New Hampshire, 1884- .
- Mount Pleasant, Clinton, Iowa, 1884-1927.
- Summerland, five miles from Santa Barbara, on Ortega Hill, overlooking the Pacific, 1888- .
- Haslett Park Association, Michigan, 1890- .

In 1890 there were also:

- Lake George, N. Y.
- Echo Grove, Mass.
- Betts Grove, Ohio.
- Hayden Lake, Me.
- Maple Dell, Ohio.
- Cherry Vale, Kansas.

Catalpa Lake, Mo.  
Maranacook, Me.  
Camp Starlight, Conn.

In addition to those of the foregoing camps which may be still in existence, there are the following:

Ashley, Ohio.  
Bangor, Maine.  
Blodgett's Landing, New Hampshire.  
Cassadaga, Florida (Southern Cassadaga Spiritualist meeting association).  
Chesterfield, Indiana, Spiritualist Camp meetings of the Indiana Association of Spiritualists (most celebrated of camps for physical phenomena).  
Crystal Fountain Park, Sherwood, Ohio.  
Cuyahoga Falls, Ohio.  
Delphos, Kansas.  
Escondido, California (Harmony Grove Spiritualist Camp), 1896- .  
Freeville, New York.  
Lake Pleasant, Mass.  
Lake Brady, Ohio, 1891-1929.  
Lily Dale, New York.  
Madison, Maine.  
Monrovia, California (Cloverleaf Spiritualist Camp).  
New Era, Oregon, 1872-1929.  
Niantic, Connecticut.  
Northport, Maine.  
Oklahoma City, Oklahoma.  
Parkland Home and Camp Association, Phila., Pa.  
Saugus Center, Mass.  
Snowflake, Michigan.  
Stoneham, Mass.  
Winfield, Kansas (1893-1929).  
Wonenco, Wisconsin.

Names, addresses, and details of all current camps will be found in Hartman's *Psychic Directory*, 1930.

## APPENDIX NO. 4

### LILY DALE'S TRUMPET HAWKER

ONE of the most enjoyable bits of local color Lily Dale affords is the trumpet hawker, whose favorite scene of operations lay near the auditorium and the time for them shortly before and after services. He was a tall, angular, stooped-over fellow of sixty-eight, sly and earthy in appearance, and plainly still fond of the ladies. One could not call him old, nor could he be termed anything but a "fellow," so spry and gay was he. He had a straggly, impoverished Van Dyke beard—this imperfect symbol of distinction, combined with his high-pitched, querulous voice and an every-day, non-spiritual twinkle in his all-knowing eye, made him a strange, incongruous creature, yet withal so very human, that one could not help but like him instantly. When I first encountered him, he was hawking, "Trumpets! \$2, \$3, \$5. Hear the spirit voices, as clear and plain as a bell. Hear the Indians! With each trumpet there goes an Indian." Several elderly ladies were gathered about him, listening very attentively to this sales talk. "A company out in St. Louis," he went on to explain in a low voice, "puts the name of your Indian, the whole name, right on here," and he pointed to the lower end of the trumpet near the bell, while the eyes of the ladies followed the orbit of his finger dutifully.

I had been chatting nearby with Mr. Cassius, a stout, bald medium of 39 with a boyish manner that belied his age, and with whom I was on very friendly terms. Cassius turned to me and whispered, "Do you want to have some fun?" "Certainly," I answered. Whereupon he borrowed one of the hawker's trumpets and placed it against my right ear, the while holding it near the bell for me. I listened and soon heard the faint roaring of a far-off surf, a sound similar to that heard in a sea shell.<sup>1</sup> When Cassius pointed the trumpet to-

<sup>1</sup> This roar is supposed to be the magnified sound of the blood pulsating in the ear, an effect produced, though not as well, when the ear is cupped with one's palm. As for the intensification and clarification of sound, it is interesting to note that Mr. C., the trumpet medium, has a hare lip which

wards the group of women about five or six feet away who were questioning the hawker their voices sounded much louder and clearer than before the trumpet was turned their way. Cassius now had the hawker put a trumpet to my left ear, in addition to the one at my right. This was the cue for the hawker to ask, "Notice the difference in vibrations!" I am afraid my dullness of perception proved disappointing, for the hawker walked off with the trumpet he had been holding to my ear, crying, "Trumpets! Hear the spirit voices!" and then extolling the merits of his wares. Cassius was still holding the other trumpet for me, and suddenly I heard the words, "How are you, big boy!" pronounced faintly but with marvelous distinctness and purity, as if from a great distance, another world, in fact. The spiritual quality of the sound did not jibe with the slangy expression, yet for a moment I was taken aback, since I had been watching Cassius' face which was close to the bell of the trumpet and the movement of his lips and facial muscles was barely perceptible. Then I smiled at him; he winked at me, and we both burst out laughing, to the surprise of the hawker and his potential customers. When we had collected ourselves again, Cassius pointed out, "It's the aluminum that carries it that way. But the poor old ladies fall for it. They don't know what aluminum can do." "What about C.?" I asked. A languid smile, full of significance spread over Cassius' round face, but he said nothing, restrained by the Lily Dale esprit de corps among mediums, not always so evident as on this instance.

Shortly after this, the hawker—tired from his labors—Cassius and I sat on one of the benches outside the auditorium. Cassius made some belittling comments about the medium on the auditorium platform who was delivering messages very rapidly and excitedly at the top of her voice, passed one or two remarks reflecting on the personal attractiveness of several female mediums passing at the time, and then indulged in banter with the hawker using a risqué terminology of a kind peculiar to inverts. The hawker's repartee proved inadequate at this point, and he simply observed in a crude statement that his age had not effected any lessening of his interest in the opposite sex. Thereupon he launched into a discussion of himself. He was bitter about the fact that he had attempted and failed to patent an invention—this was a trumpet many times the size of those he was selling, one that would catch sounds many miles away. He pulled

impedes his speech greatly in ordinary conversation. At his séances, however, Mr. C.'s voice comes through the trumpet "as clear as a bell," to use the much-worked term of his adulators.

some dirty, tattered clippings from his coat pocket which turned out to be those of a Buffalo newspaper which in 1925 had published an article about a trumpet of huge size to be used by the Army in detection of very faint sounds made miles away. He was certain that Army officials had prevented him from securing a patent on his invention. This mood of sorrowful complaining lasted a minute or so, and then he dug into another pocket and fetched out a package of photographs and papers of a biographical nature. Cassius laughed at him: "You showing those things again? Can't you ever talk to any one without dragging out that damn picture!" "That damn picture" it seems, was the hawker's photograph twenty years ago when he was forty-eight, containing, besides his own face, the small spirit faces of an Indian warrior in full regalia and that of a young, beautiful woman, and finally a complicated design which symbolized the coming to his mind of the plan for inventing a trumpet of extraordinary size. He might have continued showing me more personal material, despite the banter of Cassius, but the service in the auditorium had just come to an end, and members of the audience were beginning to file out. He jammed his papers into his pocket, swept his trumpets together and was off, while Cassius and I remained behind to finish our chat.

## APPENDIX NO. 5

### A LILY DALE ENTERTAINMENT

*August 1929*

THE entertainment started inauspiciously. Many of those who had promised to perform failed to appear, and Mr. Merton Hartley, the short, corpulent master of ceremonies was hard put to find enough artists for an entire evening's program.<sup>1</sup> The audience was much smaller than expected—about 250 persons, whereas the usual number was 800 or thereabouts.

Mr. Slater, the medium, was first on the bill, but in a serious rôle. He gave a number of messages, no different from others of his given on other occasions. This was his first appearance after a complete disappearance of several days, and his messages were received with great attention and admiration.<sup>2</sup> Then Mr. Cassius, the medium whom we have met already in another connection, came on the stage in a dressing gown he had hurriedly borrowed somewhere, and with

<sup>1</sup> Mr. Hartley was the official chairman of all the meetings held in the auditorium; he was a genial person with a deep, booming voice which he enjoyed projecting into the audience. He introduced mediums, ministers, lecturers, and announced all future camp activities. He was well fitted for this post and was generally liked. Mr. Hartley is reputed to be the manager and lecturer of a flea circus (there are such, indeed!) in New York City. Throughout the time that a medium would be delivering messages, he was wont to sit at the back of the platform methodically twiddling his thumbs, while his pink face wore a beatific expression. His material complacency contrasted in startling fashion with the spiritual unrest of the mediums.

<sup>2</sup> Camp authorities at first had let it be known that Slater was ill; then when his absence was prolonged, they said he was away on a trip, which was an unusual situation since he had disappointed a Sunday audience and many other persons who had come from a great distance to hear him. The truth, however, was that he had gone on a spree with his secretary and they both were so drunk they could not step out of a room for several days. They had gone on sprees before, but only when the camp season was over. His liking for liquor was common talk around the camp, though in whispers. What is interesting is that I have never seen Mr. Slater so chastened and purified, in a spiritual sense, as this evening.

his head swathed, bandage fashion, to resemble the turban of an Indian fakir. He seated himself before a small table, trying in vain to keep from laughing, and began to revolve a round piece of pottery in his hands. He gazed intently into his "crystal ball" and described a number of incidents and situations involving mediums and lay members in the camp. Some of these descriptions were funny and provoked a great deal of merriment; others "fell flat" and were received in stony silence. Then he adverted to Mr. Slater, who incidentally had left the auditorium after having finished his messages. Cassius bent his face over the "crystal" and revolved it very vigorously, finally announcing, ex cathedra: "I see Mr. Slater. The people on the grounds don't like ballot reading<sup>3</sup> any more and therefore Mr. Slater is learning to handle an aeroplane, so that he can go up in the air to get in direct touch with the spirits." Just as the laughter subsided, the person discussed strolled in very serenely, and took a seat in the last row. At the sight of him the audience started laughing afresh. He gazed about him, however, tranquil and unawares.

The next act on the bill was a ghost playlet with Hartley and Cassius as the dramatis personæ.

Mr. Slater was then introduced a second time, but this time in the rôle of a performer. With Maggie Waite, a popular medium long known to Lily Dale audiences, he offered a burlesque version of scenes from *Romeo and Juliet*. Mr. Slater was very successful as a comedian, since his angular frame, his small, peaked features, his stridulous voice, his feminine—almost kittenish—movements, all combined with his 67 years, made him an amusing figure even in his serious moments, that is if one regarded him simply as a person and not as a member of the priestcraft. After disporting himself as Romeo for a time, he elected to sing some Gilbert and Sullivan songs, accompanied at the piano by his secretary, Mr. Hazen, a seedy, de-

<sup>3</sup>One of Mr. Slater's strongest competitors, T. John Kelly, was a spectacular ballot reader; while Slater used the ballot also, his method was not as showy, and hence "ballot readings" was a sore point with him. Furthermore, there was a powerful sentiment among camp residents, as well as the Dale officials, that since ballots lent themselves to fraud so easily, they should be done away with. Mr. Ford who, during his short stay at the Dale was more popular than either Slater or Kelly, was clairaudient, i.e., he heard messages, without any assistance from the recipient at all. This was another reason for Slater's irritation when one mentioned "ballot reading." The aeroplane reference is very apropos.



teriorated looking individual.<sup>4</sup> Slater pranced about the stage, singing and attitudinizing very extravagantly. He next gave a version, burlesque, of course, of *Il Trovatore* in similar wild and exaggerated fashion.

He was succeeded by Maggie Waite and Mr. Hartley who competed for the title of the best story teller of the evening, each telling a joke in turn. Two stories were significant. One held up the Catholic confessional to ridicule; another poked fun at a Catholic who found it difficult to realize that Jesus also belonged to the Protestants.

Hawthorne and Dunlap, man and wife, were next on the program. They were a third-rate vaudeville team during the winter and spring, but during the summer Dunlap acted as camp photographer and motion picture projectionist.<sup>5</sup> They sang, danced, played the saxophone, and told stories.

Hartley then introduced a young man, Mr. Bramble, a pianist "who never had a lesson in his life," and who was to present us with an example of inspirational playing—playing, that is, which would be due to spirit influence, operating exactly the same way as in the case of pictures which were painted, and books which were written under the guidance of spirit forces. Mr. Bramble, it appeared, was the pianist at a Spiritualist church in New York City during the winter. He seated himself before the piano and allowed his fingers to wander over the keys, casually at first, and then more earnestly. The result was pleasing, but to all intents and purposes it was what non-Spiritualist musicians call improvisation, a combining of partly original and partly remembered melodic and harmonic patterns, where the final product is unrecognizable to a greater or lesser degree, depending on the musical knowledge of the listener. In Mr. Bramble's case, the spirits, it seems, were acquainted with some melodies typically American, as well as with some classical selections currently popular.

<sup>4</sup> Hazen was a magician and at entertainments, especially for children, would give exhibitions of card tricks. He was a pleasant person, with a waggish sort of amiability, but his "dilapidation of personality" made one feel sorry for him rather than friendly to him. He sold copies of Spiritualist newspapers and magazines at the auditorium and elsewhere, assisted Slater at séances in more ways than one, arranged his private appointments and protected him against intruders, carried the latest gossip to him, went on drinking bouts with him, to say nothing of accompanying him on the piano as described above.

<sup>5</sup> The photographs of the classes of Dr. Burgess, Mr. Slater, and Mr. Ford, used in this volume, were taken by Dunlap.

Our inspirational pianist was followed by Annette, "the jazz pianiste," a young girl of nineteen whom we already have met. She played the *Liebstraum* of Liszt.

The last and most amusing of all the "acts," but unwittingly so, was the performance of a young man who sang, in tragic mien, a very curious ditty, accompanying himself on the banjo.

## APPENDIX NO. 6

### A SPIRITUALIST CONVENTION IN CHAUTAUQUE<sup>1</sup>

#### *A Harmonial City to be Founded*

THIS is a holy spot of earth. The verdant sward that carpets this pleasant vale is hallowed and henceforth is not to be desecrated with the footprints of the profane. I write thus for and in behalf of Spiritualism, for be it known, this very spot—Kiautone—which is situate seven miles due south of Jamestown village, is the great center of attraction with the Spiritualists of the entire country. This is really the fact. A National Convention, appointed one year since by dwellers in the Spirit-world, was organized on this ground Friday, the 17th inst. and closed its labors on Sunday last at sunset. And rest assured, that Convention has made an "impression." It was attended by nearly all the distinguished Spiritualists in the United States and among its speakers were the Rev. John M. Spear, Mr. Codding, Mr. Loveland, Dr. Wellington, Dr. Newton, John Stirling, Mrs. Britt, Mrs. Branch, Mrs. Lewis, Mrs. Trantom [Tantram?], Miss Tompson, and others of equal celebrity. But before presenting the "doings" of that Convention, I desire to prepare the way by enlightening the public concerning the "ancient history" of this valley.

In the spring of 1853 the wife and daughters of John Chase, then a denizen hereabouts, became "trance-mediums," and through them very important historical information was received. It was stated that many centuries antecedent to the discovery of this continent by Columbus, the Valley of the Kiautone, together with an extensive fertile country surrounding it, was densely populated by a refined and highly cultivated people. They lived a pure and harmonious democracy. With them "Reform" had done its perfect work; so

<sup>1</sup> From the New York Daily Tribune, September 27, 1858. Chautauqua and Kiantone were originally spelled Chautauque and Kiautone.

that evil was wholly unknown. With them disease, physical or moral, was never named, for they were exempt from it as were our first parents ere they were seduced by the forbidden fruit in the Garden of Eden. They had no written constitution—no laws—no iron customs—but were righteously governed by the impulses of their own pure and holy hearts. The marriage institution had no existence with this holy and happy people. Unrestrained Free Love was the law of affections. Man and woman were guided by the whisperings of the attendant guardians, and met by divine opportunity. They gazed on each other with a holy pleasure—spake, always uttering the unfettered words of affection; grew rapturously happy in each other's society; lingered till their hearts beat ecstatic responses, their hands involuntarily joined, their lips freighted with the honey of pure love, met with a holy concussion; their spirits united and their souls' essence melted and blended as the vapors melt and blend in transparent ether—thus completing harmonial and holy wedlock.

This little green scallop where the Convention was held, was the geographical center of the nation, and here stood its capital city. That city was magnificent beyond all earthly comparison. The prevailing style of its architecture was copied from Nature. Every building, public or private, had a circular ground plan, and internally it was vaulted and painted blue in imitation of the ethereal canopy. Windows were not in use. Every building was lighted during the day by a gorgeous and dazzling brilliant solar light, and in the night by a pale lunar lamp, together with almost innumerable stellar lights and bespangling the whole cerulean vaulted roof and walls of the edifice. Externally, the city was incomparably grand and magnificent. It was profusely adorned with lofty domes, turrets, spires, colonnades and battlements, all of which were wrought in a style of ornate beauty and splendor never before nor since known to architectural skill. The city was also beautified with walks, pleasure grounds and gardens, wherein the hand of cultivation had brought forth the greenest and softest of swards, the most symmetrical shrubs and trees, and the rarest and richest flowers that ever gladdened the vision of mortal man.

Near the center of the city were two magnetic springs, the waters of which were sufficient to cure any disease with which human flesh was afflicted. They were a few feet apart, and their waters were opposite in their magnetic qualities, that is, the water of one of the springs was "positive" and the water of the other was "negative."

So one of the springs was resorted to by those "affirmatively" afflicted, and the other by those suffering with "negative disease."

How long this harmonial nation existed is not yet known to the inhabitants of earth. More complete information on this subject is soon expected. It seems, however, that the final downfall of the nation was in perfect character with the destruction of other nations before and since.

The great cause and forerunner of ruin was WICKEDNESS. The seeds of evil were blown by some ill wind to the country of the Kiautones, and very soon found lodgment in the hearts of the people. Vice and immorality soon appeared. The people became gross and sensual, and correspondingly weak and inactive. The Marriage institution was introduced, bringing in its train physical and moral disease. Quarrels and bloodshed followed. Finally, the Kiautone nation became involved in a war with a Northland race of semi-barbarians, were conquered and driven from their country. Most of them wandered off into Mexico and Central America, where they were destroyed, as a distinct race, by Cortez and other Spanish adventurers. A remnant of the Kiautones remained in their native valleys and became the slaves of their conquerors. But full vengeance was not yet executed. It came at last. The earth rocked to and fro, palaces and temples fell, the multitude uttered piteous wailings, a deep dark chasm yawned like the jaws of a hideous monster, then closed again and silence reigned throughout all the Kiautonian Valley. And the city—*was gone!* The Magnetic Springs were swallowed up. Thousands of people were buried deep in the bowels of the earth!

This is Spirit-history as it came to the ears of the world in 1853. It came not without an object. Mr. John Chase, together with a Spiritual neighbor, one Brittingham, were informed by the Spirits of the exact location of the ancient city and were told how and where the lost waters of the Magnetic Springs might be reclaimed. By direction of the Spirits, Messrs. Chase and Brittingham commenced an excavation, early in the summer of 1853, in pursuit of the Springs. Month after month the work progressed, and sometime in the Fall ensuing—October 1st, I believe—the announcement was made that the Magnetic Waters had been discovered at a great depth, and that the world might come and be healed.

A National Spiritual Convention was called, and by it a decision was made to build, on the site and place of the ancient city, a *new* city, to be called "Harmonia." Several Spiritualists in anticipation

of the promised "Harmonia" became residents of Kiautone. Invalids came to the Magnetic Springs to be healed. Considerable of the magnetic water—which was quite muddy—was boiled down to the consistency of salve and thus sold to the afflicted. But Spiritualists in the "Valley" got into a serious quarrel in their own household—the magnetic waters failed to perform universal cures—the people forgot to talk about the wonders of Kiautone and thus the excitement died, and the "City of Harmonia" died with it.

And now I come directly to the object of the recent Kiautone Convention. A year ago, the project of reviving the Kiautone mania was adopted by several prominent Spiritualists. As before observed, a National Convention was appointed a year in advance. John M. Spear, accompanied by somebody's ex-wife,<sup>2</sup> came to Kiautone and built him an octagonal house, in which he and his household have resided since last spring. Others followed the example, and now there are something like a half dozen residences in this "spiritual city." They have been occupied during most of the summer by men and women but I am credibly informed that such a phenomenon as husband and wife, father and daughter, or brother and sister is entirely unknown within the holy city. "Freedom of the affections" is the universal order of the community.

But how have these persons been employed? In the first place, a large force has been employed in digging a "cave." That cave has now become one of the "wonders of Kiautone." It descends on an angle of about twenty degrees, and extends into the hillside 171 feet. Unfortunately for those who would like to make an internal inspection, it is brim-full of water. The excavation was made at the expense of Thaddeus Sheldon, who for several years was known as one of the wealthiest and most enterprising commercial men in Western New York. It is said that the excavation was made in pursuit of treasures buried with the ancient Kiautonian city. But instead of discovering wealth in the bowels of the earth, he was *sunk* about \$20,000. So say his old friends.

During the summer John M. Spear has been engaged in receiving communications from the Spirit sphere, and transmitting them to Boston for publication. A large octavo volume of the Communications has just been issued from a Boston press. It is called *The Educator*. In addition to these communications the Spiritual residents of Kiautone have been frequently favored with the promises of valuable discoveries among the ruins of the ancient harmonial

<sup>2</sup> Carrie Hinkley, son—Zadir Spear.

city, and have had daily intercourse with the spirits in relation to the future of the Valley of Kiautone. Indeed, the Spirits long since settled the question that the Valley of the Kiautone should again become the site of a great harmonial city, and that the work of building it should commence without delay. In furtherance of this plan persons have been designated to superintend in the great enterprise. Of these John Stirling of New York stands first, as he is a man of some wealth. He is styled the "Apostle of the Treasures." Mr. Spear is the "Revelator." A woman, whose name I do not recollect, is called the "Holy Recorderess." And beside these are various other officers of the City enterprise, but I do not recollect the names of their several offices.

And now in regard to the Convention. It was organized on Friday but the weather was cold and only a few attended. Two or three speeches of little importance were made when the Convention adjourned for the day.

Saturday was pleasant, and the attendance quite large. The speakers were all on hand, and each seemed determined to speak first. The principal harangue came from a trance medium, Mr. Coddington. He insisted that the "Harmonial Philosophy" was elevating man from ignorance and superstition and fitting him for the duties of "Spirit Life." What the world needs, said Mr. Coddington (or rather said the spirit through Mr. C.) is freedom—freedom of thought, freedom of speech, freedom of action and freedom of affections; [this last] was the most important. The marriage institution was slavery and should be abolished. Those groaning beneath the galling fetters of matrimony should be freed at once and left to bestow their affections when and where they pleased. Our hearts were our own property and it was not the province of society to direct, restrict or hinder their impulses or aspirations. In a word, the spirit speaking through Mr. Coddington, was decidedly in favor of Free Love.

A young woman from Cattaraugus succeeded Mr. Coddington. She exhibited awful contortion of her pretty face when sinking into the trance condition. She commenced speaking by "twitches" and "jerks," but her tongue very soon escaped from its fetters and then mercy on us! how it went! Free love was the theme, and never did I listen to a more vehement speech. The "medium" rocked to and fro, her bosom rose and receded like the swells of the ocean. Her voice which waxed strong and clear rang through the dim woods and reverberated between hill and hill, her countenance, at first flushed with excitement, became as white as porcelain and almost as trans-



lucent as the morning vapor, and her frame quivered with intense emotion, as she screamed, "*Free love, free love, it is God's law, it is Heaven's command; let not man presume to chain and imprison the heart, lead captive the young affections, and quench the divine scintillations of holy love.*" The young lady was evidently a little too rapturous to suit the older heads, and this fact was made known by several sharp jerks upon her dress. For a moment she exhibited signs of a "struggle within" then she threw her head spasmodically backward, gave a loud nasal sound, like the snort of a terrified swine, opened her eyes, emerged from the trance condition, and after a few more quivers and deep drawn sighs, subsided into her seat and there was a calm.

Several other speeches were delivered on Saturday, but they were as a general thing, made up of the unmeaning words peculiar to Spiritual parlance, and were, consequently without form and void.

Sunday was a glorious day for the Spiritualists. The sun rose in unclouded majesty. There was during the day, a soft vitalizing breeze from the southwest which stirred the forest leaves, and cooled the sweet sylvan retreat selected for the great gathering. Before 9 o'clock the multitude was astir and by 11 there was a concourse numbering at least 5,000 in the valley of Kiautone. Speaking commenced at an early hour. The time was monopolized by a few of the long-bearded gentry, which gave great dissatisfaction to others possessed of speaking spirits.

Finally, a Mrs. Tantram of Pa., a pale, haggard looking woman, jumped to her feet, and assumed a speaking attitude. Mrs. Carrie Lewis, President of the Convention, interfered, and attempted to persuade Mrs. Tantram to withdraw, but Mrs. T. would not be thus persuaded. On the contrary, she gave her right arm a violent sweep, which sent Mrs. Lewis reeling across the stage. Then, bounding again to the front of the stand, and raising the hands aloft, she declared that it was her problem to speak, and that she *would* speak, for she was not afraid of Man, Woman, God, or the Devil. Her voice attracted the notice of at least five hundred rowdies, who gathered around the speaker shouting and yelling, cheering and swinging their hats and altogether deporting themselves like madmen, fresh from the regions of discord. A terrible scene of confusion ensued, during which the lunatic speaker, maddened with excitement, jumped from the speaker's stand and was caught by the multitude and borne to a buggy a few rods' distance, where she again commenced speaking. Free Love was the burden of her song. She

declared she was sick of nonsense; that all that has been said is trash; that she therefore felt bound to forgo her modesty and unfetter her tongue that the people might listen and learn wisdom. She finally ran into the most abominable Free Loveism, using disgusting, obscene language and descending to vulgar and filthy expressions. Her husband and brothers who were on the ground carried her away, and order was once more restored.

In the afternoon a very creditable speech was made by Dr. Welling-ton of Jamestown. He disclaimed any sympathy with the doctrine of Free Love but avowed himself an out and out Spiritualist.

Following, Dr. W. John Stirling "Apostle of the Treasures" attempted to speak, but a clear ringing voice was heard in another part of the ground and thither the vast multitude was swayed, leaving the aforesaid Apostle without an auditor. Mrs. A. M. Britt of St. Louis had commenced to speak and that speech was the great event of the convention. She said that she had no sympathy with the previous proceedings of the convention; that she had no faith in the project of building a harmonial city in the vale of Kiautone; that she had withdrawn from the corps of speakers because she was thoroughly tired of the unmeaning deluge of words that had been poured from the speaker's stand. Yet, she feared not to proclaim to the world a strong and abiding faith in the new Spiritual philosophy. Her mother passed into the spirit life years ago and had since been ministering to her and performing the duties of Guardian Angel. This was not a mere matter of faith, but an absolute and indubitable knowledge. She had gazed upon her angelic countenance, listened to her spirit whispers, received wisdom and divine strength from her instructions, and knew that she was not the victim of delusions. That mother was present as she spake—she felt the angel presence and grew strong with the pleasing knowledge. Nay, she was perfectly conscious of the awful presence of a great spirit—multitude—a multitude far more numerous than the congregation of mortals whom she addressed. The spirits of statesmen, sages and philosophers were hovering over and around us. They were present to inaugurate a new and better era for groveling mortals and let all take warning and improve the golden opportunity. Let them strike off their fetters and be morally and religiously free. Spurn the tyrannical customs that shackle our various thoughts and aspirations, and follow the impulses prompted by God and nature.

Why is it, inquired the speaker, that the world is full of vile men and women? Why is it that so many live virtuous lives till their

hairs turn white and then fall into evil habits and at last sink into dishonored graves? Only because society is so organized that every man, when misfortune overtakes him, is left without sympathy, without affection, without that generous aid which every man owes to his fellow mortal. We should live more like brothers and sisters—more like an affectionate and harmonious family. There is no man so vile—no human being so degraded—no villain so utterly depraved—as to be wholly and irrecoverably lost. There is the faint spark of humanity which may be fanned by the breath of kindness into a new and better life. The drunkard, however low he may have sunk, can be reached and reclaimed. When he is sober, appeal to his manhood; when he has reason ask his better judgment; when his memory is awake, turn his thoughts backwards to earlier and happier scenes and let not your voice betray scorn or contempt, or hatred for the poor wreck of manhood before you, and by all means assure him that he has true and hearty friends, ready to greet him and welcome his return to sobriety, virtue and a noble life.

The efficacy of the doctrine of kindness was thoroughly demonstrated by Mrs. Britt in the course of her speech. When her voice was first heard, several hundred of the worst character of rowdies swarmed about the carriage in which she was standing, howling and blaspheming like so many demons, and evidently intent on driving her from the ground. But the voice of the speaker was firm, though musical, and fell with a pacifying potency upon the ears of the ruffians. Then she assured them that *they* were not in the blame for the disturbance—it was wrongly organized society. They were only giving vent to the freedom of their young hearts. She had perfect confidence that they would yield to her their attention, since she kindly and affectionately invited them to hear her speak. And the confidence was not misplaced. The confusion ceased at once, and an almost perfect silence reigned during the hour. Mrs. B. was addressing the Convention. Indeed, the speaker proved herself an orator of rare power and accomplishment. She gave a vivid and most startling picture of the death struggle as it seems to those whose finite visions extend only to the deep gloom that hangs over the waters of mortality. This picture was followed by a glowing view of angel-life—of sweet fields beyond the swelling flood where flowers of immortal beauty bloom, and perish not throughout all the bright day of celestial eternity.

Mrs. Britt's speech, saying nothing of the sentiment expressed and even that was not very censurable—was far more eloquent and im-

pressive than any other feminine address to which I ever listened. The thousands who heard it were lavish in their expressions of gratification. Several ladies came with streaming eyes to thank the orator and yield assent to the sentiments and opinions advanced.

Following Mrs. B.'s speech, a statement was made of the plan of a harmonial city. According to that statement, a costly temple is to be reared; colleges, seminaries and churches are to be erected; dwellings and other buildings are to be constructed and then is to be done whatever is necessary to complete a populous, wealthy, prosperous, magnificent and harmonial city. This enterprise is already begun.

## APPENDIX NO. 7

### SOCRATES TRIES CITY MANAGEMENT<sup>1</sup>

FROM a sample of mud to the spirit of Socrates seems a far cry, yet seventy-five years ago the mud and the scholarly ghost of the ancient philosopher led to the founding of a wonderful city in the western end of New York State. The city was to have been of unimaginable splendor and was to have ushered in a new civilization. To-day its site is marked by a few circles of half-buried stones, and its memory is forgotten.

Harmonia was the name of the dream city, and its cathedrals and stately halls were to have towered heavenward from the valley of the Kiantone, a small stream that rambles through a region of pastoral beauty but a few miles from Lake Chautauqua.

Hither came, in 1852, a Milwaukee physician who, while in New York City, had heard of a spring of miraculous healing power on the bank of Kiantone Creek and who "turned aside from my homeward journey to examine the whole matter for myself," as he says. This Dr. Greaves was vastly impressed by what he saw and more particularly by what he was told. He learned that the curative value of the waters in the valley was known to the white settlers as far back as 1795 and to the Indians of a far earlier day.

It was but a few years before the coming of Dr. Greaves that the two little Fox sisters at Hydesville, near Rochester, New York, after becoming a village wonder with their rappings, had developed into the founders of modern Spiritualism, and during his visit to the Kiantone, Dr. Greaves learned that the latest and most marvelous spring had been located by a "good clairvoyant" and that the entire well-

<sup>1</sup>For this account of the Harmonial community established at Kiantone, New York, in the middle of the last century, I am indebted to William S. Bailey of Jamestown, New York, who has most graciously permitted me to publish some selections from his MSS. on the subject, the product of considerable first-hand research on his part. The language and arrangement are entirely Mr. Bailey's. I have omitted, however, from his description references to the Spiritualist convention at Kiantone, the story of which has been told already in Appendix No. 6.

digging enterprise had been under spirit direction. And so Greaves reported that the results from the water and the use of an ointment made from its sediment were "truly remarkable." The waters were found to be "highly valuable for remedial and cosmetic as well as ordinary purposes."

And now comes into view the dominating figure of the fantastic colony that at once came into existence on the banks of the quiet stream.

John Murray Spear, christened by and named for the founder of the Unitarian faith, after all but losing his life at the hands of a Portland anti-Abolition mob, had devoted years to the outcasts and prison inmates of Boston. His biographer records that in his humanitarian work he was counseled and assisted by Wendell Phillips, Longfellow, Edward Everett, Horace Mann, and others of this group.

A sample of the sediment or mud obtained from the spring was sent to Spear at Boston, who had become a convert to Spiritualism, for "psychometrical examination." So remarkable was the effect upon Spear of what he divined from the mere contact with the muddy sediment from Kiantone that he straightway, with a group of followers, hastened to the scene of the wonder in the obscure little valley, 600 miles away.

Distinguished as had been his earthly associates, these were now outshone by his heavenly cohorts, for Spear soon became the earthly representative of the heavenly "Association of Beneficents." This association was no mean group, for around its ethereal director's table sat the shades of Socrates, Seneca, Emanuel Swedenborg, Benjamin Franklin, Benjamin Rush, Thomas Jefferson, Lafayette, John Hancock, John Adams, Daniel Webster, Martin Luther, John Quincy Adams, Roger Williams, and others of a famous heavenly host.

Spear's hand had been involuntarily moved to write a document, bearing the true and life-time signatures of this noble band, and in it he had been given the charter for the heaven-born city of Harmonia and his commission as the earthly mouth-piece of its ghostly founders and exalted aldermen.

For with Spear's visit to the little creek in Western New York, the site of the naïve "government of love with innocence as its only protector" was settled beyond the peradventure of doubt. The spirit members by this time announced that they had chosen the little valley "because it combined greater advantages than appertained to any other spot on this globe, for the inauguration of a model social state, to be preferred above all other territories, locations and nations."

The incomparable advantages were "peculiarly favorable electrical emanations, producing salubrious and spiritualizing atmosphere; a soil rich in mineral and agricultural resources; highly valuable waters; and a topography admirably adapted to ornamental arrangements."

His association with the shades of the immortal departed must have seemed to Spear like contact with holy fire and he lost no time in ushering in the new and better era. Under the constant and voluminous revelations he received from the spirit directorate of the "association" the wonders began to unfold.

Life in the new city of Harmonia was not to be as life elsewhere. The benign spirits who wrote its city charter set out to show the world something new. So they started with a new school of architecture. Harmonia's noble temples, its great universities and halls of art and "every apartment to all possible extent constructed for habitable purposes" were to be circular. The circle, signifying the perfection of life in the dream city, was to be the dominant motive of the new art. With naïve frankness it was stated that the invisible architect for the elaboration of this work was, in life, an individual "who had previously enjoyed no culture in this direction." The monument to this unknown was but shortlived. Harmonia's architecture never got beyond a group of eight or ten octagonal wooden shacks. Of these the seventy-five years that have passed have left but their foundations of flat stones.

The new city of light was to put an end to all competition in commerce. This reform was sponsored by the shade of Benjamin Franklin who delivered himself of the opinion that trade "now influences all the nations of the earth. It controls the pulpit; it muzzles the press; it fetters the freeborn mind. It declares war or it commands peace; and the powers that be obey its commands."

The attempt was actually made, through an "Association of Philanthropic Commercialists," under a "grand organizer," a man with "a grand, leading, harmonious, quiet, cultivated mind," to carry the new economic system into effect. Profits were to be limited. There was to be no such thing either as credit or bank paper and all transactions were to be upon a cash basis, and the "buyer must come with the precious metals." The working day was to be limited to eight hours.

But the world of 1850 was not ready for philanthropic commercialism and the new system of commerce appears to have had a short life, although Socrates and the other heavenly guides promised Spear



individually and collectively to watch the growth and expansion of the new enterprise with paternal care and to "render it such aids as from time to time may be deemed requisite to promote its advancement and general good."

Here in Harmonia, "the soil was to be free as the light of the sun and held in common." And education likewise. The new social order contemplated that "the rights, cares, affinities and attractions of man should be left to act with unlimited freedom."

There was to be a new science of agriculture, with practical revelations from the heavenly farmers; there was to be "perfect equality and balance of the sexes." Even government itself was to be but a temporary expedient to be outgrown with greatest possible speed, for a spirit commune assured Spear that "each person is a distinct individual, a sovereign, having a perfect right to do as he or she pleases, in respect to his or her person, his or her property, to follow his or her pursuits, to seek his or her happiness in his or her own individual way."

Crime was a disease to be so regarded and treated. While Spear received the prophetic announcement that "nations holding important and highly influential positions on your earth will soon be engaged in most sanguinary strife from which the American nation will not be excepted," war in Harmonia was to be done away with, although the formula of the process does not appear to have been handed down. A "union of the United States with Canada and the neighboring provinces" was also foretold.

Of all the strange vagaries of the Harmonia world reformers none was more fantastic than their excursions into the realm of applied science. Under the tutelage of a spirit sub-group calling itself the "Association of Electric-Izers," of which the late B. Franklin was also the head, Spear was assured that perpetual motion was a reality and was given directions for the construction of a machine that was "to draw upon the great reservoir of the magnetic life of nature." The machine was constructed near Lynn, Mass. The new motive power, like the human body, with which it was compared by its founders, was to be a living organism, quickened by an indwelling spiritual principle.

The analogy with the human body was developed in an almost incredible manner. Whilst yet the new motive power stood in its wooden shed, an inert mass of zinc and copper, it was announced in a beautiful vision to Mrs. —, a respectable married lady, who numbered herself amongst Spear's disciples, that to her it was ap-

pointed to be "the Mary of a New Dispensation." The word later came to her through the mouth of Brother Spear that she should go to High Rock, to where the New Motor stood. There she endured pangs as of parturition for two hours; "her own perception was clear and distinct that through those agonizing throes the most interior and refined elements of her spiritual being were imparted to and absorbed by" the machine. At the end of two hours there were indications of life in the metallic framework, "at first perceptible only to her keenly sensitive touch, but visible ultimately in movement and pulsation to the eyes of all." Then followed for some weeks on the part of Mrs. — "a process analagous to that of nursing," by which it was claimed that the life of the "new-born child," the "Physical Saviour of the race," was cherished and sustained. Thereupon the enthusiastic disciples hailed the New Motor as "the Art of all Arts, the Science of all Sciences, the New Messiah, God's Last Best Gift to Man." A. J. Davis went down in May, 1854, to see the wonder. He was "impressed" to report that Spear was undoubtedly honest, and the design of the mechanism undoubtedly the work of spirits, on the ground apparently that it couldn't have been produced by Spear out of his own head. Further, he was impressed to declare that "the positive and negative—the male and female—laws of Nature were very truthfully divulged and prescribed theoretically; yet that in practice the thing had not moved, and obviously could not move, and that if it did move it couldn't so much as turn a coffee-mill."

Still faithful to his spirit guides, Spear moved the machine to the locality of Harmonia, "that it might have the advantage of more terrestrial electricity." But the incredulous and unsympathetic neighbors looked askance at the invention as of unholy origin. One night the doubters formed a mob, broke into the shed, and smashed the device. After the tragedy Spear found comfort in the thought that "Garrison was mobbed and Birney's printing press was thrown into the river."

The Harmonian scientists also planned to harmonize the nations of the earth through a universal method of conveying thought. This international telegraphic scheme was to be a wireless system of long-distance mental communication. The beneficent scientists of the other world designated a nearby eminence as "a place highly suitable, on account of its peculiar electric character, for a central telegraphic station on this continent." We have no record of any success with the pre-radio wireless.

Woman was to come into her own in every sphere in Harmonia.

"What reason can be assigned," the spiritual revelator asks, "why woman should not appear in the banking house and take charge of large sums of money or other property. The female of the species is also adapted to shine in agriculture and architecture. Speaking of the greater activity of man the spirit exclaims, "The wonder is that the world has hobbled along on one leg as well as it has."

Marriage was to be idealized in the new city of light. The sexes were to be so united—thus wrote the unseen hands—that love was to be universal. But their prescribed "Prayer for a Marriage Occasion" pleaded that "should they, from any cause, come to feel that they are no longer husband and wife, amicably they may withdraw from one another." And here was the flaw that later brought the downfall of the heaven-inspired city.

None of the spirit-directed enterprises of this strange community was the cause of as much ridicule as the cave or shaft the residents sank into the side of the valley in their search for buried treasure.

One profane writer of the time found the ceremonial at the completion—and also the abandonment—of the cave a subject for a satirical account of the proceedings. As the shaft neared the promised treasure, he writes, the spirit guides stopped the work where the next thrust into the earth was to penetrate the store house of wealth. At midnight the elect, in white robes, carrying flaming torches and bearing a receptacle for the find of treasure, entered the cave. When all was ready for the climax, pickaxes were driven into the earth wall—but only clay fell out. The failure was accounted for by the spirit directors of the treasure hunt who communicated the news that an error had been made—the shaft was to go ten feet further into the earth. According to the skeptical historian of the time, the excavators twice more sank their shaft an additional ten weary feet under the same explanation—and abandoned the cave as a dry hole so far as treasure was concerned, although the shaft was soon full of water, as it has ever since remained, a monument to the credulity of these sincere believers in their occult guides.

The national convention was the high water mark of Spiritualism in the valley of the Kiantone. Although the plans of the new harmonial city of light were announced and the multitude was told of the costly temple to be reared, of the colleges, seminaries, and churches to be erected, of the commodious dwellings that were to house the favored inhabitants of Harmonia, the communistic scheme died with its telling.

Although founded upon the lofty idealism of Spear and his Boston

group the city had a sorry end. The most able historian of the Kiantone movement was Emma Hardinge, an ardent Spiritualist, who visited the vale of the Kiantone during the existence of the strange community. Mrs. Hardinge found that "some of the inspired party who had assembled at Kiantone Springs, claimed to be the organs or human mouthpieces not only for spirits of an adventurous and scientific turn of mind, but also for others who proposed to establish a new social order upon earth, in which the marriage obligations were not treated with any great amount of reverence or conventional respect.

"It would be unfit to assert that all the Spiritualists who were there assembled, professed, or even favored these opinions, but it would be equally false to truth and the cause of Spiritualism to deny, that from this place, and at the time of the settlement narrated above, the propagandism of these opinions became most mischievously associated with Spiritualism, bringing a scandal and reproach on the heads of thousands of innocent persons, who loathed and repudiated the doctrine, and causing thousands of others to shrink back from the investigation of a belief which was so strangely associated with the most repulsive features of communism."

The city which was to have become the world center of the new-born religion and its idealized communism was soon a thing of the past—brought to its untimely end by the mutual recrimination of its promoters. To-day the only occupants of its pleasant vale and the ancient grove that was its only temple are the peaceful cattle that graze on its domain and seek repose under its lofty trees.

## APPENDIX NO. 8

### REQUISITES FOR THE CREDOGRAPH OF A PSYCHICAL RESEARCHER

PROFESSOR JOSEPH JASTROW in his excellent article "The Animus of Psychical Research," in the *Case for and Against Psychical Belief* makes a brief for the case-study "trail" in connection with understanding the researcher, for an analysis of the personal history and mental make-up of the small group of men of standing, eminent scientists some of them, who subscribe to the reality of the supernormal. He tells of the necessity for a "psycho-biographical study," for a "psychological doctor looking at the biography of psychical researchers."<sup>1</sup> Sufficient material is available to make fairly adequate Credographs of Doyle, the layman researcher, and of Hyslop, James, Wallace and especially Lodge, but it has not been found feasible to include them here.

In a thoroughly satisfactory credograph of a researcher the following points should be fully treated. In general they supplement those applying to a lay believer which already have been described, though some repetition is unavoidable.

1. Personality make-up of researcher and crucial periods in his life. Is he fairly well adjusted in his ordinary human rela-

<sup>1</sup> *The Science of Life* by H. G. Wells and J. S. Huxley (N. Y., 1931) contains in Vol. II a detailed and competent discussion of psychical research and its problems. It holds, among other things, that the observer is part of the phenomenon under observation and that "In the end these researches may turn back from the ectoplasm in order to illuminate many as yet unexplored subtleties in the psychology and physiology of mediums and investigators. We may ask no longer what they saw and produced but how they came to see and produce such things" (p. 1426), and also that "there may be a 'will to believe' and make-believe in people more powerful and devious than is currently admitted. . . . Even if we find 'other-world' phenomena dwindle to nothing, we may learn very much that is now scarcely suspected about joint and collective suggestibility and joint and collective hallucination. We may come to realize that our perceptions depend less upon the immediate fact before us and more upon the prepared matter in our minds than we are at present disposed to admit" (pp. 1431-32).

tionships? Has he lived a full and satisfying life or is he emotionally starved?

2. Philosophy of life as a young person, especially attitude towards death; early religious beliefs.

3. Educational background and profession followed, motives for choice of latter. Does his profession meet his emotional and intellectual needs completely?

4. Age and circumstances at which first interest in Spiritualism is manifested. Is it due to a bereavement? Age and circumstances at which investigation of psychical phenomena is started.

5. From which spirits are messages received? Relationship of spirits to researcher; benefits he receives from communication. How is the evidential quality of messages affected by the personal relationship of spirit communicant to investigator?

6. How many mediums has researcher investigated, which does he consider genuine, which spurious? How is his verdict related to his personality make-up, that is to say, what influence do the age, sex, personal qualities of medium and her relationship to researcher have on determining which medium he regards as genuine? (Eminent researcher A. will be converted by and subsequently worship a particular medium, while another equally eminent researcher B., a colleague of the first perhaps, finds the same medium at the same time and under the same circumstances a palpable fraud. Vice-versa, A. finds B's favorite and trusted medium an incredible fake.)

7. Are the researcher's beliefs in stable equilibrium? Is he philosophically and "metaphysically" happy?

8. What type of phenomena seems to interest him most and to offer him the most convincing proof?

9. Age at formally acknowledged conversion and circumstances attending this.

10. For how long a period does he actively investigate; what is responsible for the termination of investigation?

In light of the requirements for a Credograph, a few words may be said about the qualifications of a properly equipped researcher.

He need not know physics, astronomy or higher mathematics but he should be trained in the first principles of scientific method; in physiology, abnormal psychology, psychoanalysis, in the psychology of mediumship; in conjuring, magic and allied arts of illusion. He



should be familiar with everyday detective work, with the means of uncovering fraud and humbuggery; he should know himself and the psychology of researchers in general; he should possess common sense and know the practical world and human nature in its ordinary aspects; he should have the patience and the leisure to devote himself to a very laborious, difficult, lengthy and thankless job. Finally and most important qualification of all, he should be free as far as possible from animus and personal involvement. This is more imperative than the technical requirements which may be taken for granted. The researcher should be emotionally indifferent to the validity of Spiritualist theories, and towards his subject he should possess the same attitude as the experimenter in the biological or chemical laboratory. Now protestations of good character, high scientific repute, respectability, etc., are of slight avail. Respectability does not preclude bias; it is possible to have an excellent character and still be a most emotional and prejudiced person, unconsciously distorting the truth in accordance with inner preferences. Says George Santayana, in connection with researchers:

It is not to be assumed that a man, because he speaks in the first person and addresses a learned society, has lost the primordial faculty of lying. (*Reason in Religion*.)

The requirements for a self-respecting researcher are more severe and stringent than for any other type of investigator, but certainly the nature of the subject matter demands the most scrupulous psychological antiseptics. Alas, this detachment is almost an impossible requirement, and hence psychical research is of all the branches of psychology the one which probably will be the last to attain the status of a scientific discipline.

The ironic aspect of this matter, and yet one that is perfectly understandable, is that the person possessing the qualifications of the ideal researcher would be just the one who would balk at devoting himself to the study of psychical phenomena. Some persons even hold that an individual without bias could not interest himself enough in the subject to overcome the tremendous initial difficulty involved in learning all the tricks and fraudulent practices of which many mediums are guilty. If a person without bias and with the other qualifications enumerated could ever be persuaded to devote himself to investigation, it is likely that whatever findings resulted would be more reliable than any hitherto obtained.

Because of the difficulty of securing one or more individuals who



possess all the qualifications of the fully equipped researcher, the committee arrangement with several partially equipped researchers is inevitable. But there arise differences in judgment and interpretation. Committees don't agree. Final verdicts are very often in accord with original predilections, and the degree to which physical facts are accepted as well as the Spiritualist interpretation based on these physical facts is nearly always proportioned to the degree of animus with which the members of the committee have come to the séance room. This is one of the major causes of the sense of futility which hangs over psychical investigations, namely, the realization which comes to one that in the last analysis there is really little research in most instances, for the researcher in order to believe must be prepared to believe. One of the most frequent utterances of the theologian-researcher is that the inveterate unbeliever is never convinced.

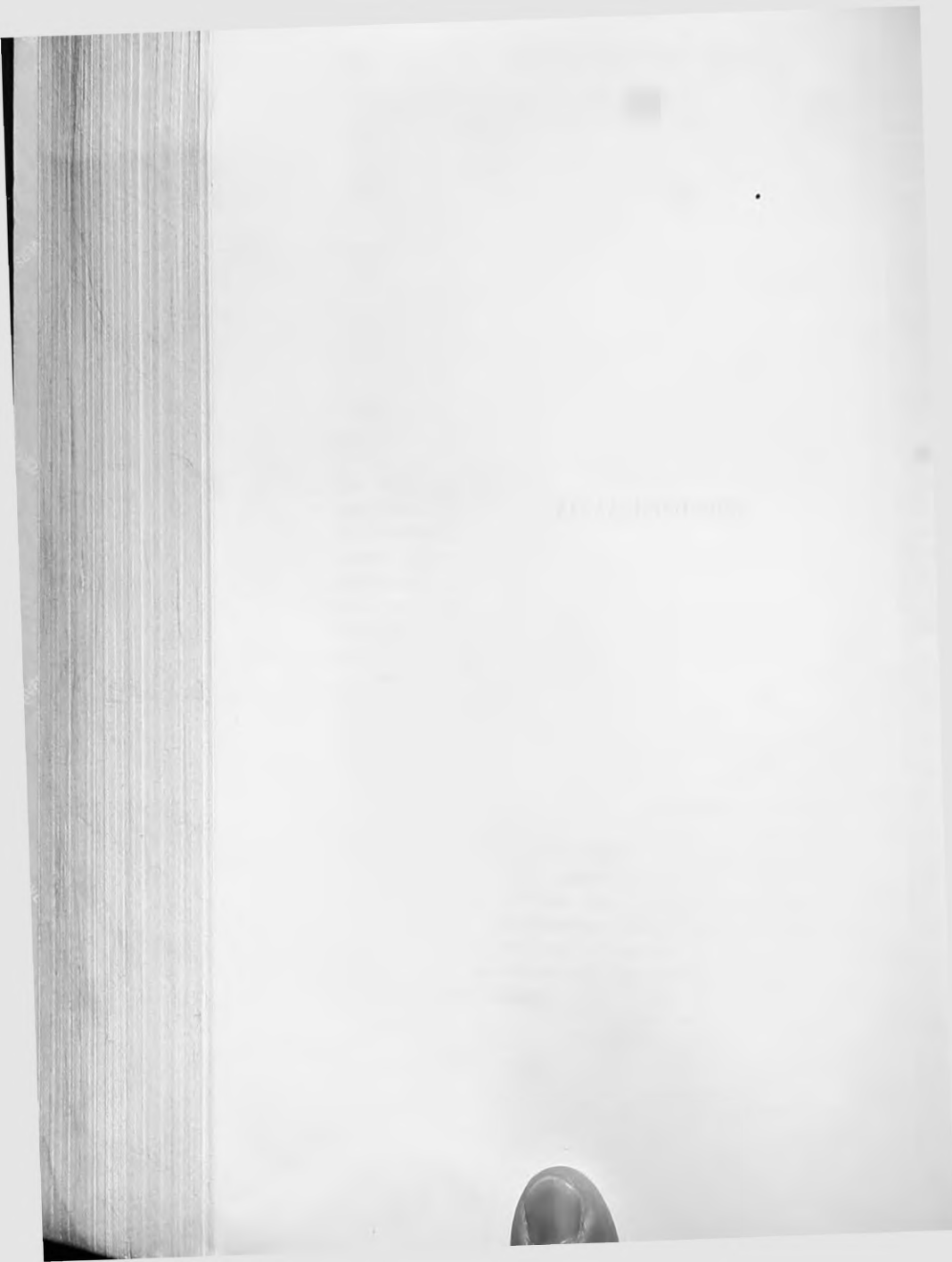
It is perhaps no more than fair to point out that many, if not most of those who attack the *findings* of psychical research are victims of emotion and prejudice to as great an extent as the theologian-researchers which is proof of the dynamic quality of this field of investigation and of the fact that nearly all students of psychic phenomena hold an intellectual vested interest in this field which they feel obliged to maintain at all costs. Those hostile to psychical research, in attempting to meet the arguments and cases of the researchers—even of those who faithfully try to pursue psychical research as an independent science—fail to utilize the *modus operandi* intellectually which they are habitually wont to employ in the fields in which they have attained eminence. Since in my writings I have not been concerned with the evaluation of evidence, I feel free to include a quotation from the *Enchanted Boundary* by Dr. W. F. Prince, thus calling attention to a complementary aspect of the scientific scandal described in Chapter Ten, to wit, the inability of most scientists to behave as such when the problem in hand is the study of "supernormal" phenomena or survival. In his book (subtitle: "Being a Survey of Negative Reactions to Claims of Psychic Phenomena 1820-1930"), Dr. Prince attempts to appraise the writings of forty persons who have been hostile to psychical research and one hundred and eleven reactions to a questionnaire. He states (pp. 7-8) that every one of those who have attacked the whole domain of psychical research, including telepathy, are composed of persons whose conclusions in the *psychical research field*, and in that only

are actuated mainly by their emotions, by manifest bias and prejudice, rather than by calm reasoning on the basis of careful study; persons who *react irrationally to particular subjects which for some reason are obnoxious to them*, and evidence the fact by generalities, *a priori* assumptions, refusal to squarely face and calmly discuss main issues, attacks on men of straw, weird logic which they would deride were it employed in their own special field, indulgence in wild and unsupported hypotheses in regard to the intellects of all their opponents, exhibitions of ignorance of their subject matter by frequent blunders of fact, exclamations of disgust and sundry marks of emotionalism (*italics in original*).

The argument presented for the necessity of researchers' credographs, as well as other individual statements made elsewhere in this volume are not to be regarded as meaning that analysis of motivation, however keen and germane, is a valid substitute for other and more scientific methods of opposing claims for "facts" or "evidence." The psychical researchers' positive evidence, irrespective of its supposed value or its origin, may be conclusively controverted by one means and only one: proof that his "facts" are not what he thinks they are; while his theories and interpretations are to be met by theories, simpler in nature, more inclusive and based on generally established views of contemporary science.

The phenomena of mesmerism (animal magnetism) we know to-day were compounded from three sources: 1. Fraud, 2. Misinterpretation, 3. A residuum of facts which we now call the facts of hypnotism and which are included under the head of abnormal psychology. Psychical research with its controversies, its nebulous theories, its lack of adequately controlled experimentation, is at present essentially a "borderland" subject. It provides excellent material for those who are desirous of studying the making of a science. Perhaps at some future date it will take on definiteness and organization and either become, like hypnotism, a chapter in the history of psychology as we know the latter to-day—an eventuality of which I personally am convinced—or else its findings will necessitate broadening in a revolutionary way the primary concepts of the sciences of physics and biology.

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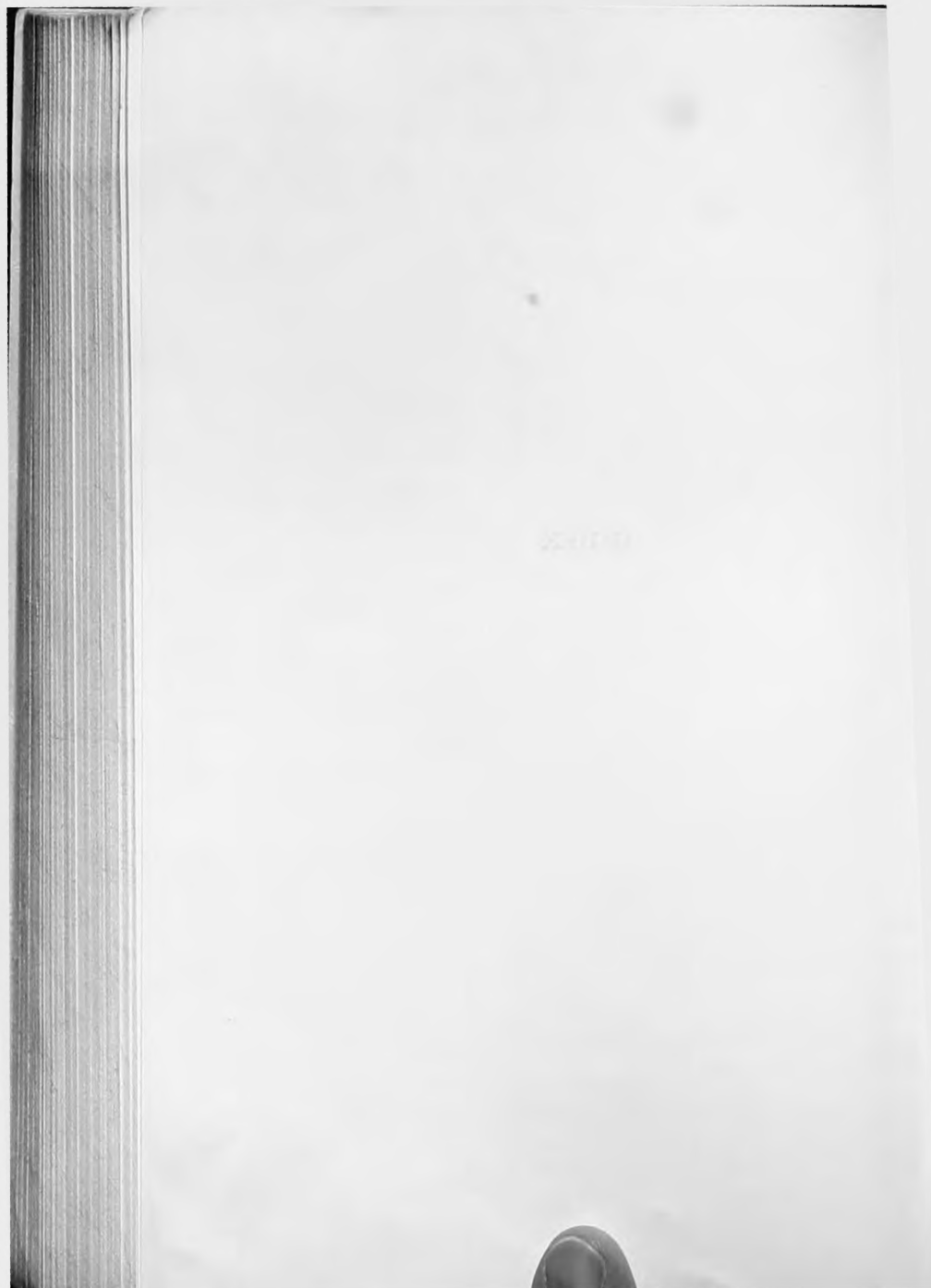
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Note: The following abbreviations have been used in the Index. Sp.l. = spirit life; sp.c. = spirit communicant; N.S.A. = National Spiritualist Association; G.A.S. = General Assembly Spiritualists.

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## VITA

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